The Realm of Awakening

Chapter Ten of Asaṅga's *Mahāyānasaṅgraha*

PAUL J. GRIFFITHS,
NORIAKI HAKAMAYA, JOHN P. KEENAN,
AND PAUL L. SWANSON

The Realm of Awakening

A TRANSLATION AND STUDY OF THE TENTH CHAPTER OF ASAṄGA'S *MAHĀYĀNASAṄGRAHA*

INTRODUCTION

John P. Keenan

TRANSLATION AND NOTES

Paul J. Griffiths, Noriaki Hakamaya,
John P. Keenan, and Paul L. Swanson
(with the assistance of Alex Naughton, John Newman,
and Heng-ching Shih)

TEXTS

Paul J. Griffiths and Noriaki Hakamaya

New York Oxford
OXFORD UNIVERSITY PRESS
1989

Oxford University Press

Oxford New York Toronto
Delhi Bombay Calcutta Madras Karachi
Petaling Jaya Singapore Hong Kong Tokyo
Nairobi Dar es Salaam Cape Town
Melbourne Auckland

and associated companies in
Berlin Ibadan

Published by Oxford University Press, Inc.,
200 Madison Avenue, New York, NY 10016

Library of Congress Cataloging-in-Publication Data
Asanga.
[Mahāyānasaṅgraha. Chapter X. Polyglot]
The realm of awakening : a translation and study of the tenth
chapter of Asanga's Mahāyānasaṅgraha / introduction by John P. Keenan ;
translation and notes by Paul J. Griffiths . . . [et al.] ;
with the assistance of Alex Naughton, John Newman, and Heng-ching Shih ;
texts by Paul J. Griffiths and Noriaki Hakamaya.
p. cm.
Includes Vasubandhu's Mahāyānasaṅgrahabhāṣya and
Asvabhāva's Mahāyānasaṅgrahopanibandhana.
Bibliography: p. Includes index.
ISBN 0-19-505731-7 (v. 1)
1. Buddha (The concept)—Early works to 1800. I. Griffiths, Paul J.
II. Hakamaya, Noriaki, 1943– . III. Vasubandhu.
Mahāyānasaṅgrahabhāṣya. 1989. IV. Asvabhāva.
Mahāyāsaṅgrahopanibandhana. 1989. V. Title.
BQ2982.A1G75 1989 89-3234
294.3'85—dc19 CIP

1 3 5 7 9 8 6 4 2

Printed in the United States of America
on acid-free paper

This book is dedicated to Minoru Kiyota,
without whom it would not exist

PREFACE

Mahāyāna Buddhist thinking arose with the Prajñāpāramitā scriptures and formed the content of the foundational Mahāyāna schools of Mādhyamika and Yogācāra. The doctrinal formulations of these schools were the basis for all later Mahāyāna thinking in India and also for subsequent developments in China, Tibet, and Japan. Understanding them is essential for understanding any Mahāyāna doctrine.

The translation and study that follows presents the tenth chapter of *The Summary of the Great Vehicle* (*Mahāyānasaṅgraha*) [MS] by the patriarch Asaṅga. This text attempts to present systematically and succinctly the Yogācāra understanding of the Mahāyāna tradition, and its tenth chapter centers upon the theme of wisdom as the three bodies (*trikāya*) of Buddha, thereby presenting the Yogācāra understanding of ultimate meaning. But the importance of this chapter of the MS is not restricted to developments in Indian Buddhism, for through commentaries and translations into a variety of languages it became inextricably intertwined with Buddhist thought in other cultural spheres. This is especially true of China: the She-lun and Fa-hsiang schools made much use of it, as did other presentations of the theme of original awakening in China and Japan. It has thus been judged important to include translations of these commentaries in order to aid in unravelling the tangled skein of Chinese Buddhist doctrinal developments. The various commentaries at times present interestingly different interpretations of the same basic text, as do the different Chinese translations of the same text. The two commentaries presented in this study are both Indian texts and were originally written in Sanskrit, though neither survives in that language. The first, Vasubandhu's *Mahāyānasaṅgrahabhāṣya,* survives only partially in Tibetan but is available in three different Chinese translations (by Hsüan-tsang, Dharmagupta, and Paramārtha). The second, Asvabhāva's *Mahāyāna-saṅgrahopanibandhana,* survives in Tibetan and Chinese versions, the latter by Hsüan-tsang. Taken together, the various translations of these Indic commentaries constitute a body of material the study of which is indispensable for understanding the flow of Indian, Tibetan, and Chinese Mahāyāna Buddhist thought.

The present work begins with an introduction, in which we attempt to place the MS into its proper historical and doctrinal context in order to make it easier to understand the translations themselves. The introduction also offers suggestions on the degree to which the translators of these texts made creative additions to them. In part one we offer a running translation of the tenth chapter of Asaṅga's MS: this provides an overview of the argument of the text. In part two this basic text is then broken up into sections and translated together with its principal commentaries. Within each section we provide: a brief summary of the content; a translation of Asaṅga's MS, made from the Tibetan version; a translation of three of the surviving versions of the *Mahāyānasaṅgrahabhāṣya*, namely, the Tibetan version (where it survives), Hsüan-tsang's Chinese version, and Paramārtha's Chinese version (Dharma-gupta's Chinese version is omitted because it rarely contains variants of significance, though it is occasionally referred to in the notes); and finally a

translation of Asvabhāva's *Mahāyānasaṅgrahopanibandhana*, also based upon the Tibetan version but with alternate readings from Hsüan-tsang's Chinese version where significant differences occur. Although this procedure does result in repetition, it identifies divergences and points out additions. Also, we hope that translating all the versions will serve to clarify the lines of doctrinal development from India into China. Wherever possible relevant passages from parallel Yogācāra texts (especially the *Mahāyānasūtrālaṅkāra*, the *Bodhisattvabhūmi*, and the *Abhidharmasamuccaya*) are noted and translated. Some annotation is provided throughout.

It should be noted that in the case of the Chinese texts translated (principally Hsüan-tsang's and Paramārtha's versions of the *Mahāyānasaṅgrahabhāṣya*) we have, with very few exceptions, translated the Chinese text as it stands. In doing this we have tried to give something of the flavor of the Chinese as it would have appeared to a Chinese reader of the texts who knew no Sanskrit. We have, by contrast, translated our Tibetan texts as far as possible as if they were Sanskrit. We believe this approach to be justified by the nature of the Tibetan produced by those who translated Buddhist texts from Sanskrit into Tibetan. Our translations from the Chinese, then, reflect what we take to be the connotations of the Chinese text, while our translations from the Tibetan reflect what we take to be the connotations of the Sanskrit text represented by the Tibetan versions we have. This difference in approach accounts for the odd effect frequently produced in this study by translating the MS (from Tibetan) in one way and quotations from it in the Chinese versions of the commentaries in another. When such differences are found in this study, it is because we judge that the Chinese version of a Sanskrit original has semantic overtones that differ significantly from those present in that original (and in its Tibetan versions).

Finally, in part three we provide romanized versions of all Sanskrit and Tibetan texts translated in the first two parts. Full references are also given to the *Taishō Shinshū Daizōkyō* edition of the Chinese texts translated, though it has unfortunately not proved possible to provide the original texts themselves.

ACKNOWLEDGMENTS

This project was conceived in the summer of 1981 when, through the kind offices of Professor Minoru Kiyota, chairman of the Buddhist Studies Program at the University of Wisconsin-Madison, Professor Noriaki Hakamaya of Komazawa University, Tokyo, began a two-year stay as visiting professor at the University of Wisconsin-Madison. It was decided to take full advantage of Professor Hakamaya's stay in Wisconsin by arranging a weekly seminar on the *Mahāyānasaṅgraha*, together with some of its commentaries. The seminar eventually resolved itself into a small group of students (principally Paul J. Griffiths, John P. Keenan, and Paul L. Swanson) intensively studying, under the direction of Professor Hakamaya, the tenth chapter of the *Mahāyānasaṅgraha* together with its commentaries by Vasubandhu and Asvabhāva in their Tibetan and Chinese versions. The present work is the result of those studies.

The seminar ended in February 1983 with Professor Hakamaya's return to Japan and with the scattering of the other members of the seminar to jobs in various institutions in Japan and the United States. Since then, further work has been carried on through the mail, largely by John P. Keenan (Research Fellow at the Nanzan Institute for Religion and Culture in Nagoya, 1983-86, and now assistant professor of religious studies at Middlebury College, Vermont) and Paul J. Griffiths (assistant professor of Sanskrit at the University of Chicago, 1984-86, and now assistant professor of theology at the University of Notre Dame, Indiana). Professor Hakamaya's advice has been sought at every stage. Without his wide familiarity with Yogācāra literature and deep insight into the development of Buddhist doctrine, this work would not have been possible.

Professor Hakamaya was responsible for the first translation draft of Asvabhāva's commentary (from Tibetan). The lengthy introduction was written by John P. Keenan on the basis of discussions with Professor Hakamaya. Paul L. Swanson produced the first draft translation of the larger part of Paramārtha's Chinese version of Vasubandhu's commentary. John P. Keenan undertook the enormous task of producing a typescript from which we could all work and is responsible for the final draft of all translations from the Chinese. Paul J. Griffiths did most of the work in collating the Peking and Derge xylographic editions of the Tibetan texts. He also produced, in collaboration with Professor Hakamaya, the first draft of translations (from the Sanskrit) of parallel passages found in the *Mahāyānasūtrālaṅkāra* and its commentaries, and from the *Abhidharmasamuccaya* and its *bhāṣya*, and produced the final version of the entire manuscript on an Apple Macintosh at the University of Notre Dame in the spring and summer of 1988, using Microsoft Word 3.01 and an Apple Laserprinter. Grateful thanks are due to the University of Notre Dame for providing this equipment.

CONTENTS

BASIC TEXTS

Mahāyānasaṅgraha [MS]

By Asaṅga. Not extant in Sanskrit. One Tibetan translation: *Theg pa chen po bsdus pa*, translated by Jinamitra, Śīlendrabodhi and Ye shes sde (Tōhoku #4048; PT #5549). Four Chinese versions: (1) *She ta-ch'eng lun*, 3 chüan, translated by Buddhaśānta of the Northern Wei dynasty (386-534) in 531 (Taishō #1592). (2) *She ta-ch'eng lun*, 3 chüan, translated by Paramārtha of the Chou dynasty (557-589) in 563 (Taishō #1593). (3) *She ta-ch'eng lun shih-lun*, 10 chüan, translated by Dharmagupta of the Sui dynasty (589-618) in 609. This is contained in Dharmagupta's translation of MSBh (Taishō #1596). (4) *She ta-ch'eng lun pen*, 3 chüan, translated by Hsüan-tsang of the Tang dynasty (618-907) in 648-649 (Taishō #1594). Modern Studies: Étienne Lamotte's two-volume study (*La somme du grand véhicule d'Asaṅga*) contains an edition of the Tibetan text and a full translation into French with extensive notes and piecemeal translations from the commentaries. Nagao Gadjin's *Shōdaijōron* provides a translation (into Japanese) and study of the entire MS; this work includes the Tibetan text together with a reconstructed Sanskrit text. We regret that the second volume of Nagao's work, containing chapters 3-10 of the MS and published in Japan in 1987, was not available to us in time for use in connection with this study. A synoptic edition of the four Chinese translations of the MS may be found in Sasaki Gesshō's *Kanyaku shihon taishō shōdaijōron*. Frequent reference will be made to all these works in the study that follows. Further bibliographic details on the MS and other Yogācāra texts may be found in Hakamaya Noriaki's bibliographical introductions to the individual texts in the *sems-tsam* (*cittamātra*) section of the edition of the Tibetan Tripiṭaka, currently under publication in Tokyo.

Mahāyānasaṅgrahabhāṣya [MSBh]

By Vasubandhu. Not extant in Sanskrit. Extant in one Tibetan translation (with lacunae): *Theg pa chen po bsdus pa'i 'grel pa*, translated by Dīpaṅkaraśrījñāna and Tshul khrims rgyal ba (Tōhoku #4050; PT #5551). Three Chinese versions: (1) *She ta-ch'eng lun shih*, 10 chüan, translated by Hsüan-tsang in 648-649 (Taishō #1597). (2) *She ta-ch'eng lun shih-lun*, as mentioned above (Taishō #1596). (3) *She ta-ch'eng lun shih*, 15 chüan, translated by Paramārtha in 563-564 (Taishō #1595).

Mahāyānasaṅgrahopanibandhana [MSU]

By Asvabhāva. Not extant in Sanskrit. One Tibetan translation: *Theg pa chen po bsdus pa'i bshad sbyar*, translated by Jinamitra, Śīlendrabodhi and Ye shes sde (Tōhoku #4051; PT #5552). One Chinese version: *She ta-ch'eng lun shih*, 10 chüan, translated by Hsüan-tsang in 647-649 (Taishō #1598).

There is another commentary on the MS extant in Tibetan, entitled *Don gsang ba rnam par phye ba bsdus te bshad pa* (*Vivṛtaguhyārthapiṇḍavyākhyā*), DT, Tōhoku #4052; PT #5553. Its author is unknown, though it is recorded in the oldest Tibetan catalogue, the *ldan kar ma* (Lalou #629; Yoshimura #623), which, according to Yamaguchi Zuihō, was composed in 824. According to Bu-ston's *dkar chag* (Nishioka #706), this text is recorded to have been written by Vasubandhu (Dbyig gnyen), but this identification is not certain. The text is said to be a commentary on the first chapter of the MS, but it goes no further than the third topic of that chapter (MS §I.49 in Lamotte's numbering). There is thus no material relevant to MS X in this commentary.

OTHER TEXTS FREQUENTLY CITED

Where our texts are available in Western-style published editions, we have cited them from one or more of the editions noted below, by editor and page number. Full bibliographical details on these editions are given in the bibliography at the end of this study. For Tibetan texts from the xylographic Tripiṭaka collections, we cite by volume, folio, and line. The *sems-tsam* division is assumed unless otherwise noted. For Chinese texts we usually cite the *Taishō Shinshū Daizōkyō* edition by volume, page, column, and line. Citations of secondary literature are by author(s), short title, and page number.

Abhidharmakośakārikā [AKK]. Extant in Sanskrit. Cited either by chapter and verse, or by page number of the editions by Gokhale, Pradhan, or Śāstrī.

Abhidharmakośabhāṣya [AKBh]. Extant in Sanskrit. Cited either by chapter and verse of AKK, or by page number of the editions of the Sanskrit text by Pradhan or Śāstrī. Reference is also often made to the complete French translation by La Vallée Poussin.

Abhidharmakośavyākhyā [AKV]. Extant in Sanskrit. Cited either by chapter and verse of AKK, or by page number of the editions by Wogihara or Śāstrī.

Abhidharmasamuccaya [AS]. Partially extant in Sanskrit. Cited by page number of the edition by Gokhale or of the edition/reconstruction by Pradhan. Reference also made to the complete French translation by Rahula.

Abhidharmasamuccayabhāṣya [ASBh]. Extant in Sanskrit. Cited by page number of the edition by Tatia.

Bodhisattvabhūmi [BoBh]. Extant in Sanskrit. Cited by page number of the editions of the Sanskrit text by Dutt or Wogihara.

Buddhabhūmisūtra [BBhS]. Extant in Tibetan (Tōhoku #275) and Chinese (Taishō #690). Cited by page number of the edition of the Tibetan text given by Nishio, or according to the Taishō version. Reference also made to Nishio's Japanese translation.

Buddhabhūmivyākhyāna [BBhV]. Extant in Tibetan (Tōhoku #3997). Cited by page number of the edition of the Tibetan text given by Nishio Kyōo. Reference also made to Nishio's Japanese translation.

Buddhabhūmyupadeśa [BBhU]. Extant in Chinese (Taishō #1530). Reference also made to the English translation by Keenan.

Ch'eng Wei-shih lun [CWSL]. Extant in Chinese (Taishō #1585). Reference made to the English translation (with Chinese text on facing pages) by Wei Tat, and to the French translation by La Vallée Poussin.

Madhyāntavibhāga [MV]. Extant in Sanskrit. Cited by chapter and verse or by page number of the editions of the Sanskrit text by Nagao or Pandeya. Reference also made to the partial translations by Stcherbatsky, O'Brien, and Anacker.

Madhyāntavibhāgabhāṣya [MVBh]. Extant in Sanskrit. Cited by chapter and verse or by page number of the editions of the Sanskrit text by Nagao or Pandeya. Reference also made to the partial translations by Stcherbatsky, O'Brien, and Anacker.

Madhyāntavibhāgaṭīkā [MVṬ]. Partially extant in Sanskrit and wholly in Tibetan (Tōhoku #4027). Cited by chapter and verse or by page number of the editions/reconstructions by Yamaguchi and Pandeya. Reference also made to Yamaguchi's Japanese translation.

Mahāprajñāpāramitāśāstra [MPPŚ]. Extant in Chinese (Taishō #1508). Reference made to the partial French translation by Lamotte.

Mahāyānasūtrālaṅkāra [MSA]. Extant in Sanskrit Cited by chapter and verse or by page number of the editions of the Sanskrit text by Lévi, Bagchi, or Funahashi.

Mahāyānasūtrālaṅkārabhāṣya [MSABh]. Extant in Sanskrit. Cited by chapter and verse or by page number of the editions of the Sanskrit text by Lévi and Bagchi.

Mahāyānasūtrālaṅkaraṭīkā [MSAṬ]. Extant only in Tibetan (Tōhoku #4029).

Mūlamadhyamakakārikā [MMK]. Extant in Sanskrit. Cited by chapter and verse or by page number of the editions of the Sanskrit text by de Jong or La Vallée Poussin.

Ratnagotravibhāga [RGV]. Extant in Sanskrit. Cited by chapter and verse or by page number of the edition of the Sanskrit text by Johnston. Reference also made to the English translation by Takasaki.

Saṃdhinirmocanasūtra [SNS]. Extant in Tibetan (Tōhoku #106) and Chinese (Taishō #676). Usually cited by page number of Lamotte's edition of the Tibetan text and French translation thereof. English translation forthcoming in the Bukkyō Dendo Kyokai series.

Śrīmālādevīsiṃhanādasūtra [SDS]. Extant in Tibetan (Tōhoku #92) and Chinese (Taishō #353 and #310). Reference made to the English translation by Wayman and Wayman

Yogācārabhūmi [YBh]. Extant in Tibetan (Tōhoku #4035) and Chinese (Taishō #1579). The partially extant Sanskrit text has been edited piecemeal by Bhattacharya, Shukla, Wayman, and Schmithausen.

ABBREVIATIONS

AKK	Abhidharmakośakārikā
AKBh	Abhidharmakośabhāṣya
AKV	Abhidharmakośavyākhyā
AS	Abhidharmasamuccaya
ASBh	Abhidharmasamuccayabhāṣya
BBhS	Buddhabhūmisūtra
BBhV	Buddhabhūmivyākhyāna
BBhU	Buddhabhūmyupadeśa
BoBh	Bodhisattvabhūmi
CWSL	Ch'eng Wei-shih lun
DhDhV	Dharmadharmatāvibhāga
DT	Derge Tanjur
LAS	Laṅkāvatārasūtra
MPPŚ	Mahāprajñāpāramitāśāstra
MS	Mahāyānasaṅgraha
MSBh	Mahāyānasaṅgrahabhāṣya
MSU	Mahāyānasaṅgrahopanibandhana
MSA	Mahāyānasūtrālaṅkāra
MSABh	Mahāyānasūtrālaṅkārabhāṣya
MSAṬ	Mahāyānasūtrālaṅkāraṭīkā
MSAVBh	Mahāyānasūtrālaṅkāravṛttibhāṣya
MV	Madhyāntavibhāga
MVBh	Madhyāntavibhāgabhāṣya
MVṬ	Madhyāntavibhāgaṭīkā
Mvy	Mahāvyutpatti
PT	Peking Tanjur
RGV	Ratnagotravibhāga
SNS	Saṃdhinirmocanasūtra
SPS	Saddharmapuṇḍarīkasūtra
T	Taishō Shinshū Daizōkyō
YBh	Yogācārabhūmi

THE REALM OF AWAKENING

INTRODUCTION

In Mahāyāna Buddhist thinking all things arise in interdependence and there is nothing that exists apart from its causes and conditions. This is true of the Buddhist texts themselves. No attempt to understand a text can dispense with an examination of the contextual web of meanings within which its teachings are woven. In Western exegesis the examination of such a web is directed towards ascertaining the *Sitz im Leben*, the grounding in life, of a text. That grounding includes all the concrete circumstances within which a text is composed. It is the intention of this introduction to make some attempt at delineating the *Sitz im Leben* of the tenth chapter of Asaṅga's *Mahāyānasaṅgraha* (MS).

Awareness of a doctrinal *Sitz im Leben* involves a knowledge of the past from which a text developed. Asaṅga, in the tenth chapter of the MS, clearly draws upon the teachings of earlier Yogācāra and Mādhyamika texts. But doctrinal developments are not unilinear progressions; authors do not build upon past achievements in a rigorously logical fashion. One cannot, then, understand Asaṅga simply by identifying his sources. Such a unilinear model for doctrinal development assumes that there is a stable and constant track along which doctrine evolves, but in fact no track remains stable for long, since new ideas not only explicate old ones but often call into question the presuppositions of old insights and render them no longer tenable. The progression of doctrinal development is more often a give-and-take affair between opposing and conflicting ideas. It tends to be a dialectical process in which alternate interpretations often answer alternate questions, and issues become clarified (when they do) only through lengthy argumentation.

In the case at hand, it is important not only to identify Asaṅga's sources and to note his progression beyond them, but also to make sense of the dialectical context in which he did his thinking. What problems were posed to him? What doctrinal options were open to him? Which themes drew the focus of his attention and why? It is essential, that is, to understand the sub-text of the tenth chapter of the MS as well as the words on the page; anything less means a partial and warped comprehension of those words.

This does not mean that doctrinal development is merely the interplay and contrasting of ideas about religious themes. Since it is doctrinal it is necessarily based upon a common religious tradition and a common religious experience, for doctrine is precisely that which seeks to bring such a common tradition to articulation. The Yogācāra thinkers, academic intellectuals though they were, necessarily drew upon Buddhist religious practice and experience: their name indicates that they were practitioners of yoga. Theoretical conflicts about doctrinal ideas were based, for them, upon different interpretations of a foundational experience, the experience of awakening, which is Buddhahood, and they drew their inspiration, religious and intellectual, from practices aimed at realizing that awakening. Asaṅga, in the tenth chapter of the MS, is, of course, working in the realm of theory, but in order to understand his theoretical analysis it is essential to understand both that and how his formulations enunciate the basic experience.

To summarize: in order to understand the tenth chapter of the MS it is important to clarify the dialectical context within which Asaṅga expressed his ideas as well as the religious experience and practice that these ideas were intended to enunciate. This introduction will lay the groundwork for doing this. The translation and study that follow treat only the tenth chapter of the MS, the last chapter of that work; but an initial sketch of Yogācāra philosophy will be presented in order to clarify the general context of Yogācāra thinking within which Asaṅga moves.

§1 THE INTENT OF YOGĀCĀRA PHILOSOPHY

Yogācāra philosophy is known as one of the foundational schools of Mahāyāna Buddhist thinking. Together with Mādhyamika it provided the basis for later developments in Tibet and East Asia. But Yogācāra did not arise in a cultural vacuum. It followed upon and was called forth by the Mādhyamika refutation of Abhidharma conceptualism. The Mādhyamika focus upon emptiness and dependent co-arising and the negation of the validity of all views whatsoever left theoretically inclined Buddhist thinkers in a quandary. Mādhyamika dialectics seemed to falsify not only Abhidharma theory but all attempts at theoretical understanding. The perception of Nāgārjuna's middle path as excessively negative and productive of despondency (a view suggested in the *Ratnagotra*[1]) elicited a rethinking of the meaning of emptiness and dependent co-arising through a critical understanding of consciousness. Yogācāra reclaimed theory as valid in terms of the emptiness and dependent co-arising of consciousness.

The basic intention of Yogācāra philosophy was to develop a scriptural and critical hermeneutic in a context of emptiness. Its structural themes--the other-dependent nature of conscious interiority and the three patterns of conscious understanding--are meant to lay the foundation for that hermeneutic. Yogācāra aims at developing a method for interpreting doctrine and adjudicating truth-claims, not through a naïve use of logical argumentation, but rather through a radical conversion of the consciousness that argues. In its opening section, the *Saṃdhinirmocana*, which is the foundational sacred text for Yogācāra, presents the problem of illusory argumentation, describing those who cling tenaciously to verbal descriptions as confronting one another and arguing fiercely, emitting barbed, pointed, captious, angry, and vicious comments, without any hope of ever reaching a definitive conclusion.[2]

The Yogācāra hermeneutic is scriptural, based on the sūtras and aimed at interpreting their meaning. The constant attempt of Asaṅga and the Yogācāra masters was to uncover and interpret the meanings present in the sacred texts. But they used a critical hermeneutic, focused not simply upon the texts of the tradition as objects to be understood (*jñeya*), but also upon the consciousness that understands them (*jñeyāśraya*). In the West, such a critical philosophy is generally thought to have begun with Kant; Kant's aim was to criticize and clarify the implicit structures and forms necessary to all understanding. It would seem that the Yogācāra masters consciously

[1] Takasaki, *A Study*, 305-306.

[2] See Lamotte, *Saṃdhinirmocana*, 173.

developed an analogous critical understanding of religious consciousness more than a thousand years before Kant, an understanding that attempted to explicate the inner structure and operations of conscious understanding, not just to depict the apparent objects of that understanding.

The main themes of Yogācāra philosophy were meant to ground and validate this scriptural and critical hermeneutic by explicating the underlying nature of the consciousness that understands. The theory of the development and transformation of consciousness (*vijñānapariṇāma*) attempted to demonstrate the interdependent nature of understanding from which illusion arises, and thus also to show how illusion can be abandoned. The theory of the three patterns (*trisvabhāva*) strove to show that the basic other-dependent pattern of consciousness accounts both for the genesis of imagined illusion and for the possibility of its transformation into perfect awakening and wisdom. Thus the three patterns present the *gestalt* of consciousness, both true and illusory.

The classical Yogācāra of Maitreya, Asaṅga, and Vasubandhu aimed at developing a philosophy of consciousness that might ground the interpretation of the scriptures within a critical understanding of emptiness. The classical source for such a hermeneutic is found in the *Saṃdhinirmocana.* Its famous passage on the three turnings of the wheel of doctrine says:

> The bodhisattva Paramārthasamudgata said to the Buddha: "In Benares, at Ṛṣipatana in the Deer Park, the Blessed One first turned the wheel of doctrine, demonstrating the four noble truths for the followers of the hearers' vehicle.[3] This turning of the wheel was marvellous and wonderful; it was such as nobody in the world, neither gods nor men, has turned before. Nevertheless, there were superior doctrines. This [first turning] gave rise to criticism, needed interpretation, and became an object of controversy. So then the Blessed One, with an implicit intention, turned the wheel for the second time for the sake of the followers of the great vehicle, explaining that all things are without essence, do not arise, are not destroyed, are quiescent from the beginning, and are originally in cessation. Nevertheless, there were teachings superior to this, for this also gave rise to criticism, needed interpretation, and became an object of controversy. So then the Blessed One, with an explicit intention, turned the wheel a third time for the sake of the

[3] *śrāvakayāna.* The *śrāvakayāna* is the first of the three vehicles; its practitioners hear and practice the teaching but lack the Mahāyāna understanding of wisdom as both ultimate, transcendent, non-discriminative wisdom, focused upon cessation, and as conventional, subsequently attained wisdom, focused upon action in the world. The question of exactly who these śrāvakas were cannot be answered; notionally they are those who, while they claim to follow the word of the Buddha, do not follow the Mahāyāna reformulation of Buddhist teaching in terms of emptiness and dependent co-arising. In Mahāyāna texts they are often mentioned with the adherents of the second vehicle, the *pratyekabuddhayāna,* the vehicle which brings enlightenment through an understanding of causality. The pratyekabuddha is described as a hermit figure, intent only upon his own enlightenment. In Mahāyāna terms, both śrāvakas and pratyekabuddhas are focused single-mindedly upon nirvāṇa rather than upon wisdom.

> followers of all vehicles, explaining that all things are without essence, do not arise, are not destroyed, are quiescent from the beginning, and are originally in cessation. This turning of the wheel is absolutely marvellous and wonderful.. It is unsurpassed and does not give rise to criticism; it is explicit and does not become an object of controversy.[4]

This passage highlights the Yogācāra understanding of meaning and its interpretation. The first turning of the wheel includes the teachings of early Buddhists and of the Ābhidhārmikas, both of whom focused upon the four truths. These teachings are characterized as imperfect and in need of the Prajñāpāramitā negation, ending in the position that all things are without essence (*niḥsvabhāva*) and empty (*śūnya*). The Ābhidhārmika perspective (the first turning of the wheel), while not exactly false, thus needs to have its meaning (*artha*) interpreted or drawn out (*neya*). But even the second turning of the wheel, the Prajñāpāramitā perspective which issued in Nāgārjuna's Madhyamaka, does not, from the Yogācāra perspective, make explicit the ground upon which its meaning is established, and so it too stands in need of interpretation. It is only the third turning of the wheel of the doctrine, Yogācāra itself, that is beyond the need for such interpretation and its attendant controversies, for it does explicate the ground within conscious interiority for the meanings affirmed in its teachings. Yogācāra is critically explicit (*nītārtha*), since the ground for its meaning (*artha*) has been drawn out (*nīta*) and made evident in the Yogācāra critical evaluation of consciousness. It is important to note that the third turning of the wheel of doctrine does not differ from the second in terms of content, for exactly the same doctrinal themes are present in both. Emptiness is not rejected. Rather, Yogācāra intends to critically ground the insights of the Prajñāpāramitā and the Madhyamaka. Yogācāra is thus not a higher teaching, but an explanation or revealing (*nirmocana*) of meaning which had previously been hidden (*saṃdhi*).

Asaṅga's MS summarizes the structure of the Yogācāra interpretation of Mahāyāna doctrine as aimed at the development of a hermeneutic:

> If one wants to explain the teaching of the great vehicle succinctly, one should explain it in three points: (1) a presentation of dependent co-arising; (2) a presentation of the character of dependently co-arisen states; (3) a presentation of the meaning of what has been declared [in the sacred texts].[5]

These three points offer a concise overview of Yogācāra philosophy; each will be briefly examined in what follows.

---

[4] Lamotte, *Saṃdhinirmocana*, 206-207.

[5] *theg pa chen po'i chos 'chad par 'dod pas mdor bsdu na rnam pa gsum gyis bshad par bya ste/ rten cing 'brel par 'byung ba bstan pa dang/ rten cing 'brel par 'byung ba'i chos rnams kyi mtshan nyid bstan pa dang/ bshad zin pa'i don bstan pas bshad par bya'o*, MS §2.32a. Lamotte, *La somme*, 2:132; Nagao, *Shōdaijōron*, 1:96-97, 399-401.

§2 THE STRUCTURAL DEVELOPMENT OF CONSCIOUSNESS

Asaṅga's first point refers to the initial chapter of the MS, entitled "The Support of the Knowable" (*jñeyāśraya*); this chapter thematizes the container consciousness (*ālayavijñāna*)[6] as the support of all the acts of understanding and misunderstanding belonging to the active consciousnesses (*pravṛttivijñāna*). An earlier text, the *Madhyāntavibhāga*, explains:

> [Consciousness arises on the one hand as a latent causal consciousness, and on the other as the resultant, manifest, phenomenal consciousness.] The container consciousness is consciousness as cause, because it is the cause for all the other [seven] active consciousnesses. Thus caused, the [seven] active consciousnesses are related to [that container consciousness as a store of] experience.[7]

The container consciousness is understood as the seminal consciousness because it serves as a latent and preconscious accumulation of karmic seeds from defiled experiences in the transmigratory past. In virtue of this accumulation of seeds, the entire growth and development of consciousness is karmically defiled and enmeshed in ignorance and illusion. This container consciousness lies hidden beneath the everyday activities of sensing, perceiving, and thinking, and issues in a propensity towards discrimination exemplified by the opponents refuted by Nāgārjuna in the *Mūlamadhyamakakārikā* and the *Vigrahavyāvartanī*.

The manifest, active consciousnesses were first presented in the *Saṃdhinirmocana* as consisting in the five sense-consciousnesses plus the thinking consciousness (*manovijñāna*), a schema borrowed from the Ābhidhārmika treatment of mind. Further reflection led Asaṅga to expand on this schema. He reduced the thinking consciousness to the role of perceiving sense-data, and introduced a seventh level of consciousness, the *manas*, which was identified as the proximate cause for defiled and illusory thinking.[8] It is this *manas* which, programmed by the latent seeds in the container consciousness, conceives of its own selfhood and sees fleeting and transitory things as fixed and stable realities that can be appropriated and possessed.

The Yogācāra masters describe all conscious experience as developing, through this constant interplay between the container consciousness and the active consciousnesses, into an illusory fabrication of false views and attachments.

> From the very first instant [of the birth of sentient beings] the maturation, evolution, unification, increase, and growth of their

[6] On the *ālaya* see classically La Vallée Poussin, "Note sur l'Ālayavijñāna," Lamotte, "L'Ālayavijñāna." More recently, see Schmithausen's monograph *Ālayavijñāna*.

[7] *ālayavijñānam anyeṣāṃ vijñānānāṃ pratyayatvāt pratyayavijñānam/ tatpratyayaṃ pravṛtti-vijñānam aupabhogikam*, MVBh on MV 1.9, ed. Nagao, 21; ed. Pandeya, 26.

[8] The root cause for such thinking (as distinct from the proximate cause) is the seeds (*bīja*) in the container consciousness.

> [container] minds, together with all its seeds, depends upon two appropriations. The first is the appropriation of the material senses with their bases. The second is the appropriation of the propensity towards verbal fabrication (*prapañca*) in the everyday use of images, words, and discrimination (*nimittanāmavikalpavyavahāra*).[9]

These two appropriations function in unison. It is because one has a body and sense-organs that one has a propensity towards verbal fabrication. Just as one distinguishes one's own body from that of others, just as sensed objects are seen as standing apart from the sensing subject, so essences are seen as discrete units of self-contained meaning, existing over against the knowing subject. Implicit in the knowing patterned by the senses is a tendency to find meaning as units 'out there' apart from the 'in here' of consciousness itself. Thus the *Saṃdhinirmocana* grounds fabrication in the biological response of the senses to external stimuli, a response that takes the sensory pattern to be normative for all understanding. The assertion of essences, then, is not just one particular ontological theory among others, but a general extroversion of consciousness whereby one 'extra-verts' meaning upon images and words, creating 'views', whether theoretical and metaphysical or common-sense and unsophisticated. But in fact meaning is not 'out there'; it is constructed within consciousness. The whole process of deluded understanding operates in forgetfulness of the underlying seeds in the container consciousness. The active consciousnesses of sensing, perceiving, and thinking proceed generally according to this (biologically based) pattern of extraversion. The seed impressions planted in the container consciousness by previous deluded actions create the proclivity to cling to imagined meanings as though they represent assured realities. Further, as the active consciousnesses function in such a deluded pattern, they engender new seeds which are deposited in the container consciousness in a continuing cyclical process of mutual dependence.

The container consciousness itself is then a store of unmediated and karmically-formed experience which, in being mediated through 'realistic' words, appears to validate the pattern of its connatural biological extraversion. It is programmed to assume that external units of meaning (*dharma*) correspond to its internal knowing, and thus that there is a real subject who knows real objects. It constantly mistakes the appearance of images for the manifestation of realities, and so generates an assumed world of essences.

However, consciousness is dependently co-arisen, and not only in virtue of this constant interplay between the latent container consciousness and the manifested active consciousnesses. It is also dependently co-arisen because the manifested mental activities of sensing, perceiving, and thinking, depend upon the presence of both a sensed image (*nimitta*) and insight (*darśana*) into

---

9 ... *dang por 'di ltar len pa rnam pa gnyis po rten dang bcas pa'i dbang po gzugs can len pa dang/ mtshan ma dang ming dang rnam par rtog pa la tha snyad 'dogs pa'i spros pa'i bag chags len pa la rten nas/ sa bon thams cad pa'i sems rnam par smin cing 'jug la rgyas shing 'phel ba dang yangs par 'gyur ro,* SNS §5.2. Lamotte, *Saṃdhinirmocana*, 55, 184. See also Schmithausen, *Ālayavijñāna*, 71, note 51.

that image.[10] Without the occurrence of insight into the meaning of an image, the image remains as a picture not properly understood, falsely taken to package and present meaning *an sich.* Things then appear to be solid and real on the film of the camera-like mind, and one is compelled to manipulate and cope with them in an illusory quest for the security of a non-existent self.

In this notion the Yogācāra thinkers offer a critical understanding of the underlying genesis of the verbal fabrication of views, an understanding of the mind-set that generates attachment to objects. Thus the theme of the development of consciousness figures prominently in any attempt to understand doctrine, for doctrine itself can be mistakenly understood in an imagined manner, and this issues in clinging to ideas, a clinging which, from the Yogācāra perspective, obviates further insight.

What Asaṅga has done in the first chapter of the MS is to shift the context in which dependent co-arising is understood from the world of things and ideas about things to the inner workings of consciousness itself. Meanings are all dependently co-arisen because of the very structure of consciousness. They are empty of essence because they are dependently co-arisen, and they always issue from the interplay of the container consciousness and the active consciousnesses.

§3 THE THREE PATTERNS OF CONSCIOUSNESS

Asaṅga's second point continues his analysis of consciousness and constitutes the theme of the second chapter of the MS, entitled "the characteristics of the knowable" (*jñeyalakṣaṇa*). This chapter deals with the patterns in which consciousness functions, both illusory and awakened.

The three patterns are: (1) the imagined pattern (*parikalpitalakṣaṇa*), in which consciousness fabricates illusions and clings to them as if they were stable and perduring realities; (2) the other-dependent pattern (*paratantralakṣaṇa*), which, as the structural functioning of consciousness, initially supports the imagined pattern but can be converted into (3) the perfected pattern (*parinispannalakṣaṇa*), the absence of imagined illusions in the other-dependent pattern. When the pervasive force (*vāsanā*) of the underlying seeds of defiled karmic consciousness in the container consciousness are negated, and the seeds themselves eradicated, other-dependent consciousness becomes pure: illusory knowing is converted into wisdom.

Because the seminal consciousness is latent and preconscious, the Yogācāra analysis of the three patterns focuses instead on the interdependent structure of the active consciousnesses: that is, the relationship between image and insight. Asaṅga explains:

---

10 See the discussion of the presence of images in wisdom in Bandhuprabha's BBhU (T 26.303b-c), translated and discussed in Keenan, "A Study".

> Those mental states which are defined as the active consciousnesses have image and insight as their essential nature.[11]

The same interdependent structure of conscious may entrap one in imagined illusion (*parikalpita*) through the force of the latent seeds in the container consciousness, or it may free one from fabrication by becoming perfected (*parinispanna*). The other-dependent pattern is the pivot around which turn both the defilement of the imagined pattern and the purification of the perfected pattern. It can serve either to weave an illusion or to liberate. When it does the former the other-dependent pattern functions as:

> ... those representations, which germinate from the container consciousness and which consist in unreal imagining.[12]

Here, "unreal imagining" (*abhūtaparikalpa*) means that images of things are taken to be pictures of reality. In forgetfulness of the underlying seeds in the container consciousness, images are taken as they are presented by the sense-consciousnesses, and conceptualized as things with essences (*dharma-svabhāva*), as though the presence of a named image signifies the reality of a corresponding essence confronting a real subject. The deluded self projects an objectively real world and becomes attached to its projections. The imagined reality of the subject-object pattern of understanding is thus seen as a superimposition of constructed ideas upon experience, operating without any awareness of the dynamic pull of the seed-store of karmic experience towards constant objectification and its concomitant attachments. But, just as the transient elements of human existence are empty of any firm essence to which one may cling, the subject-object pattern is itself empty and without any abiding reality. In fact, Asaṅga argues, mediated understanding comes about because of the presence of insight (*darśana*) and image (*nimitta*), but this does not imply the reality of either an inner self-essence or of the outer essences of things. Images are indeed presented from the senses, but do not themselves issue in meaning since imagination cannot provide meaning. By itself, imagination merely imagines what is unreal (*abhūtaparikalpa*) without in any way being able to understand or judge the status of the images produced. It is only the occurrence of insight into those images that can construct meaning. Without insight, images are misleading pictures whose nature is not understood. Without images there is nothing to understand. The erroneous assumption that the imagined images are already, inherently, endowed with their own meanings precludes understanding and awakening, for it aborts the process of developing insight before it can properly begin. Once images in the active consciousnesses are taken to imply the validity of essences as set and stable units of meaning, then the other-dependent pattern of consciousness functions

---

11 *'jug pa'i rnam par shes pa'i mtshan nyid kyi chos de dag ni rgyu mtshan dang lta ba dang bcas pa'i rnam par rig pa'i ngo bo nyid do*, MS §2.32.2. Lamotte, *La somme*, 1:42. Nagao, *Shōdaijōron*, 1:97, 403-4.

12 *kun gzhi rnam par shes pa'i sa bon can yang dag ma yin pa kun rtog pas bsdus pa'i rnam par rig pa'o*, MS §2.2. Lamotte, *La somme*, 1:24; 2:87-88. Nagao, *Shōdaijōron*, 1:58-59, 274-275.

within an entirely imagined and illusory horizon. Insight is frozen at the level of the image, as if that image had itself already grasped reality as it is. Openness towards understanding existents in their dependent co-arising, and thus their emptiness (for the two terms are semantically equivalent), is rendered impossible.

Thus the third pattern, the perfected, is precisely the absence of the imagined pattern within the other-dependent pattern. It is the conversion of consciousness to wisdom and awakening. Once freed from the illusion that meaning resides in images presented upon the picture-screen of the mind, one is able to be aware of emptiness, of the dependently co-arisen nature of all understanding. Thus, the *Mahāyānasaṅgrahabhāṣya* can explain the character of emptiness (*śūnyatālakṣaṇa*) as the non-existence of the imagined pattern and the existence of the other-dependent pattern functioning in its perfected mode.[13] The abandonment of grasping at images entails the eradication of the seeds in the container consciousness and the full recognition of the other-dependent structure of consciousness. In the conversion of consciousness (*āśrayaparivṛtti*) from the imagined to the perfected pattern, the mind both articulates conventional truth (*saṃvṛtisatya*) in full awareness of the emptiness and essence-free status of all words, and abides in the silence of ultimate meaning (*paramārthasatya*), without the need to mediate experience through any words at all.

In the second chapter of the MS, therefore, Asaṅga again emphasizes the context of conscious interiority, this time in order to re-interpret the meaning of emptiness. Yogācāra philosophy is a critical re-interpretation of the earlier, pre-critical, Buddhist notion that all things arise in dependence upon one another. Yogācāra goes further in that it locates that co-arising within the other-dependent structure of the genesis of conscious meaning. It is a re-interpretation of emptiness because it understands emptiness in the framework of the three patterns of consciousness as the true character of all imagined realities--i.e., their non-being. It is aimed at grounding both the awareness of the Prajñāpāramitā and Mādhyamika thinkers and the theoretical rigor of the Ābhidhārmikas within an examination of conscious interiority, and at evolving a hermeneutic for interpreting religious discourse within such a context.

§4 HERMENEUTICS

Asaṅga's third point presents a hermeneutic for interpreting the meaning (*artha*) of what has been declared (*ukta*) by the Buddha in the sacred texts. Asaṅga explains:

> It consists in analyzing and clarifying words previously spoken [in the scriptures] through other words.[14]

---

[13] This is the essential point of the lengthy discussion in MVBh and MVT on MV 1.2 (ed. Pandeya, 9-12).

[14] ... *'di lta ste tshig sngar bshad zin pa'i tshig lhag ma rnams kyis de yon tan gyi dbang du bya ba'am*, MS §2.32.3. Lamotte, *La somme*, 1:42; 2:134. Nagao, *Shōdaijōron*, 1:8-99, 408-410.

This brief statement does not, by itself, seem especially helpful, but Asaṅga adduces two examples (the qualities of a Buddha and the goals of a bodhisattva) that clarify his point. In both instances he interprets those qualities and goals in terms that seem to reflect his own understanding of doctrine in the light of critical theory. The Yogācāra hermeneutic is thus an employment of critical theory in the interpretation of sacred texts, or, perhaps better, a realization of the dependently co-arisen nature of one's own consciousness as one engages in the act of interpreting sacred texts. This third point is explored in the third chapter of the MS, which draws out the implications of the themes of the development of consciousness and the three patterns thereof in terms of the theory that there is nothing but conscious construction (*vijñaptimātratā*); it is also pursued throughout the remaining chapters of the text.

The idea that all discrete units of meaning are nothing more than constructs is meant both to affirm the negation of essences and of any theory based upon such essences, and to ground doctrinal discourse within an understanding of other-dependent consciousness as constructive of mediated meaning through insight into image. The term *vijñapti*, here translated 'conscious construction', is a nominal form derived from the causative form of the verbal root *jñā-*, 'to know', coupled with the distributive prefix *vi-*. It denotes that which causes knowing to occur, and thus comes to mean a sign or symbol which brings about knowing. In its technical Yogācāra usage it means that which causes conscious knowing to occur, and thus signifies the conscious construction of concepts and words that mediates understanding. The fact that such constructs are not impressed upon the mind in virtue of the causal action of external essences is emphasized by the term *mātra*, 'only', and the associated abstract nominal form *mātratā*. Thus, the theory of *vijñaptimātratā* restates the thesis that meanings occur through ideas constructed in the mind, without any appeal to the imagined realities of confrontational knowing. Interpretation then bears upon the constructed meanings represented in the sacred texts, and not upon the nature of ultimate truth itself, for this is inaccessible to discourse. Nevertheless, as mediated through words, doctrines are necessarily subject to intelligent and rational analysis.

Thus the structure of Yogācāra thinking in the first two chapters of the MS is meant to ground doctrinal discourse and scriptural hermeneutics, and so to make it possible to articulate the underlying intention of the awakened one, the Buddha. In explaining how imagined fabrication occurs, the Yogācāra masters were identifying the source of defiled illusory understanding. In developing the theory of the three patterns they were sketching the basic nature of consciousness as other-dependent, thereby making it possible to understand not only defilement but also purification. Yogācāra hermeneutics then comes full circle: from a consideration of the meaning of scriptures heard and reflected upon, back to an understanding of the hearer. No scriptural fidelity can be of value without a conversion of support (*āśrayaparivṛtti*): a conversion of consciousness from the imagined pattern of clinging to pseudo-objective truth, to the perfected pattern of reaffirmed other-dependent understanding. No imagined understanding of philology or history can issue in understanding the meaning of texts. Rather, in constant awareness of the presence of the historical and linguistic factors influencing all verbal and con-

structed understanding, one becomes free to interpret the text skilfully, through the use of appropriate means (*upāya*) as the situation demands.

This critical analysis of religious understanding grounds doctrinal discourse within consciousness since it is consciousness that generates meaning. The point is reiterated by the *Saṃdhinirmocana:*

> Through a wisdom born from [hearing] the doctrine, the bodhisattvas base themselves upon the words [of the sacred text], take the text literally, and do not yet understand its intention ... Through a wisdom born from reflecting [upon that doctrine], the bodhisattvas do not base themselves upon the words, they do not take the meaning literally, and they do understand its intention ... Through a wisdom born from meditating [upon that text], the bodhisattvas either base themselves upon the words or not, they either take the text literally or not, but, in understanding the [Buddha's] intention they see the heart of the matter through the images understood in concentration.[15]

The point is not to take the words themselves as containers of meaning, but, through the experience of meditative concentration (*samādhi*), and critical thinking, to understand their intention, to exercise intelligent insight into the words and images of the sacred texts. Only when one has, to some extent, understood the intention of the sacred texts, is it possible to undertake a valid textual study, no matter how good one's philology. A literalistic method of interpreting sacred texts is thus rejected by the Yogācāra as being simply another example of the imagined pattern of consciousness at work, for this kind of understanding clings to words as though meaning were a property of speech rather than a function of understanding. But, after having understood the intention, one can stick close to the text, or recast it in other terms, whichever seems appropriate, for concentration will have led one to the heart of the matter, to a personal and immediate experience of ultimate meaning.

The rest of the MS applies this understanding, in successive chapters, to the six perfections (*pāramitā*); to the ten stages (*bhūmi*); to the three virtues of moral discipline (*śīla*), concentration (*samādhi*), and wisdom (*prajñā*); and finally to awakening (*bodhi*), both as the abandonment (*prahāṇa*) of obstacles and as the attainment of the three bodies (*trikāya*) of awakening.

In sum, Yogācāra philosophy is intent on developing a hermeneutic of emptiness by critically explaining the underlying structure of conscious understanding. Its hermeneutic is both scriptural and critical because it is based upon the sacred texts and grounded in a critical understanding of the development of consciousness in its three patterns of operation. The tenth and

---

15 *byang chub sems dpa' thos pa las byung ba'i shes rab kyis ni tshig 'bru la gnas pa/ sgra ji bzhin pa/ dgongs pa med pa ... bsams pa las byung ba'i shes rab kyis ni tshig 'bru la gnas pa kho na ma yin la/ sgra ji bzhin ma yin pa/ dgongs pa can ... bsgoms pa las byung ba'i shes rab kyis ni tshig 'bru la gnas pa dang/ tshig 'bru la gnas pa ma yin pa dang/ sgra ji bzhin pa dang/ sgra ji bzhin pa ma yin pa dang/ dgongs pa can dang/ shes bya'i dngos po dang cha 'thun pa'i ting nge 'dzin gyi spyod yul gyi gzugs brnyan gyis mngon du gyur pa*, SNS §8.24. Lamotte, *Saṃdhinirmocana*, 105, 223.

final chapter of the MS presupposes this critical theory and employs it in discussing awakening as the three bodies of Buddha. But beyond these general concerns, the final chapter of the MS has its specific *Sitz im Leben*. Questions of just what constitutes a Buddha had long been discussed in Mahāyāna circles, and so Asaṅga's discussion moves within an established form of discourse; but he had specific questions to deal with, and to a consideration of these we must now turn.

§5 A CLUE TO THE MAIN DIALECTIC IN THE TENTH CHAPTER OF THE MAHĀYĀNASAṄGRAHA

The tenth chapter of the MS is devoted to a treatment of wisdom as the three bodies of Buddha (*buddhatrikāya*). It constitutes Asaṅga's principal contribution to the topic, for he does not give it extensive discussion in his other writings.[16] However, the tenth chapter of the MS is not the earliest Yogācāra discussion of *trikāya*. That distinction probably belongs to the *Mahāyānasūtrālaṅkāra*, a text attributed to Maitreya, the mentor of Asaṅga.[17] The ninth chapter of the *Mahāyānasūtrālaṅkāra* presents a passage, given in the translation (§A below), which describes the three bodies as the "functioning of Dharma Realm" (*dharmadhātuvṛtti*), that is, the functioning of the ultimate realm in its manifestation of itself to living beings. But in the tenth chapter of the MS Asaṅga does not treat *trikāya* as the functioning of Dharma Realm; rather, he describes the three bodies as the "excellence of wisdom" (*jñānaviśeṣa*). This difference seems to be significant, for it merited the attention of a later commentator, Sthiramati, who in his *Madhyāntavibhāgaṭīkā* offers the following report:

> [In the sentence from the *Madhyāntavibhāga*] which says that "the stage of attainment is the Dharma Body of Buddhas" the expression "Dharma Body" refers to that which, as a result of abandoning all obstacles and accumulating the uncontaminated seeds which counteract those [obstacles], essentially consists in the conversion of support; it has come to mastery over all things, and is free from the container [consciousness, which is the

[16] The *trikāya* teaching is mentioned only once in the AS (T 31.690b; ed. Rahula, 162). There is only a two-body theory in the *Śāsanodbhāvana* (T 31.581b-c); on the title of this text see Mukai, "Kenyoshōgyoron to Yugagyojiron," and Matsuda, "Yogācārabhūmi-vyākhyā ni okeru," 161. Recently, see also Schmithausen, *Ālayavijñāna*, 261-262, note 99. The YBh has no extended treatment of *trikāya*.

[17] There has been much dispute on the historical status of Maitreya as he is presented in the traditional accounts. We do not wish to enter into that discussion here, and by using the name 'Maitreya' we are simply referring to the author of those texts which are clearly earlier than Asaṅga and which influenced him. This applies to MSA and MV, both of which are cited as authoritative texts by Asaṅga, and it may also apply to the DhDhV, though this is not cited by him as far as we are aware. The RGV is given attention later in this introduction. The Tibetan tradition also attributes the *Abhisamayālaṅkāra* to Maitreya, but as this reflects a Prajñāpāramitā orientation rather than a Yogācāra one it will not enter into our discussion. The most important Maitreyan text for Asaṅga is clearly the MSA, for he quotes it frequently in the MS. For Maitreya's five treatises (*byams chos lnga*) see Hakamaya, "Chibetto ni okeru."

> support for illusion] ... However, some explain Dharma Body as that body which is reality, and identify it only with the well-purified Dharma Realm because it has become separated from all adventitious defilements. Others explain Dharma Body as excellent wisdom, functioning in an unattached and unobstructed manner in regard to all that is knowable.[18]

It seems clear that the opinion that Dharma Body is excellent wisdom reflects Asaṅga's view in the tenth chapter of the MS, for he there explicitly thematizes *trikāya* and thus Dharma Body, as the excellence of wisdom (*jñānaviśeṣa*). If we can identify the first opinion we will have a valuable clue to the nature of the dialectic underlying the tenth chapter of the MS.

§6 A FALSE READING OF STHIRAMATI

Unfortunately, Sthiramati does not expand his report. But it is clear that some later Yogācāra thinkers did hold the theory that Dharma Body excludes wisdom from its essence. The *Ch'eng Wei-shih lun*, which was translated (and perhaps in part composed) by Hsüan-tsang, and which is the basic authority for the Fa-hsiang school, the 'orthodox' Chinese version of Yogācāra, teaches that:

> Dharma Body is constituted by the [Dharma Realm] because it is said that the Essence Body [i.e., Dharma Body] is by nature eternal, and because it is said that the Dharma Body of Buddhas neither arises nor passes away since there is a cause only for its realization and not for its arising.[19]

The same opinion is approved by the *Buddhabhūmyupadeśa*, which is also a central text of the Dharmapāla/Fa-hsiang tradition and which was also translated by Hsüan-tsang (and, like the *Ch'eng Wei-shih lun*, may have been partly composed by him):

> It is the first of the five factors [which are the pure Dharma Realm and the four wisdoms], i.e., pure Dharma Realm, which constitutes the Essence Body. The four wisdoms exist together with that Essence and are manifested to bodhisattvas in the stages [of the spiritual path]. In one aspect, their subtle qualities constitute the Enjoyment Body, while, in being manifested to bodhisattvas who have not yet entered the stages [of the spiritual path], in another aspect their crude qualities constitute the Transformation Body.[20]

---

18 *prāptyavasthā buddhānāṃ dharmakāya iti/ sarvāvaraṇaprahāṇāt tatpratipakṣānāsravadharmabīja-pracayāc cāśrayaparāvṛttyātmakaḥ sarvadharmavaśavartyanālaya iti ... anye tu niḥśeṣāgantuka-malāpagamāt suviśuddho dharmadhātur eva dharmatākāyo dharmakāya iti varṇayanti/ sarvasminn api jñeye 'saktāpratihatapravṛttiviśiṣṭaṃ jñānaṃ dharmakāya ity apare*, MVṬ on MV 4.16, ed. Pandeya, 143.

19 CWSL, T 31.58a. See La Vallée Poussin, *Vijñaptimātratāsiddhi*, 706-708.

20 BBhU, T 26.326a9-12. See Keenan, "A Study," 852.

Here, only two bodies (the Enjoyment Body and the Transformation Body) are said to be constituted by wisdom. Dharma Body is not so described; its essence, according to this text, is the eternal Dharma Realm, bereft of wisdom because of its transcendence.

It seems easy to interpret Sthiramati's report of the two opinions above in terms of these ideas of the Fa-hsiang school, and to see Asaṅga as the champion of *trikāya* as wisdom over against those who would exclude wisdom from Dharma Body. Indeed, this temptation becomes more pressing when it is noted that in §HH of the tenth chapter of the MS Asaṅga employs the same schema of six categories as that used in the ninth chapter of the *Mahāyānasūtrālaṅkāra* to discuss ultimate Dharma Realm, but instead of predicating them of Dharma Realm he predicates them of Dharma Body. It would seem at first glance that Asaṅga is disagreeing with the *Mahāyānasūtrālaṅkāra*, and opposing his own understanding of *trikāya* as wisdom to the Maitreyan notion of *trikāya* as the functioning of the ultimate principle of the pure Dharma Realm.

This temptation must, however, be resisted, for the Maitreyan texts themselves nowhere separate Dharma Body or Dharma Realm from wisdom, and therefore could not have served as the counterfoil to Asaṅga's treatment in the tenth chapter of the MS. A brief examination of what three of the Maitreyan texts (*Mahāyānasūtrālaṅkāra*, *Dharmadharmatāvibhāga* and *Madhyānta-vibhāga*) have to say on Dharma Body and Dharma Realm should make this clear.

It is true that the Maitreyan texts do indeed thematize Dharma Realm, but they never exclude wisdom. Rather, when these texts treat purified Dharma Realm or Dharma Body, they include wisdom. The *Mahāyānasūtrālaṅkāra* passage translated in §A below does locate *trikāya* within its discussion of the last of the six categories of Dharma Realm: essence, cause, result, activity, associated qualities and functioning. *Mahāyānasūtrālaṅkāra* 9.56 describes the essence (*svabhāva*) of Dharma Realm as "the purification of the suchness of all things from the two obstacles." This might appear to echo the first of the two different opinions cited by Sthiramati first (that Dharma Body equals purified Dharma Realm) and thus to imply with Fa-hsiang that Dharma Body does not include wisdom. Yet the following verse (9.57), which treats the cause (*hetu*) and result (*phala*) of Dharma Realm, defines these, respectively, as the cultivation of the wisdom of suchness (*tathatājñānabhāvanā*), and the attainment (*samudāgama*) of the same. Thus Maitreya in his *Mahāyānasūtrālaṅkāra* places wisdom within the scope of Dharma Realm, and *Mahāyānasūtrālaṅkāra* 9.59, which presents the *trikāya* as the functioning of Dharma Realm, cannot properly be interpreted as an attempt to exclude wisdom from Dharma Body. If such an exclusion had been intended, it would also have to apply to the Enjoyment and Transformation Bodies, since these also are explained as functions of the Dharma Realm.

Furthermore, *Mahāyānasūtrālaṅkāra* 20-21.58 explicitly treats *trikāya* as the means to attain great awakening, saying "You have attained great awakening in all aspects through the three bodies ... "[21] Thus the Maitreyan

[21] *tribhiḥ kāyair mahābodhiṃ sarvākārām upāgata*, MSA 20-21.58ab, ed. Lévi, 188.

verses of the *Mahāyānasūtrālaṅkāra* do not dichotomize Dharma Body and wisdom. Rather, they describe the Dharma Realm itself in terms of wisdom. For example, *Mahāyānasūtrālaṅkāra* 9.56 describes the essence of Dharma Realm as follows:

> The purification of the [Dharma Realm] is characterized as the purification of the suchness of all things from the two obstacles. It is [also] characterized as inexhaustible mastery which consists in wisdom pertaining to things, and in wisdom which has that [suchness] as its object.[22]

This verse reflects not only the first of the two opinions cited by Sthiramati, that Dharma Body is purified Dharma Realm, but also the second, that it is wisdom functioning in a manner unattached to passion and unobstructed in regard to what can be known. Maitreya is propounding a notion of the non-duality of Dharma Realm and wisdom, and it is this meaning that he attributes to Dharma Body.

The same notion is present in Maitreya's *Dharmadharmatāvibhāga*, which contains a discussion of ten points on the conversion of support (*āśrayaparivṛtti*). The fourth of these points treats the entrance into the excellence of wisdom:

> Excellent wisdom [attained by the conversion of support] is the excellence of the well-purified Buddha lands of Buddhas and bodhisattvas, and the excellence of obtaining Dharma Body, Enjoyment Body and Transformation Body.[23]

Here, the theme under which the attainment of *trikāya* is treated is identical with Sthiramati's second opinion and with Asaṅga's treatment of *trikāya* as the excellence of wisdom. Since Maitreya evidently felt no necessity to avoid thematizing Dharma Body as purified Dharma Realm, one can conclude that the Fa-hsiang dichotomy of Dharma Body and wisdom was not, in his time, a point of contention. Thus he can express Dharma Body both as the purification of the ultimate realm and as the wisdom-attainment of that ultimate realm, shifting his perspective at will. Further, in the eighth section of the *Dharmadharmatāvibhāga*, Maitreya presents six points on the unexcelled status (*gong na med pa*) of reality (*dharmatā*), the last point of which is explained as follows:

---

[22] *sarvadharmadvayāvāratathatāśuddhilakṣaṇaḥ/ vastujñānatadālambavaśitākṣayalakṣaṇaḥ*, MSA 9.56, ed. Lévi, p.44. Sthiramati glosses *tad* from the verse with *dharmadhātu*: *de zhes bya ba'i sgras ni chos kyi dbyings la snyegs te/ chos kyi dbyings la ni rnam par mi rtog pa'i ye shes kyis dmigs so zhes bya ba'i don to* (MSAVBh, DT MI 134a5). Asvabhāva offers a similar comment: *de zhes bya ba'i sgra ni bshad ma thag pa chos kyi dbyings bzung ngo* (MSAṬ, DT BI 72b6-7).

[23] *khyad par rtogs pa ni sangs rgyas dang byang chub sems dpa' rnams kyi zhing yongs su dag pa'i khyad par dang/ chos kyi sku dang/ longs spyod rdzogs pa'i khyad par dang/ sprul pa'i sku thob pa'i khyad par kyang yin te*, DDhV, DT PHI 47b4-5.

> Entering the reality nature is simply the appearance of suchness in all things, since suchness has been freed from all defilements.[24]

Freedom from all obstacles is, on this view, identical with the conversion of support to wisdom. Yet the *Dharmadharmatāvibhāga* also describes it as the appearance of suchness, echoing Sthiramati's first opinion. In the *Dharmadharmatāvibhāga*, then, Maitreya does not exclude wisdom from Dharma Realm or from Dharma Body, and the thematization of Dharma Body as Dharma Realm implies no such dichotomy.

The Maitreyan verses of the *Madhyāntavibhāga* present a more difficult problem of interpretation, for they do not explicitly treat *trikāya* at all. However, the accompanying prose commentary (probably by Vasubandhu), does employ the *trikāya* theme in explicating the meaning of those Maitreyan verses. For example, two verses in the fourth chapter of the *Madhyāntavibhāga* treat the progressive stages of practice leading to awakening. The last three of these stages are named "attainment", "benefiting", and "duty fulfilment". The *Madhyāntavibhāgabhāṣya* explains these as follows:

> The stage of attainment refers to the Dharma Body of Buddhas. The stage of benefiting refers to Enjoyment Body. The stage of duty fulfilment refers to Transformation [Body].[25]

This identification of Dharma Body with the stage of attainment suggests that Dharma Body can be understood as a state of wisdom attained through awakening. The immediately following verse of the *Madhyāntavibhāga* supports this interpretation:

> There are three meanings to Dharma Realm: the defiled; the defiled and the purified; and the purified.[26]

Commenting on this, the *Madhyāntavibhāgabhāṣya* equates defiled Dharma Realm with the earlier stages of practice discussed in the verses of the *Madhyāntavibhāga*, those stages in which the practitioner is still far from wisdom. The defiled and purified meaning of Dharma Realm is identified with the intermediate stages of bodhisattva practice. The purified meaning is equated with the last three stages mentioned above: attainment, benefiting, and duty fulfilment. Thus purified Dharma Realm is a stage of attainment, i.e., wisdom, and wisdom is not to be excluded from Dharma Realm as purified. Yet wisdom and Dharma Realm are not simply identical in meaning, for, in its defiled and mixed conditions Dharma Realm abides even in the absence of wisdom. It is

---

24 *de's bdag nyid du nya bar 'gro ba ni de bzhin nyid dri ma med par gyur pa las rnam pa thams cad du de bzhin nyid tsam snang ba ste*, DDhV, DT PHI 47b1.

25 *prāptyavasthā buddhānāṃ dharmakāyaḥ/ anuśaṃsāvasthā sāṃbhogikaḥ kāyaḥ/ kṛtyānuṣṭhānāvasthā nirmāṇakāyaḥ*, MVBh on MV 4.13, ed. Pandeya, 141; ed. Nagao, 56.

26 *dharmadhātau tridhā punaḥ/ aśuddhāśuddhaśuddhā ca viśuddhā ca*, MV 4.15, ed. Pandeya, 141; ed. Nagao, 56.

indeed ultimate reality, whether or not anyone has awakened to that fact. The *Madhyāntavibhāga* states:

> Because no dharma exists apart from Dharma Realm, it is the common characteristic [of all dharmas] and is not other than that [common characteristic].[27]

Again, Maitreya asserts:

> Further, because Dharma Realm is originally pure, like the sky, the duality [of subject and object] is adventitious, and it [Dharma Realm] is not other than that [adventitiousness].[28]

Dharma Realm is not other than the adventitiously defiled minds of living beings. Much less is it other than the mind of wisdom. Thus the Maitreyan texts themselves do not support the exclusion of wisdom from Dharma Body, and thus Sthiramati's report in the *Madhyāntavibhāgaṭīkā* cannot be understood to refer to a tension between the teachings of Asaṅga and those of his mentor Maitreya.

Indeed, this Maitreyan theme is repeated by Asaṅga in the second chapter of the MS, where he analyzes the conscious pattern of full perfection (*pariniṣpannasvabhāva*) into an original perfection that characterizes all sentient beings and a purified perfection that characterizes only the awakened. Later in the same text Asaṅga treats full perfection under four headings, the first two of which are:

> (1) Original purity, i.e., suchness, emptiness, the reality limit, the imageless, ultimate meaning, and Dharma Realm. (2) Undefiled purity, i.e., those [synonyms of ultimate purity] inasmuch as they are freed from all obstacles.[29]

Here, suchness, emptiness and so forth describe ultimate meaning as it is, whether or not anyone attains the wisdom to realize it. But, when the obstacles that block such realization are removed, the mind is purified and undefiled, and this same original purity exists as a conscious state, i.e., as awakening. Asaṅga himself asserts this Maitreyan theme of the non-duality of Dharma Realm and wisdom.

Although in the tenth chapter of the MS Asaṅga does not describe Dharma Body as purified Dharma Realm, yet elsewhere he does employ this description. In his *Śāsanodbhāvana* he writes:

---

27 *dharmadhātuvinirmukto yasmād dharmo na vidyate/ sāmānyalakṣaṇaṃ tasmāt sa ca tatrāviparyayaḥ*, MV 5.19-20, ed. Pandeya, 165; ed. Nagao, 67.

28 *dharmadhātor viśuddhatvāt parkṛtyā vyomavat punaḥ/ dvayasyāgantukatvaṃ hi sa ca tatrāviparyayaḥ*, MV 5.21-22, ed. Pandeya, 165; ed. Nagao, 67.

29 *rang bzhin gyis rnam par byang ba ni 'di lta ste/ de bzhin nyid dang/ stong pa nyid dang/ yang dag pa'i mtha' dang/ mtshan ma med pa dang/ don dam pa ste/ chos kyi dbyings kyang de yin no/ dri ma med pas rnam par byang ba ni 'di lta ste/ de nyid sgrib pa thams cad dang mi ldan pa'o*, MS §2.26.3a-b. Lamotte, *La somme*, 1:37; 2:121. Nagao, *Shōdaijōron*, 1:86-87, 362-369.

> The characteristic of the purification of Dharma Realm is the appearing of the well-purified Dharma Realm through the absence of any image in the conversion of support. If this were not so, then that [Dharma Realm] would be temporal and amenable to conceptualization. However, the conversion of support is characterized as eternal and is the appearing of the inconceivable.[30]

Here wisdom, i.e., the conversion of support, is precisely the appearance of the purified Dharma Realm. Paramārtha adds a similar observation to the text of his translation of the *Mahāyānasaṅgrahabhāṣya* when he distinguishes the Buddha body attained by nature from that attained by human effort.[31]

To this point we have done nothing more than refute the interpretation of Sthiramati's report in the *Madhyāntavibhāgaṭīkā* in terms of the later Fa-hsiang exclusion of wisdom from Dharma Body. But if that was not the tension evident in the tenth chapter of the MS, what was? If Sthiramati's report does not indicate a disagreement between Asaṅga and Maitreya, what does it indicate? Indeed, is it possible that the report does not indicate any dialectic at all, but simply records a difference in expression for the same agreed understanding of Dharma Body? This last alternative, however, seems unlikely, for, if all alternate modes of expression in Yogācāra texts merited special attention by commentators, reports like Sthiramati's would abound endlessly, and they do not. Furthermore, it is a fact that the tenth chapter of the MS does not employ Sthiramati's first opinion on Dharma Body (that it is purified Dharma Realm) at all, and in fact mentions Dharma Realm only once (§K) in its treatment of Dharma Body. Asaṅga's focus is upon Dharma Body, and he does not follow Maitreya's serial treatment of the three bodies in the ninth chapter of the *Mahāyānasūtrālaṅkāra*, but instead predicates all properties of all bodies upon Dharma Body understood as wisdom. Sthiramati's discussion of this issue in the *Madhyāntavibhāgaṭīkā* was pointing to some tension, and something was being argued in the tenth chapter of the MS; it remains to be seen exactly what.

§7 A PROBABLE HYPOTHESIS

We offer a probable hypothesis that the dialectical context behind the tenth chapter of the MS does not revolve around the question of whether Dharma Body includes wisdom or not, but around the question of the understanding of emptiness within which Dharma Body and wisdom were conceived.

There was current at the time of Asaṅga an alternate presentation of Dharma Body that placed it beyond the scope of emptiness, i.e., that regarded Dharma Body as an existent non-empty reality. Such was the teaching propounded by the Tathāgatagarbha tradition. This tradition, which arose shortly after the composition of the Prajñāpāramitā scriptures, represented a positive, affirmative response to the perceived negativism of those

[30] T 31.517a17.

[31] See also the *San-wu-hsing ching*: "Original purity is prior to and during the path of practice, while undefiled purity (i.e., attainment) is subsequent to the path of practice." (T 31.872c)

Prajñāpāramitā texts which were single-mindedly focussed upon emptiness.[32] The *Anūnatvāpūrṇatvanirdeśa*, one of the foundational Tathāgatagarbha scriptures,[33] describes Dharma Body as follows:

> Śāriputra, that which is explained by the Tathāgata as Dharma Body is an indivisible thing (*avinirbhāgadharma*) and is not distinct from the quality of wisdom (*avinirmukta jñānaguṇa*). Śāriputra, it is like the indivisibility of the light, heat, and color of a lamp, for these are not distinct qualities. Or again, it is like the impossibility of dividing the brilliance, color and appearance of a *maṇi* jewel. In the same manner, Śāriputra, the Dharma Body of the Tathāgata is indivisible and not distinct from the quality of wisdom, for it is [constituted by] all the good qualities of a Tathāgata which surpass the sands of the Ganges [in number].[34]

This passage presents Dharma Body as the positive accumulation of the qualities of a Buddha, and contrasts sharply with the understanding of Dharma Body in the Prajñāpāramitā tradition. It echoes pre-Mahāyāna understandings of Dharma Body. This contrast appears clearly from Kumārajīva's report on the different understandings of Dharma Body:

> The adherents of the lesser vehicle consider Dharma Body to be the uncontaminated qualities, i.e., the thirty-seven factors [of awakening], the ten Buddha powers, the four fearlessnesses, and the eighty exclusive [Buddha] qualities attained by all the illustrious saints. Because the scriptures of the three collections teach the truth, they are also called Dharma Body. Thus in all the lands of India they say that, although no Buddha arises in any body, yet the Dharma Body still exists. The adherents of the great vehicle consider Dharma Body to be characterized as the absence of arising or passing away in all things, as severance from language, as the destruction of anything for the mind to work upon, as uncontaminated and unconditioned, as measureless and infinite, as like cessation.[35]

The *Anūnatvāpūrṇatvanirdeśa* presentation leans more to the former understanding than the latter. Yet, in that text, the Dharma Body is not one element among many in the world. Rather, it constitutes the one real existent in the world, for the Dharma Realm, synonymous with Dharma Body in the Tathāgatagarbha tradition, is identified with the realm of existence:

---

32 See the criticisms presented in the RGV: Takasaki, *A Study*, 305-306; Ruegg, *La théorie du Tathāgatagarbha*, 319ff.

33 See Takasaki, *A Study*, 39-40.

34 *Anūnatvāpūrṇatvanirdeśa* T 16.467a19.

35 T 45.123c5-12.

> Śāriputra, Dharma Body is not distinct from the realm of existence, and, Śāriputra, the realm of existence is not distinct from Dharma Body. The realm of existence is precisely Dharma Body and Dharma Body is precisely the realm of existence. Śāriputra, these two are one in meaning, for only their names are different.[36]

Here, Dharma Body is the one real reality of all existence. It is not empty, for it is not distinct from all Buddha qualities; it is the pinnacle of existence. In a similar fashion the *Śrīmālādevīsiṃhanādasūtra*, which was composed in the third century,[37] explains that Dharma Body is identical with the seed or womb (*garbha*) of a Tathāgata:

> Blessed One, when not yet apart from the accumulation of defilement this Dharma Body is termed the seed of a Tathāgata.[38]

Such a notion of the abiding presence of ultimate reality is in full harmony with the Maitreyan teaching on defiled and purified Dharma Realm mentioned above, as well as with Asaṅga's treatment of the pattern of full perfection. In itself this notion was quite acceptable to Yogācāra thinkers. The *Mahāyānasūtrālaṅkāra* itself says:

> Although suchness belongs to everything without distinction, when purified it is Tathāgatahood. Thus all embodied beings possess its seed.[39]

The *Mahāyānasūtrālaṅkārabhāṣya* immediately identifies that seed as the Tathāgatagarbha; this parallels Asaṅga's notion of original purity. In his commentary to the second chapter of the MS, Vasubandhu explicitly makes this identification:

> Original purity is suchness in all common worldlings, for, being unchangeable, suchness is the common characteristic of everything. It is in virtue of suchness that the adage declares: 'all beings are the seed of a Tathāgata'.[40]

---

36 *Anūnatvāpūrṇatvanirdeśa* T 16.467b.

37 On the dating see Wayman and Wayman, *The Lion's Roar*, 2ff.

38 Wayman and Wayman, *The Lion's Roar*, 98.

39 *sarveṣām aviśiṣṭāpi tathatā śuddhīm āgatā/ tathāgatatvam tasmāc ca tadgarbhāḥ sarvadehinaḥ*, MSA 9.37, ed. Lévi, 40.

40 *rang bzhin gyis rnam par byang ba ni so so'i skye bo rnams kyi ngo bo nyid yang dag pa gang yin pa'o/ de bzhin nyid ni gzhan du mi 'gyur ba'i phyir chos thams cad kyi spyi mtshan nyid yin te/ de nyid la brten nas sems can thams cad ni de bzhin gshegs pa'i snying po'o zhes gsung rab las 'byung ngo*, MSBh, text given in Lamotte, *La somme*, 2:120-121.

It is thus quite clear that the Yogācāra does not exclude the notion of *garbha* from its thinking. But *garbha* is equated with original purity, i.e., with emptiness; it is not understood as a non-empty existence.[41]

Yet, the affirmative presentation of Dharma Body in the Tathāgatagarbha tradition was meant to emphasize the reality of Dharma Body over against that emptiness whereby the inherent being (*svabhāva*) of all things was negated in the Prajñāpāramitā tradition. Thus the *Śrīmālādevī* limits the scope of emptiness and interprets the Tathāgatagarbha, i.e., Dharma Body, in terms of existence:

> Blessed One, the understanding of the seed of a Tathāgata is the understanding of the emptiness of Tathāgatas ... there are two kinds of understanding in regard to emptiness. Blessed One, as empty the seed of a Tathāgata is separate from, apart from, and distinct from the accumulation of defilement. As not empty, the seed of a Tathāgata is not separate from, not apart from, not distinct from the inconceivable Buddha qualities, more numerous than the sands of the Ganges.[42]

Thus the Tathāgatagarbha, the Dharma Body, is beyond the understanding of those whose mind is distracted by emptiness,[43] for it is their folly to "reject what exists and cling to what does not exist."[44] Such an identification of Dharma Body with Dharma Realm as the truly real existent beyond the scope of emptiness is found in third century India, and one can safely assume that Asaṅga knew of it. It was this understanding of Dharma Body that he found unacceptable, and this notion that constitutes the dialectic behind the tenth chapter of the MS. The dispute that lies behind Sthiramati's report in the *Madhyāntavibhāgaṭīkā* is that between Asaṅga's notion of Dharma Body as empty, and the Tathāgatagarbha notion of Dharma Body as not empty. It was this that led Asaṅga to thematize Dharma Body as the excellence of wisdom, for to him there was no question but that wisdom was the wisdom of emptiness.

The main thrust of Asaṅga's treatment of *trikāya* as wisdom in the tenth chapter of the MS is to predicate all the qualities and functions of the three bodies upon the Essence Body, the Dharma Body, and to subsume all three under the theme of the 'excellence of wisdom', thus stressing the role of wisdom. §§B-K of the tenth chapter of the MS describe Dharma Body not as a principle apart from emptiness, but as the fundamental realization that supports the practice of wisdom. §A2 has it that Dharma Body is the support for mastering all things.

§B1 describes Dharma Body in terms that contrast directly with those of the *Śrīmālādevī* teaching quoted above. Here, Asaṅga explains Dharma Body not in terms of existence versus non-existence, but in terms of the basic

---

41 See Hakamaya, "The Realm of Enlightenment," 30; Matsumoto, "Laṅkāvatāra on itaretaraśūnyatā," 349; "'Shōmangyō no ichijō shisō," 405.

42 See Wayman and Wayman, *The Lion's Roar*, 99.

43 *śūnyatāvikṣiptacitta*, see Takasaki, *Nyoraizō shisō*, 107.

44 ... *yad asad abhiniviṣṭaḥ sat samantād vihāya*, MSA11.14d; ed. Lévi, 58. See Matsumoto, "Laṅkāvatāra on itaretaraśūnyatā," 344, note 1; "Chibetto no chūgan shisō," 178, note 16.

Yogācāra theme of the three patterns of consciousness (*trisvabhāva*). Dharma Body is the conversion from the pattern of imagining real existences (*parikalpitasvabhāva*) to the pattern of realizing the emptiness of all verbal and conceptual constructs. §D and §F expand upon the explanation of this conversion to the realization of Dharma Body. §D applies the notion of conversion to each of the five aggregates, noting the resultant dominion attained by the conversion of each aggregate, while §F aligns five of the six constituent factors of Dharma Body with the conversion of the same five aggregates, the sixth being added apparently to demonstrate that conversion to Dharma Body is not merely for one's own benefit but also for the benefit of others.

§B3a explains the Dharma Body thus attained in terms directly opposed to those of the *Śrīmālādevī*, explaining that Dharma Body is said to be neither existent nor non-existent since its characteristic is the existence of emptiness. §I3 states the same idea in reverse when it teaches that at every moment Buddhas, that is those who have realized Dharma Body, are characterized by the non-existence of existence.

These descriptions derive from the Yogācāra understanding of consciousness functioning in its three patterns. They echo the *Madhyāntavibhāga*:

> Unreal imagining does exist, but therein duality is not to be found. However, herein, emptiness does exist, and in that [emptiness, unreal imagining] exists.[45]

"Unreal imagining" denotes the basic other-dependent pattern of consciousness; this functions through reliance upon the permeations of language whereby we verbalize images in words that are then taken to represent the separate, objective reality of things. Western thinkers are familiar with Descartes' famous 'I think therefore I am', which concludes from an awareness of conscious thinking to the existence of a subjective knower. They are also familiar with the Greek notion, which would be similarly expressed as 'I think, therefore there is that which I think', which concludes from the same experience to the existence of the objectively known.[46] In contrast, the Yogācara thinkers conclude from the experience of consciousness simply that there is consciousness, without thereby implying the real existence of either the subjective knower or of the objective known. Such duality is, they claim, imagined and does not validate any real subjective-objective duality. It is other-dependent consciousness (*paratantra*) which, grasping images in words and concepts, posits this duality and constitutes other-dependent consciousness as defiled. It is within this pattern of other-dependent consciousness that one imagines essences (*svabhāva*) to be really existent, and thus moves within an imagined pattern of consciousness (*parikalpita*). Such an imagined duality does not represent reality, even if that

---

45 *abhūtaparikalpo 'sti dvayaṃ tatra na vidyate/ śūnyatā vidyate tv atra tasyām api sa vidyate*, MV 1.1, ed. Pandeya 9; ed. Nagao, 17.

46 For an interesting discussion of this as it pertains to the Christian tradition see Louth, *Origins of the Christian Mystical Tradition*, xv-xvi.

reality be the ultimate Dharma Body. Reality is not to be found there, for all that exists are the conscious constructs (*vijñapti*) which are wrongly taken to embody that reality.

Thus, §I3 describes Dharma Body as the non-existence of existence, the unreality of reality (*dngos po'i dngos med*), for Dharma Body cannot be apprehended as an object over against a knowing subject. In his translation of this section of the *Mahāyānasaṅgrahabhāṣya*, Paramārtha suggests that Dharma Body is not an object of conceptualized meaning. It is, rather, as described in §B5, inconceivable and known only through personal contact. Dharma Body is the non-existence of imagined existence and cannot be clung to as any kind of an existent reality apart from emptiness, for, in Yogācāra, emptiness is precisely the emptiness and non-existence of essences imagined by clinging consciousness.

Dharma Body is also described as the existence of emptiness, for the mind of emptiness, i.e., purified other-dependent consciousness, does exist, and its imagined pattern can be converted into full perfection. The description of Dharma Body in §B1 as the conversion of consciousness from defiled to purified other-dependent consciousness means that Dharma Body, non-existent as a real objective essence over against the subject, does exist as the content of full perfection and wisdom, which means that it is precisely empty of existence. These (at times tortuous) descriptions of Dharma Body are meant to affirm the meaning of Dharma Body as beyond the subject-object realm of mediated meaning, and existent within the realm of purification attained through immediate contact.

This teaching contrasts sharply with that of the texts of the Tathāgatagarbha tradition, and appears to be aimed directly at countering their idea of Dharma Body as existent beyond the realm of emptiness, for that must have appeared to Asaṅga as nothing but an illusory example of discriminatory thinking. This can perhaps best be seen in §T, the concluding section of the tenth chapter of the MS. The preceding section (§S) says that one of the reasons why Buddhas do not permanently remain in their Transformation Bodies is their desire to avoid occasioning complacency and laxity among living beings who might find in those bodies a source of false security. §T immediately argues against the abandonment of effort in practising the path, thus continuing the exhortation against laxity. But the source of laxity is no longer envisaged as the presence of Transformation Bodies. Rather, the source that might lead to such an abandonment of practice and effort is described in §T as the belief that, because Dharma Body is beginningless, not distinct, and infinite, effort is not necessary. These points seem to be made against Tathāgatagarbha teaching, for therein, Dharma Body, not distinct from or other than wisdom, is already possessed by all sentient beings regardless of their expenditure of effort in cultivating the path. The key term here appears to be 'not distinct' (*bye brag med pa*), which, in the *Śrīmālādevī*, was seen to mean that Dharma Body was not distinct from the qualities of wisdom. If this is in fact the case one might indeed conclude that, possessing wisdom already, there is no need for further efforts to obtain it.

Thus not only do the initial descriptions of Dharma Body in the tenth chapter of the MS in §§A and B, together with §D, §F, and §I3, present a direct contrast to the Tathāgatagarbha tradition's notion of Dharma Body, but the

concluding section (§T) also points specifically to that notion and raises the obvious objection against it.[47] We thus present as a probable hypothesis the judgment that the main dialectic in the tenth chapter of the MS revolves around contrasting understandings of Dharma Body as empty and as not empty, as the existence of non-existence and as the truly existent reality.

§8 OBJECTIONS TO THE HYPOTHESIS

But there are loose ends, for this hypothesis does not yet account for Asaṅga's thorough avoidance in the tenth chapter of the MS of the description of Dharma Body as purified Dharma Realm. Although the Tathāgatagarbha texts mentioned above do employ the term 'Dharma Realm' in regard to Dharma Body, it is not a major component in their explanations, that role being fulfilled by such notions as the Tathāgatagarbha and the pure mind. If Asaṅga were only concerned with negating this understanding of Dharma Body, there is no reason why he could not have freely employed the term 'purified Dharma Realm' (*dharmadhātuviśuddhi*) as an explanation for Dharma Body, as long as it was made clear that such an expression was to be understood within the scope of emptiness. Indeed, as shown above, in his *Śāsanodbhāvana* he did just that. Moreover, such a description of wisdom appears explicitly in the *Viniścayasaṅgrahaṇī* section of the *Yogācārabhūmi*, a text that Asaṅga himself may have composed:

> What is the essence of great awakening (*mahābodhi*)? It is a conversion of support superior to that of hearers and solitary enlightened ones. Know that this conversion of support has four characteristics: arising, discontinuing, being the result of fully examining what is knowable, and being purified Dharma Realm ... It is characterized as being the occurrence of the conversion of support to arising, for it is a turning of support to the arising of the world-transcendent path in the continuity of awakening. If this were not so and one did not attain this conversion of support, then the path would never come into being and one would not be converted. If [that path] came into being without the conversion of support, then it would come into being even before it had come into being ... It is characterized as being the purification of Dharma Realm, for this conversion of support has been able to eradicate all images and is the appearance of well-purified Dharma Realm.[48]

The points made under the first heading in this passage--that of the characteristic of arising--appear to be aimed at refuting a Tathāgatagarbha notion of Dharma Realm as already actualized before the occurrence of conversion and without any effort to initiate the practices of the path. Yet the

---

[47] This debate carried over into Chinese and Japanese Buddhism as well, as witnessed by the extensive discussions about the nature of original awakening. See Tamura, "Critique of Original Awakening Thought," for some discussion.

[48] T 30.707a5; DT ZI 27b7.

Viniścayasaṅgrahaṇī does employ the description of wisdom as purified Dharma Realm. Why then, if the dialectic behind the tenth chapter of the MS is to be located in the debates over the understanding of Dharma Body as wisdom, does Asaṅga avoid this theme of purified Dharma Realm throughout the entire chapter? Arguments from silence are always unsatisfactory, but here it is a question of omitting a theme found not only in the Maitreyan texts, but also in Asaṅga's *Śāsanodbhāvana* and in the *Viniścayasaṅgrahaṇī*. Such an omission can hardly be merely stylistic. Yet the passage cited above suggests that the refutation of the Tathāgatagarbha notion of Dharma Body does not necessitate its omission.

§9 EXPANSION OF THE HYPOTHESIS

A tentative answer to this dilemma can perhaps be identified if Asaṅga was not only responding in the tenth chapter of the MS to a general Tathāgatagarbha notion of Dharma Body as found in the *Anūnatvāpūrṇatvanirdeśa* and the *Śrīmālādevī*, but specifically to that doctrine as it appears in the *Ratnagotravibhāga*. If this is the case, then the omission of the theme of Dharma Body as purified Dharma Realm is understandable, for the *Ratnagotra* not only equates Dharma Body with Dharma Realm but also appeals precisely to Maitreya in order to develop its idea of Dharma Body as transcending emptiness.

In its present form the *Ratnagotra*, which is the only treatise surviving in Sanskrit devoted exclusively to Tathāgatagarbha doctrine, dates from approximately the time of Asaṅga. Its terminus ad quem is 433 CE.[49] The date of Asaṅga is far from determined, but it is probably safe to say that he was active during the late fourth or early fifth century CE. It is possible, then, that he was a contemporary of Sāramati, the final redactor of the *Ratnagotra*. But even if Asaṅga predates the present form of the *Ratnagotra*, since that text seems to have passed through a number of redactions in which later commentaries were added to earlier ones, it is reasonable to think that an earlier version of the *Ratnagotra* may have been known to him.

The *Ratnagotra* is numbered among the Maitreyan texts, and its basic verses as identified by Takasaki[50] do appear to be quite old. If indeed these basic verses are by the same Maitreya who is credited with composing the verses of the *Mahāyānasūtrālaṅkāra* and the *Madhyāntavibhāga*, it would have been impossible for Asaṅga not to have been familiar with them. And if those verses were used to support a notion of Dharma Body as transcending emptiness, Asaṅga could hardly have failed to notice.

In the Maitreyan verses of the *Ratnagotra* there is only one direct reference to Dharma Body: it is equated with the realm of the Tathāgata (*tathāgatadhātu*):

---

49 Takasaki, *A Study*, 62.

50 Takasaki, *A Study*, 12; for Maitreya's five treatises see Hakamaya, "Chibetto ni okeru."

> That [Tathāgata realm] is Dharma Body, is Tathāgata; it also is holy truth, ultimate cessation ... [51]

This Buddha realm, i.e., the same Dharma Body, is further described as existing in all sentient beings:

> It has been said here and there [in the sacred texts] that all things are to be known as 'unreal', like clouds [visions in] a dream, and illusions; whereas why has the Buddha declared here that the Buddha realm exists in every living being?[52]

This verse seems to suggest that the Buddha realm (which is the same thing as Dharma Body) is an existent reality apart from and in some sense beyond emptiness. The first part of the verse is clearly aimed at a perceived overemphasis on emptiness, and may have been composed directly against a passage from Nāgārjuna's *Mūlamadhyamakakārikā*, which states:

> It is like an illusion, a dream, or an imaginary city in the sky. In such a fashion have origination, duration and cessation been described.[53]

But the verse from the *Ratnagotra* itself does not answer the question of why the Buddha declared that realm to exist. Its meaning can easily be interpreted in accord with the Tathāgatagarbha notion of existence outside the scope of emptiness, as indeed is done in the later redactions of the *Ratnagotra*. But it can just as easily be interpreted in accord with the Maitreyan verse on the existence of non-existence in the *Madhyāntavibhāga*, i.e., the existence of emptiness. Indeed, that Maitreyan notion, especially as developed into the doctrine of the three patterns of consciousness, is itself a limitation on the meaning of emptiness, for the teaching of emptiness is aimed at imaginative thinking (*parikalpitasvabhāva*) and negates only naïvely realistic imagining and clinging to objects. Rather than the quantitative limitation of the Tathāgatagarbha texts, the Yogācāra understanding is a qualitative limitation, for emptiness is understood as the mode of understanding which is purified other-dependent consciousness.[54]

In the second chapter of the *Ratnagotra* Buddhahood (*buddhatva*) is treated by way of the same six categories that are used to describe Dharma Realm in the ninth chapter of the *Mahāyānasūtrālaṅkāra*. Under the last category, that of functioning (*vṛtti*), the *Ratnagotra* presents a description of the three bodies:

---

51 *sa dharmakāyaḥ sa tathāgato yatas tadāryasatyaṃ paramārthanirvṛttiḥ* ... RGV 1.84, ed. Johnston, 55; trs. Takasaki, *A Study*, 258.

52 *śūnyaṃ sarvaṃ sarvathā tatra tatra jñeyaṃ meghasvapnamāyākṛtābham/ ity uktav evaṃ buddhadhātuḥ punaḥ kiṃ sattve sattve 'stīti buddhair ihoktam*, RGV 1.156, ed. Johnston, 77; trs. Takasaki, *A Study*, 305.

53 *yathā māyā yathā svapno gandharvanagaraṃ yathā/ tathotpādas tathā sthānaṃ tathā bhaṅga udāhṛtam*, MMK 7.34, ed. de Jong, 11.

54 See Nagao, *Shōdaijōron*, 266-268.

> That which has neither beginning, middle, or end, which is indivisible, non-dual, liberated in three ways, non-discriminative and immaculate--that represents the essence of Dharma Realm. It is perceived by the concentrated saints who are striving after it, and is nothing other than the pure realm of the Tathāgatas.[55]

This passage closely resembles that cited above from the *Anūnatvāpūrṇatvanirdeśa* and the *Śrīmālādevī*. It may be the source for the objection in §T of the tenth chapter of the MS, for it parallels the objection stated in §T, that Dharma Realm is not only not distinct, i.e., indivisible, but also that it is without beginning, middle, or end, i.e., is beginningless and infinite. The Maitreyan verse itself stresses the need for effort, for it says that the "pure realm of the Tathāgatas" is perceived only by those who are striving after it. Yet in the doctrinal context of the *Ratnagotra* the identity of that Dharma Realm could overshadow the necessity for practice, and, in Asaṅga's view it apparently did.

But the Maitreyan verses of the *Ratnagotra* need not entail the view that there is a Dharma Body apart from emptiness. One can understand them to indicate the Yogācāra notion of original purity in which one must strive after Dharma Realm even though its original seed is always undefiled.[56] Thus the Maitreyan verses in the *Ratnagotra* need not be taken by themselves as teaching a view of Dharma Body opposed by Asaṅga. However, the commentarial sections of the *Ratnagotra* do interpret the verses to mean that Dharma Body is an existent reality beyond emptiness, for they understand the Maitreyan notion of original purity and purified Dharma Realm through the ideas of the *Anūnatvāpūrṇatvanirdeśa* and the *Śrīmālādevī*.

Immediately after the Maitreyan verse cited above on the existence of the Buddha realm, the *Ratnagotra* commentary sets forth its understanding of emptiness:

> What does this [i.e., the verse cited] explain? There is no defiling element to be removed from the naturally pure wisdom of the Tathāgatas, since this is by nature devoid of adventitious defilements. Also, there is no pure element to be added to it, since it is by nature inseparable from the pure qualities.[57]

---

55 *anādimadhyāntam abhinnam advayam tridhā vimuktaṃ vimalāvikalpam/ samāhitā yoginas tatprayatnāḥ paśyanti yaṃ dharmadhātusvabhāvam ... tathāgatānām amalaḥ sa dhātuḥ*, RGV 2.38-39, ed. Johnston, 85-86; trs. Takasaki, *A Study*, 325.

56 *samalā tathatātha nirmalā vimalā buddhaguṇā jinakriyā/ viṣayaḥ paramārthadarśināṃ śubharatnatrayasargako yataḥ*, RGV 1.23ab, ed. Johnston, 21; trs Takasaki, *A Study*, 186. Also, stress is placed upon the idea that the original nature of the mind is pure (*cittaprakṛtiprabhāsvaratā*; see RGV 1.13c, ed. Johnston, 14; trs. Takasaki, *A Study*, 172. Compare MV 1.22 and 4.21, and the discussion in the second chapter of the MS).

57 *kim anena paridīpitam/ yato na kiṃcid apaneyam asty ataḥ prakṛtipariśuddhāt tathāgatadhātoḥ saṃkleśanimittam āgantukamalaśūnyatāprakṛtitvād asya/ nāpy atra kiṃcid upaneyam asti vyavadānanimittam avinirbhāgaśuddhadharmaprakṛtitvāt*, commentary on RGV 1.154-155, ed. Johnston, 76; trs. Takasaki, *A Study*, 301.

The first section of this passage reflects the teaching of the *Anūnatvāpūrṇatvanirdeśa*: there are no defilements to be removed from the Dharma Realm.[58] The second section draws out this theme to mean that it is only the defilements that are unreal and non-existent, for the reality of Dharma Realm is that it is not empty and does exist. This is an implicit rejection of the Prajñāpāramitā negation of all realistic thinking and goes back to pre-Mahāyāna thinking, such as that found in the *Mahāvibhāṣā*, which treats Dharma Body as the positive content of all the qualities that constitute awakening.[59]

Thus we expand our hypothesis and argue not only that it is this notion of Dharma Body as not empty that set up the dialectic tension behind the tenth chapter of the MS, but also that it was because this notion was based upon an interpretation of Maitreyan verses on the purified Dharma Realm that Asaṅga avoided that theme in the tenth chapter of the MS and focussed instead upon Dharma Body as excellent wisdom. In doing so he moved his discussion within the sphere of the Yogācāra emphasis on consciousness as purified other-dependent awareness converted from imagining realities as real existents to an understanding of the non-existence of existence and the existence of non-existence. He thereby grounded it within a pattern of consciousness in which a non-illusory understanding of existence and non-existence occurs.

§10 FURTHER PROBLEMS

There is, however, a still further point to be made in this attempt to unravel the lines of doctrinal development concerning Dharma Body. Although the Maitreyan verses of the *Ratnagotra* need not necessarily lead to the idea of a non-empty Dharma Body and can be interpreted along the lines of the Maitreyan texts of clear Yogācāra lineage (i.e., *Mahāyānasūtrālaṅkāra*, *Madhyāntavibhāga*, *Dharmadharmatāvibhāga*), yet their presentation of Dharma Body is quite amenable to a Tathāgatagarbha interpretation like that found in the *Ratnagotra*, for their focus upon a critical understanding of consciousness (which is paradigmatically the Yogācāra view) is not in itself clear enough to exclude that possibility.

Aware that such a possibility had become a fact, Asaṅga attempted to develop Yogācāra thinking on consciousness further than Maitreya had taken it. In the works of Asaṅga we find a critical understanding of consciousness; this is not found in the Maitreyan texts. The MS begins with such a critical examination of consciousness as experienced, and thematizes the container consciousness (*ālayavijñāna*) as the support for all awareness. It then moves to a consideration of the three patterns (*trisvabhāva*) in which consciousness functions and to an investigation of the content of consciousness understood as 'representations' (*vijñapti*). Only after establishing this critical focus does Asaṅga move to a consideration of the practices that lead to wisdom, and, in the tenth chapter of the MS, to the theme of wisdom as the result of those practices. Asaṅga's understanding of *trikāya* must therefore be discussed in the context of these previous chapters of the MS.

---

58 T 16.466a.
59 T 27.177a.

The Maitreyan texts evince no such emphasis upon critically examined consciousness. They do not treat the container consciousness at all.[60] Their starting point is the affirmation of the originally pure mind; the reality of the Dharma Realm (*dharmadhātu*) and the seed/womb of a Tathāgata (*tathāgata-garbha*). When they thematize unreal imagining (*abhūtaparikalpa*), they do so in order to explain why that originally undefiled mind becomes adventitiously defiled. The movement of Maitreya's thought begins with insight into the ultimate pure mind and, from that perspective, sketches its devolution into illusion. This is clear from the *Mahāyānasūtrālankāra*, where the three patterns of consciousness function almost exclusively to account for such a devolution to confused thinking. Thus, for Maitreya, the other-dependent pattern is described only as the support for confusion,[61] and the tension is between the pair of *parikalpita/paratantra* on the one hand and *parinispanna* on the other: there is no notion of any purified *paratantra.*[62]

Asanga's focus is different, for, following the *Mahāyānābhidharma-sūtra,*[63] he explains the basic pattern of other-dependency as comprising both defiled and purified aspects. Thus he sees the conversion of the support of consciousness as a turning away from defiled *paratantra* to purified *paratantra*, and the focus throughout remains upon other-dependent consciousness. In contrast, the Maitreyan texts recommend a brushing aside of all defilement, which is seen as merely adventitious: when this is done the pure Dharma Realm (present all along) shines forth.

This difference is due, it would appear, to the fact that Asanga's sources go beyond the Maitreyan texts. The extant fragments of the *Abhidharmamahāyānasūtra*, the *Yogācārabhūmi*, and the *Saṃdhinirmocana* present a much more insistent focus upon experiential, saṃsāric consciousness. Thus in the MS, Asanga begins with an analysis of the foundational container consciousness as the ground for karmic defilement, then moves to an examination of its patterns of functioning (*trisvabhāva*) and the subsequent theory of its content as nothing but representation (*vijñaptimātra*). Only then does he turn to a consideration of the gradual purification of that consciousness through practice, and then to the final result of abandonment and wisdom. With such a critical and ascending approach, Asanga is more careful than Maitreya to avoid any explanation that might undermine the critical focus upon experiential consciousness. He does not, in the tenth chapter of the MS, adopt the Maitreyan explanation of Dharma Body as purified Dharma Realm, lest, in the light of the Tathāgatagarbha interpretation (such as that given in the *Ratnagotra*), Dharma Body might be understood as a

---

60 The Maitreyan verses of MSA do not mention *ālaya* at all, though there is a mention in the MSABh, commenting on the phrase *bījaparāvṛtti: bījaparāvṛtter ity ālayavijñānaparāvṛttitaḥ*, MSABh on MSA 11.44c, ed. Lévi, 66.

61 ... *bhrānteś ca saṃniśrayaḥ*, MSA 11.13a, ed. Lévi, 58.

62 See Keenan, "Original Purity and the Focus of Early Yogācāra," for some discussion of this point.

63 The *Mahāyānābhidharmasūtra* (or perhaps *Abhidharmamahāyānasūtra*) does not survive in any language and is known only from quotations in other works, notably six in the MS and one in Ch'i's *Wei-shih er-shih lun shu chi*. The fragments have been collected by Yūki, *Shinshikiron*, 230-250. See also Nagao, *Shōdaijōron*, 228-233. See also the notes to §U in part two.

reality realized apart from the mind of purified other-dependent consciousness, apart from the mind of emptiness.

Therefore, in the tenth chapter of the MS, Asaṅga's avoidance of the Maitreyan themes results not only from their employment in the commentarial sections of the *Ratnagotra*, but also from his deepening of the critical understanding of experiential consciousness in which all ideas, even those regarding Dharma Body, are seen to be *vijñapti* and *prapañca*, and to be incapable of validating the existence of any really existent object.

§11 THE TENTH CHAPTER OF THE MAHĀYĀNASAṄGRAHA AND MAHĀYĀNA DEVOTIONALISM

The main dialectic tension in the tenth chapter of the MS concerns the understanding of Dharma Body; the consistent emphasis throughout the chapter is upon Dharma Body. Yet the theme of this chapter is *trikāya* as wisdom, not just *dharmakāya* as wisdom. The treatment of the Enjoyment and Transformation Bodies is incorporated under the theme of the Essence or Dharma Body by Asaṅga. §A gives an introductory description of the three bodies, but thereafter no separate discussion is given to the Enjoyment or Transformation Bodies. Rather, in the subsequent sections, when appropriate to the topic under discussion, these bodies are treated as they flow from and are supported by Dharma Body. They are subordinated to, distinguished from, and seen as functions of Dharma Body. Among the predicates of Dharma Body in §§B-K, most in fact refer to its functioning as either the Enjoyment Body or the Transformation Body.

By contrast, the *Mahāyānasūtrālaṅkāra* passes serially from its treatment of one body to the next (see the extract translated in §A). The question arises, then, as to why Asaṅga, in the tenth chapter of the MS, incorporates all the functions of all three bodies under the theme of the Dharma Body, rather than following the procedure in the *Mahāyānasūtrālaṅkāra*, which, as witnessed by its frequent citations in the MS, was an authoritative source for him. In line with the hypothesis given above, the answer is probably that his concern is to emphasize the nature of all Buddha bodies as empty (*śūnya*), even the Enjoyment and Transformation Bodies.

Asaṅga's interpretation of the Enjoyment and Transformation Bodies can be rightly understood only if one clearly understands the concrete meaning these terms carried for him within a context of Mahāyāna practice. When, in §§A2-A3, he offers descriptions of these two bodies, he is not evolving new definitions. Rather, he is interpreting common Mahāyāna themes within his understanding of Yogācāra. In the remarks made at the beginning of this introduction it was said that that doctrinal development is not solely a matter of logical argumentation about theoretical meanings. Rather, precisely as doctrinal, such theoretical developments are always in tension with the basic religious experiences and devotional practices that ground the entire tradition. This tension is, it would seem, behind Asaṅga's treatment of the Enjoyment and Transformation Bodies. It seems to have been his intention to articulate the doctrinal implications of Mahāyāna devotional practices directed towards Buddhas and Bodhisattvas, and to do this by treating all Buddha bodies as empty.

Speculation on the nature of Buddha bodies did not, then, evolve in an academic vacuum, but aimed at enunciating the cultic and liturgical practices through which practitioners, by honoring and worshipping Buddhas, cultivated meditation and concentration. Yogācāra is not merely a synthesis of abstract ideas about Buddha (though it includes such a synthesis). It is an understanding of religious experience and consciousness. And, as Yogācāra focussed directly upon patterns of experience and understanding, so the thinkers of this tradition could not but be attuned to the necessity of furthering their critical understanding of the concrete patterns of religious experience embodied in the cultic practice of their times.

The description of the Transformation Body in §A3, as well as that in §P, points directly to the Buddha Śākyamuni, for he is the paradigm for all Transformation Bodies. The description of Śākyamuni as a Transformation Body was not a Yogācāra innovation. It had a long history going back behind the rise of the Mahāyāna: the historical Buddha was taken to be only the form body (*rūpakāya*) or the magical creation (*nirmāṇakāya*) of the true Dharma Body of Buddha. The Mahāsāṅghika and Lokottara schools considered that the historical Buddha was a magical creation brought into being by the supernatural Buddha in order to render his presence perceptible to ordinary human beings.

The *Mahāvastu*, which is the only completely extant Mahāsāṅghika text, explains:

> The conduct of the Exalted One is supernatural, his root of virtue is supernatural. The Seer's walking, standing, sitting, and lying down are supernatural. The Sugata's body, which brings about the destruction of the fetters of existence, is also supernatural. Of this, my friends, there should be no doubt. The Seer's wearing of his mendicant's robe is supernatural. Of this there is no doubt. The Sugata's eating of food is likewise supernatural.[64]

All the human activities of Śākyamuni are in fact foreign to him and manifested only to conform with the conventions of the world (*lokānuvartaṇa*), for:

> There is nothing in the Buddha that can be measured by the standard of the world, but everything pertaining to the Great Seers is supernatural.[65]

Such passages have led Western scholars to speak of a Mahāsāṅghika docetism, for the true Buddha here is a totally supernatural being. His 'historical' appearance, as in the case of Śākyamuni, is a magical creation (*nirmāṇa*), manifested for the sake of sentient beings. This supernaturalizing

---

64 Jones, *Mahāvastu*, 1:132.

65 Jones, *Mahāvastu*, 1:125.

tendency was not restricted to the Mahāsāṅghikas, for the *Lalitavistara*, which is of Sarvāstivāda lineage, depicts the Buddha in similar terms:

> When I was born, this trichiliocosmos was shaken; Śakra, Brahmā, the Asuras, the Mahoragas, Candras, and Sūryas, together with the Vaiśravaṇas and Kumāras, lowered their heads to their feet and rendered me homage. What other god is comparable to me in superiority? .... I am god above the gods (*devātideva*), superior to all the gods (*uttamaḥ sarvadevaiḥ*); there is no god like me! How could there be one superior? In conforming myself to the world, behold I come .... with one accord gods and men say: 'He is god himself' (*svayam eva devaḥ*).[66]

The historical Buddhas as manifestations of supernatural reality are present throughout all world realms, and are able to suspend all natural laws by their miraculous powers. Their comportment is thoroughly supernatural, and even the odor of their excrement surpasses all perfumes, for, in fact, they never truly live in the world of men.[67]

The description of the Enjoyment Body in §A2, although it does represent a Yogācāra doctrinal development probably first made in the *Mahāyānasūtrālaṅkāra*, is here aimed at understanding popular devotional practices rather than theoretical argumentation. Asaṅga's description of the Enjoyment Body in §A2 as "constituted by Buddha's various assemblies" and "supported upon Dharma Body ... because it tastes the complete purification of the Buddha land and enjoys the doctrine of the Great Vehicle"[68] reflects the widespread belief in Buddhas belonging to many Mahāyāna practitioners. The rise of Mahāyāna itself was closely tied to lay devotional practice,[69] and it witnessed the evolution of numerous cults of popular savior figures. Indeed, the Mahāyāna ideal of compassion to the point of indefinitely postponing final cessation for the sake of others meant that many Buddhas and Bodhisattvas had indeed become great beings (*mahāsattva*) precisely because they refused to disappear altogether from this world of suffering. The cults that developed around such Buddhas and Bodhisattvas were one of the most salient features of Mahāyāna Buddhism.[70]

These Buddhas and Bodhisattvas were understood to have created pure lands on the basis of their compassionate vows (*praṇidhāna*); from these they continue to offer salvation to suffering sentient beings. The essence of such Buddhas was determined by the nature of their vows,[71] and so one could distinguish among Amitābha, Mañjuśrī, Maitreya, Avalokiteśvara, Mahāsthāmaprāpta, Samantabhadra, and the rest. As Yamada clearly explains:

---

66 Translated from Lamotte, *Histoire du bouddhisme indien*, 691.

67 Lamotte, *Histoire du bouddhisme indien*, 692.

68 For the text see §A2, parts two and three.

69 See, inter alia, Hirakawa, "The Rise of Mahāyāna Buddhism."

70 For some discussion see Upadhyaya, "The Impact of the Bhakti Movement."

71 See Yamada, *Karuṇāpuṇḍarīka*, 1:162.

> ... by accomplishing the bodhisattva practice a bodhisattva attains his final goal and becomes a Buddha in a Pure Land according to his *praṇidhānas*. This Buddha is defined as a Saṃbhogakāya Buddha, in contrast to the Dharmakāya and Nirmāṇakāya. Amitābha and Akṣobhya are representatives of these Saṃbhogakāya Buddhas, who preside over the Pure Lands and whose role is to concern themselves with the salvation of beings by welcoming them into their Pure Lands.[72]

§A2 describes the Enjoyment Body as tasting the purification of the Buddha land. As if to remove any lingering doubt that this indeed does refer to pure land Buddhas, Asvabhāva explains that the Enjoyment Body is characterized by the assemblies of "Sukhāvatī and so forth." By the time of Asaṅga, pure land devotional practices had long since been integrated into Mahāyāna religious practice and cult. The pure land devotion to Amitābha, in fact, preceded Yogācāra, and is thought to have begun as early as the second century CE.[73]

The Enjoyment Body is that body in which a bodhisattva, in virtue of countless aeons of practice, attains the enjoyment of Buddhahood as the reward of those practices. And it is such bodies, precisely as embodiments of Mahāyāna wisdom, which appear to meditating bodhisattvas. The development of this theme is apparently closely tied to the rise of the pure land movement,[74] and may even have come into being as a method of incorporating such pure land practices into the Yogācāra synthesis. Having attained Buddhahood such a bodhisattva devotes himself to the benefit of sentient beings, for that was the content of his initial vow (*praṇidhāna*) to attain awakening.

It was, however, quite obvious that not all these many Buddhas were now living in this impure world (*sahāloka*): the last Buddha to appear in this world-age (*bhadrakalpa*) was Śākyamuni. The benefiting activity of Buddhas was thus channeled through their appearances to meditating bodhisattvas, and they themselves lived in pure lands beyond the vision of those not engaged in meditation. Thus the rise of these devotional cults eclipsed the earlier focus on Śākyamuni Buddha. The pure land cult of Amitābha, in particular, grew in popularity as the position of Śākyamuni was downplayed and he was relegated to the periphery of Mahāyāna meditational attention. This state of affairs evoked a response from those who were devoted to Śākyamuni.

Indeed, before the time of Asaṅga a movement arose to champion the cult of Śākyamuni against pure land devotional practices. The *Karuṇā-puṇḍarīka* is devoted specifically to a recommendation of Śākyamuni over all other Buddhas, especially over Amitābha, on the grounds that, in vowing to choose this impure world as the sphere of his activity, his compassion far exceeds that of those Buddhas who have chosen a pure world.[75] This text describes the history of the vows and predictions of a host of Buddhas in order to contrast them with the unexcelled vows of Śākyamuni. Particular stress is

---

[72] Yamada, *Karuṇāpuṇḍarīka*, 1:163.

[73] Kiyota, "Buddhist Devotional Meditation," 252.

[74] Nagao, *Chūkan to yuishiki*, 271. For an English version of this section of *Chūkan to yuishiki*, see Nagao, "On The Theory of Buddha-Body."

[75] Yamada, *Karuṇāpuṇḍarīka*, 1:3; 2:52.

laid on the figure of King Araṇemin, who, because of his vows to be born in a pure land, becomes the Buddha Amitābha, while his minister, Samudrareṇu, vows, because of his compassion, to be reborn in this impure world, and thus becomes the Tathāgata Śākyamuni.[76] Yamada says:

> Amitābha Buddha and Akṣobhya Buddha, who have enjoyed great popularity from an early period in Mahāyāna Buddhism, as well as many other Buddhas in the pure buddhalands, are assigned no more than supporting roles in order to illuminate the unique position of Śākyamuni Buddha. In this way the *Karuṇāpuṇḍarīka* succeeded in restoring Śākyamuni Buddha once more as a central object of worship. However, having once passed through the stage of the cults of the pure land Buddhism, the nature of Śākyamuni itself underwent a basic change and he came to be worshiped as an actively altruistic savior.[77]

Indeed, the reason given why Śākyamuni chose to be born in this world is that he desired that it not continue to be a world devoid of Buddhas (*buddhaśūnya-kṣetra*).

§12 THE PROBLEM

In several sūtras of the Prajñāpāramitā tradition the story of the bodhisattva Sadāprarudita is told: he enters a deep state of concentration in which he sees many Buddhas in their golden bodies. But, after emerging from that state, he begins to feel dejected because these bodies are no longer present to him, and he wonders where they have gone and whence they came. His mentor, Dharmodgata, has to explain to him that these golden bodies have of themselves no real existence and are "only results caused by the former practices" of those Buddhas in their former lives.[78] This account is taken up in the *Mahāprajñāpāramitāśāstra* (*Ta-chih-tu-lun*), which explains:

> Although the bodhisattva Sadāprarudita knew that all things are empty, neither coming nor going, he was not yet able to understand all of the Dharma teaching, for, having a deep reverence for all the Buddha bodies, he was unable to understand their emptiness.[79]

In the light of the Tathāgatagarbha insistence on the reality of Buddha apart from emptiness, already discussed, one can surmise that the danger was always present that practitioners would come to regard a particular Buddha, whether Enjoyment or Transformation Body, to be non-empty, to be reality itself.

---

76 Yamada, *Karuṇāpuṇḍarīka*, 1:88-89.

77 Yamada, *Karuṇāpuṇḍarīka*, 1:3.

78 T 8.421b. Compare *Aṣṭasāhasrikā*, ed. Vaidya, 253ff.

79 T 25.74b6.

§13 THE YOGĀCĀRA RESPONSE IN THE TENTH CHAPTER OF THE MAHĀYĀNASAṄGRAHA

It was in order to incorporate all these diverse Buddhas and diverse practices within the one Yogācāra understanding of Dharma Body as empty that Asaṅga thematized them, in the tenth chapter of the MS, only under the general theme of Dharma Body. After it had been firmly established that Dharma Body itself was empty, it would follow that the two bodies which issue from it share in that characteristic.

By characterizing the Buddha of Sukhāvatī as an Enjoyment Body Asaṅga subsumes the Buddha Amitābha (and all other pure land Buddhas) within his *trikāya* teaching, and grounds them upon the ultimate, ineffable, Dharma Body. Paramārtha, in his translation of the *Mahāyānasaṅgrahabhāṣya*, notes that the Enjoyment Body is the body manifested in all Buddha lands, thus both justifying the meditational and visualization practices centered upon the Buddhas of Mahāyāna cult practice, and bringing that justification within the scope of the Yogācāra understanding of religious consciousness. Many of those scriptures which recommend the meditative practice of visualization were composed before the time of the classical Yogācāra synthesis produced by Asaṅga and Vasubandhu. They were directed not only to Amitābha, but also to many other Buddhas in many other pure lands. It was with the intention of validating these practices and incorporating them within the Yogācāra understanding of emptiness as the purified other-dependent pattern of understanding that Asaṅga subsumed his treatment of the Enjoyment and Transformation Bodies under his treatment of Dharma Body. He thus advises Mahāyāna practitioners against thinking that any Buddha body offers any kind of real objective reality that might be clung to in an illusory quest for security. The Enjoyment Bodies were understood to be experienced only by practitioners in states of meditative concentration, for it was they who had embarked upon the practice of the ten bodhisattva stages, and they who were thus engaged in honoring, worshiping, and calling to mind many Buddhas.

In §E1, Vasubandhu (in Hsüan-tsang's translation) comments that the joy found in pure land results from the realization of Dharma Realm. §E2 notes that all the various Enjoyment Bodies are supported upon Dharma Body. §HH further describes the two bodies of Enjoyment and Transformation as the functioning (*vṛtti*) of Dharma Body. In this section Paramārtha's comment is of particular importance, for he insists that all Buddha bodies be interpreted through the understanding of emptiness. It is, he remarks, the failure to understand all things as empty which prevents worldlings from believing in "the realm of immortality." This points to pure land hopes of being reborn in the pure land of Amitābha Buddha, and here Paramārtha is stressing that the pure land Buddha be understood as empty.[80]

The long §JJ is entirely devoted to a presentation of the perfections of pure land; its descriptions closely parallel those given in the pure land scriptures. Such descriptions were considered important in Yogācāra, as witnessed by the similar descriptions found in the *Buddhabhūmisūtra* and the

[80] See Nishio, "Amidabutsu no meigi ni tsuite," for discussion.

Buddhabhūmyupadeśa.[81] Moreover, Paramārtha identifies the source of these descriptions as the pure land scriptures. But the tenth chapter of the MS and its commentaries understand this pure land through their teaching on *vijñaptimātratā*. §JJ6 is the crucial passage, for there Asaṅga describes pure land as a perfectly purified construct of consciousness. In this understanding, pure land is a model derived from purified other-dependent consciousness, and this interpretation is echoed in Asaṅga's commentary on the Prajñāpāramitā, which explains:

> [Buddha] lands cannot be grasped because they are nothing but constructions flowing from wisdom.[82]

Thus even the pure land and the pure land Buddhas should not be clung to in religious imagining. They have no existence apart from emptiness, and are but ideas and models visualized through meditation, embodying the ineffable nature of empty suchness, of Dharma Body. Asvabhāva, in commenting on §JJ6, explains that in fact there are no gems or anything else in the pure lands.

A pure land is not, then, a supernatural realm somewhere in the West. Its description is intended only as an aid to visualization, a meditative modeling of the mind of wisdom, for pure lands and pure land Buddhas are wisdom as Enjoyment Body. §JJ17 describes the entrance into pure land not as a birth there after death, but as emptiness, imagelessness and desirelessness. It is through the identification of the many Mahāyāna Buddhas, especially Amitābha, with the Enjoyment Bodies, that Asaṅga transcends any imaginary supernaturalism in the cult of Buddhas, while at the same time maintaining the validity of those cults as models of wisdom. Through this insight he succeeds in demythologizing any constructed understanding that might take a Buddha as an objective reality over against the practitioner. It is probably on this account that the section immediately following this description of pure land (§K) switches the subject from Dharma Body to Dharma Realm. The goal is to prevent anyone from falling into an imagined personalization of awakening by relying on images of this or that Buddha.

Central to Mahāyāna devotionalism was the belief that there are indeed many Buddhas, for many different bodhisattvas in the past have realized awakening. This belief engendered the dilemma that, if many Buddhas exist, they might have no unified ground and might even compete with one another in attempting to liberate sentient beings. Such a question was evidently of concern to Asaṅga for he discusses it three times in the tenth chapter of the MS (§B3c, §G, and §M). He explains that there is a plurality of Buddhas in their Enjoyment and Transformation Bodies, for innumerable beings have realized awakening, and, being moved by their compassion for sentient beings, have refrained from entering final cessation. Yet, since that awakening is the realization of Dharma Body, these beings are all one, and now function in saṃsāra only as manifestations of that Dharma Body. Variations on this theme are given in §K, §L, and §N.

---

81 See Keenan, "A Study," for translation and discussion, and "Pure Land Systematics in India" on the BBhS.

82 *jñānaniṣyandavijñāptimātratvāt kṣetranodgrahaḥ*, Tucci, *Minor Buddhist Texts*, 1:63.

§O summarizes Asaṅga's thinking on Enjoyment Body in contrast to Dharma Body, and thus also his understanding of visualization practice. The Enjoyment Bodies, he says, are visionary manifestations of purified consciousness, appearing differently to different assemblies, i.e., to different groups of practitioners. They are images resulting primarily[83] from the conversion of the active, mediating consciousnesses (*pravṛttivijñāna*) that embody meaning in images. As such, Buddhas are many without this thereby negating the unity of Dharma Body, which is here the same thing as Buddhahood.

§S is aimed directly at countering the danger of clinging to a Transformation Body, for such attachment is seen as an obstacle to true insight. Just as Asaṅga was concerned lest any of the Enjoyment Bodies be taken as objective non-empty realities, offering a delusive source of religious security, so also he could not have missed the danger in the re-emphasis on the figure of Śākyamuni as an actual and operative savior figure. In §P he agrees with the docetic assessment of the Transformation Body, as he also does in §I1; and, in treating the Transformation Body as dependent upon the Dharma Body, he stresses that the former also, despite its supernatural marks, is empty of essence, and is thus not a worthy object of ultimate religious attachment.

Thus Asaṅga's treatment of the Enjoyment and Transformation Bodies reflects his overall intention of presenting *trikāya* as the wisdom of emptiness.

§14 THE COMMENTATORS

The difficult task of understanding Yogācāra themes is made easier by the existence of a well-developed commentarial tradition. Thus in the present work the commentaries on the MS by both Vasubandhu and Asvabhāva have been included, as have germane passages from other commentaries. However, aids to understanding though they are, the commentaries themselves raise new questions about the correctness and fidelity of the commentators' understanding of the text upon which they comment. Can one simply assume that Vasubandhu, the younger brother of Asaṅga, understood him correctly in all places? Yūki Reimon has suggested that Vasubandhu had his own role in the development of Yogācāra thinking, for it was Vasubandhu, Yūki suggests, who introduced Tathāgatagarbha themes into Yogācāra.[84] Even if one does not agree with this assessment, it is not unlikely that Vasubandhu had his own agenda. Yamaguchi Susumu follows the Chinese tradition, according to which, after being won over to Yogācāra by his elder brother, Vasubandhu experienced a second conversion to pure land.[85] If that is true, then one can perhaps suspect the existence of points of dissatisfaction prior to and leading up to such a conversion.

The question becomes even more convoluted when we note that, in the available version of the *Mahāyānasaṅgrahabhāṣya*, we are not dealing directly with Vasubandhu's text at all, but rather with the later Tibetan and Chinese translations of that text. Did Hsüan-tsang, Paramārtha, Dharmagupta,

83 See Keenan, "A Study," 443-446.

84 Yūki, *Seishin yuishiki*, 168-169.

85 Yamaguchi, "Ryūju seishin ni okeru jōdo shisō," 593.

Dīpaṅkaraśrījñāna, and Tshul-khrims rgyal-ba (the various translators of the *Mahāyānasaṅgrahabhāṣya*) understand and report Vasubandhu faithfully and accurately? Are the translations by Hsüan-tsang and Ye shes sde of the *Mahāyānasaṅgrahopanibandhana* truly representative of Asvabhāva's original text? Did any of these translators expand their role as translators into that of independent interpreters? Did they have their own agendas to follow? Indeed, as translators, did they place a high value upon the kind of accuracy and literalness that Western scholars might value?

The relative faithfulness of the translations by Paramārtha and Hsüan-tsang has long been argued. The traditional account has it that Hsüan-tsang, being confused about the correct understanding of Yogācāra texts, journeyed to India to ascertain just what that understanding might be. The version of Yogācāra he brought back to China (that represented by Dharmapāla's lineage) absorbed the already-established schools of the Ti-lun and She-lun.[86] His version of the Yogācāra, the Fa-hsiang, became 'orthodox' in East Asia, while the She-lun, based directly upon Paramārtha's translation of the *Mahāyānasaṅgrahabhāṣya*, was relegated to the periphery as not reflecting the true teaching.

In more recent times the eminent Japanese Buddhologist Ui Hakuju challenged this judgment, and, turning the tables, argued that it was Hsüan-tsang and his Dharmapāla lineage that were unfaithful to the Indian Yogācāra, which had in fact been accurately transmitted by Paramārtha.[87] An examination of the translations of the *Mahāyānasaṅgrahabhāṣya* by Hsüan-tsang and Paramārtha may be able to shed some light on this question.

In general, the question of the faithfulness of the commentators can be answered (guardedly) in the affirmative. The presentation in the work that follows of the various translations of the *Mahāyānasaṅgrahabhāṣya* shows that, in the main, they do accurately translate the same text. The Chinese and Tibetan versions of Asvabhāva's *Mahāyānasaṅgrahopanibandhana* are so close that we have chosen not to present full translations of both versions (significant differences are discussed in the notes). Furthermore, it is generally admitted that the Tibetan translators of Yogācāra texts are basically accurate and faithful to the Sanskrit originals they mirror. From the ninth century onward, the Tibetan translators performed their task under systematic guidelines and with the aid of a systematic glossary (the *Mahāvyutpatti*), all made possible by state support of official translation centers. Within the constraints of such a system they remained so faithful to the original text that modern scholars can, with some hope of success, attempt the restoration of lost Sanskrit texts from their Tibetan versions.[88] What, then, can be said about the faithfulness of the principal Chinese translations of the *Mahāyānasaṅgrahabhāṣya*?

---

86 See Yūki, "Genjō to sono gakuha no seiritsu."

87 There are comments on this scattered throughout Ui's *Shōdaijōron*.

88 See, for example, the retranslation into Sanskrit of the Tibetan text of the MS by Aramaki in Nagao's *Shōdaijōron*, and Schmithausen's "Once Again Mahāyānasaṃgraha I.8."

§15 THE FAITHFULNESS OF PARAMĀRTHA

Paramārtha's Chinese translation of the *Mahāyānasaṅgrahabhāṣya* is more than twice the length of any other version. It seems quite clear that Paramārtha has inserted much additional material. In §A1 Paramārtha adds new commentary. In §G2-G3 the only commentary given is found in Paramārtha's version. In the long verse §H*, all seventeen items are passed over in silence except by Paramārtha, who comments on them all. Commentary to §J3, §J4, and §J6 is found only in Paramārtha's version. §K, §O, and §S contain much material not present in the other versions, and in the colophon (§U) Paramārtha adds new material. The inescapable conclusion is that Paramārtha does not always simply translate the Sanskrit original. Thus Ui's judgment that Paramārtha represents the authentic and original form of classical Indian Yogācāra is not fully supported by an examination of his translation of the *Mahāyānasaṅgrahabhāṣya* on the tenth chapter of the MS.

At times it seems that Paramārtha adds comments simply to fill lacunae. At other times, though, he adds material with strong doctrinal implications. The intent of these assertions seems, at first glance, to be to blend the ideas of Asaṅga and Vasubandhu with themes drawn from the Tathāgatagarbha texts. For example, in §A1 Paramārtha identifies Dharma Body with suchness and true wisdom, and says that only these have an independent existence. §B3a takes up the idea of the non-duality of existence and non-existence. Here, Asaṅga seems to have the opening verse of the *Madhyāntavibhāga* in mind, and Hsüan-tsang, in his versions of both the *Mahāyānasaṅgrahabhāṣya* and the *Mahāyānasaṅgrahopanibandhana*, interprets Asaṅga's meaning in terms of the *trisvabhāva* theory, thus bringing the discussion within the Yogācāra understanding of emptiness as other-dependent wisdom. By contrast, Paramārtha's translation seems to reflect a passage from the *Mahāyānasūtrālaṅkāra*:

> In truth there is nothing other than it [i.e., the Dharma Realm] in the world, and yet the whole world is confused about it. How has this singular folly of the world grown: one clings to that which does not exist and completely puts to one side that which does exist![89]

Paramārtha explicitly says at this point that he is adding an additional comment, and goes on to state that "all things are brought about through discrimination and do not really exist." He is not here dealing with Yogācāra critical theory on the meaning of emptiness, but rather negating the apparent existence of things in favor of an all-embracing ultimate reality: in contrast to the non-existence of things, Dharma Body is not non-existent. Thus, for Paramārtha, emptiness does not seem to describe a pattern of non-imaginative understanding, but rather denotes the way things actually (ontologically) are. Emptiness then comes to serve as an ontological description of the content of wisdom, not as a principle

---

89 *na khalu jagati tasmād vidyate kiṃcid anyaj jagad api tad aśeṣaṃ tatra saṃmūḍhabuddhi/ katham ayam abhirūḍho lokamohaprakāro yad asad abhiniviṣṭaḥ sat samantād vihāya*, MSA 11.14, ed. Lévi, 58.

describing the functioning of wisdom. Dharma Body is, on this view, the one true reality, really existing but beyond language and thought.

In §C Paramārtha's translation seems to have been influenced directly by Tathāgatagarbha ideas on the beginningless realm mentioned at the very beginning of the MS. Paramārtha explains that "there are none who originally lack Dharma Body, because they are perpetually joined to that Dharma Body. This joining is beginningless and attained by nature." In §E1 Paramārtha interprets the term *svadhātu* in the *Mahāyānasūtrālaṅkāra* as a reference to the originally pure Dharma Body, thus echoing the inclusion of Dharma Body as among the synonyms for emptiness in the *Madhyāntavibhāgaṭīkā*.[90]

In §HH Paramārtha explains that the Tathāgatagarbha "is not within the realm of those confused about emptiness," a phrase quoted directly from the *Śrīmālādevī*.[91] He then identifies Tathāgatagarbha with the Dharma Realm and with the Dharma-realm-Body, and equates these with the "realm of immortality."[92] He goes on to discourse on Tathāgatagarbha and emptiness in a manner reminiscent of the *Śrīmālādevī*, wherein Dharma Body is not empty at all and is in fact beyond the scope of emptiness. In §I4 Paramārtha quotes the *Wu-shang-i-ching*, and approves its presentation of the Tathāgatagarbha theme of the pure realm and the adventitious nature of defilement.

In §JJ18 Paramārtha adds the explanation that the nature of the Dharma Realm is to open itself to all sentient beings, who, upon realizing this, will attain enlightenment. Here enlightenment is not a change from the container consciousness with all the seeds of defilement to the purification of wisdom (as it was for Asaṅga), but rather a realization of the pure, self-manifesting Dharma Realm present all along.[93] The reality of that Dharma Realm is further emphasized by attributing to it the four perfect qualities of eternity, joy, self, and purity, a theme taken from the *Ratnagotra*.[94] Paramārtha then adds a discussion of the five meanings of *dharmadhātu*.

These five meanings define the essence of Dharma Body as the non-dual self, which includes all sentient beings and is the basic cause for their awakening. Although it is covered over (*tsang*), by unreal imagining, it is nevertheless the ever-present reality that remains unaffected by defilement at its deepest level. This passage has a parallel in Paramārtha's rendering of the very first section of the MS, where the five meanings are given as essence, cause, arising, reality, and covering. This last term would seem to indicate for Paramārtha the covering of the defilement of the *ālaya*-consciousness, thus suggesting that the entire explanation of *ālaya* in the first chapter of the MS is limited to an analysis of defilement.[95]

In §S Paramārtha differentiates the Enjoyment and Transformation Bodies from Dharma Body by explaining that, while the first two are wrought by imagination and are thus unreal, the Dharma Body is separate, eternal, and

---

90 See Yamaguchi, *Chūhen funbetsuron shakusho*, 80, note 1. Also note Matsumoto's description of *dhātuvāda* in "Laṅkāvatāra on itaretaraśūnyatā."

91 T 11.677c21; 12.222b20.

92 *amṛtadhātu*, a term used in the *Wu-shang-i-ching* (T 16.472b13).

93 See Nagao, "'What Remains' in Śūnyatā," 75-78.

94 For comments see Lamotte, *La somme*, 2:68-70; Nagao, *Shōdaijōron*, 1:229, note 1.

95 See Keenan, "A Study," 255-266.

really existent. The contrast here is between what is merely imagined and what is real. Thus Paramārtha explains in §T that the true cause of Buddhahood is Dharma Body, while the other two bodies are the causes only for the operation of skilful expedients (*upāyakauśalya*).

Paramārtha ends his translation of the *Mahāyānasaṅgrahabhāṣya* by appending a verse section quoted directly from the *Ratnagotra*, as if to emphasize that the Tathāgatagarbha doctrine is a summation of wisdom.

Our conclusion is that Paramārtha has added much material to Vasubandhu's original text, and that much of what he has added is of Tathāgatagarbha lineage. Does this then mean that Paramārtha was unfaithful to his Indian Yogācāra masters? Is he adulterating the purity of Yogācāra thought by inserting these themes? Such is not, in our judgment, the case. Rather, Paramārtha draws out and accepts the Tathāgatagarbha interpretations of the pre-Asaṅga Maitreyan corpus, and by so doing emphasizes its non-critical framework.

§16 THE FAITHFULNESS OF HSÜAN-TSANG

Is Hsüan-tsang then to be considered a more faithful transmitter of Indian Yogācāra? Our first observation is that, in contrast to Paramārtha, Hsüan-tsang's versions of the *Mahāyānasaṅgrahabhāṣya* and the *Mahāyāna-saṅgrahopanibandhana* are only slightly longer than those of the Tibetan versions. Also, his translations generally do not deviate much in meaning from those normative versions. But there are significant places where he weaves a Fa-hsiang (i.e., Dharmapāla) interpretation into the original text.

In §D5 of the *Mahāyānasaṅgrahopanibandhana*, the Tibetan translation treats the result of the conversion of consciousness as dominion over the four wisdoms. Hsüan-tsang, however, further aligns each of these four wisdoms respectively with *ālaya, manas, manovijñāna*, and the five sense-consciousnesses, a schema effectively identical with that given in the *Ch'eng Wei-shih lun*.[96]

In §I4 of his translation of the *Mahāyānasaṅgrahopanibandhana*, Hsüan-tsang drops the statement that a Buddha is not attached because the other-dependent pattern does not exist in a discriminative manner. This omission perhaps reflects Dharmapāla's emphasis on the existence of other-dependent consciousness.[97] For Dharmapāla, the structure of other-dependent consciousness comprised the two aspects of insight (*darśanabhāga*) and image (*nimittabhāga*), that which discriminates and that which is discriminated.[98] Constructed or imagined consciousness is constituted, on this view, by clinging to what has been discriminated as if it had an independent existence of its own, but the structure of consciousness as composed of these two aspects is not itself unreal or non-existent. In his *Śataśāstravaipulyaṭīkā*, Dharmapāla states:

96 La Vallée Poussin, *Vijñaptimātratāsiddhi*, 684; Hakamaya "Hsüan-tsang yaku."

97 See Suguro, "Joyuishikiron ni okeru," 236.

98 La Vallée Poussin, *Vijñaptimātratāsiddhi*, 416.

> If all dharmas were entirely non-existent, then discriminating would never exist at all. It is clinging to any dharma as existent that renders discrimination non-existent.[99]

For Paramārtha, the only real reality is the ultimate realm of Dharma nature, and thus one can regard all aspects of human consciousness as in fact empty and non-existent. By contrast, Dharmapāla stresses the actual existence of other-dependent consciousness. This difference is perhaps behind Hsüan-tsang's omission of the phrase mentioned above, since it might be taken to imply that other-dependent consciousness is itself non-existent.

In §L of the *Mahāyānasaṅgrahopanibandhana* the Tibetan version reports that the Tathāgata taught a single vehicle to lead undetermined bodhisattvas toward a Mahāyāna liberation. Hsüan-tsang, within the Chinese context of argument about the reality of one or three vehicles,[100] explicitly identifies that single vehicle as an expedient, thus perhaps reflecting the Fa-hsiang orthodoxy.

In §B3d of the same text Hsüan-tsang's translation shows significant differences from the Tibetan version, and it appears that he has added material from the *Bodhisattvabhūmi.* The reason for this insertion, which thematizes the differences in the original lineages and natures of sentient beings as beginningless, is perhaps related to the Fa-hsiang notion of the reality of the lineages (*gotra*) as descriptive of the way things actually are.[101]

In his translation of §B3a of the *Mahāyānasaṅgrahabhāṣya*, Hsüan-tsang goes beyond Dharmagupta's translation in placing the question of existence and non-existence within the pattern of the *trisvabhāva.* In this he is not only faithful to Asaṅga's understanding, but also to Dharmapāla, who stressed even more the centrality of other-dependent consciousness. If Hsüan-tsang was indeed familar with Paramārtha's translation, which is probable, then this insertion would have been aimed directly at the claim that discrimination does not really exist.

§I8 of the *Mahāyānasaṅgrahabhāṣya* treats the manifestation of awakening and final cessation. Both the Tibetan and Paramārtha's translation have it that awakening is manifested to the immature, while final cessation is manifested to the mature. This might be taken to imply that final cessation is superior, for therein other-dependent consciousness is completely severed and one enters into complete cessation without remainder.[102] Dharmagupta makes no such alignment, but Hsüan-tsang reverses the alignment so that final cessation corresponds to the immature, i.e., to those who desire to sever other-dependent consciousness, while awakening is manifested to the mature bodhisattvas who convert their defiled consciousness to wisdom and thus continue in their works of compassion.

---

99 T 30.244b-c.

100 See Nagao, *Chūkan to yuishiki,* 526-541.

101 See Tokiwa, *Busshō no kenkyū,* 169-174.

102 See Nagao, *Shōdaijōron,* 230, note 4, on Paramārtha's equation of final cessation with the eradication of the *ālaya*-consciousness, and of supreme awakening (i.e., *apratiṣṭhitanirvāṇa*) with the eradication of karmic seeds in the *ālaya.*

These passages suggest that one can detect in Hsüan-tsang a tendency to read Dharmapāla's interpretations into both Asvabhāva and Vasubandhu. Again, however, this does not necessarily render Hsüan-tsang unfaithful to Indian Yogācāra, for the Dharmapāla lineage attempts to place itself squarely within the critical framework of Asaṅga's thinking, avoiding any suggestion of Tathāgatagarbha ideas.

The differences between Paramārtha and Hsüan-tsang thus do not reflect simply their own individual interpolations into a previously unified and monolithic Yogācāra system, but rather highlight differences inherent in the early Indian history of Yogācāra. The Maitreyan corpus does indeed, as we have tried to show, have affinities with Tathāgatagarbha thinking, and could well have served as a model for Paramārtha's affection for such ideas. By adding comments, Paramārtha brought the tenth chapter of the MS more firmly within the purview of the *Mahāyānasūtrālaṅkāra* and the *Ratnagotra*, all texts associated with Maitreya by the later tradition. Indeed, his concluding quotation from the *Ratnagotra* (in §U) seems to indicate that this was precisely his intention.

This does contrast sharply with Asaṅga, who seems purposely to avoid Tathāgatagarbha themes. But this does not make Paramārtha into a brash innovator who introduced his own mistaken ideas into the purity of Asaṅga's Yogācāra; there never was such a purity in Asaṅga's thought. Ui's critique of Fa-hsiang is not valid. Asaṅga himself wrote and thought within a dialectical tension created by his anti-Tathāgatagarbha interpretation of the unsystematized Maitreyan corpus, and Paramārtha simply represents the opposite tendency within this situation. It is true that, in following the Maitreyan emphasis on the existence of the ultimate realm (i.e., of Dharma Body) as beyond the scope of emptiness, Paramārtha does weaken Asaṅga's focus upon critically understanding the conscious genesis of meaning.[103] For him, the tension is between illusion as non-existent and reality as existent. Thus following (one interpretation of) the *Mahāyānasūtrālaṅkāra*, Paramārtha does appear to regard *ālaya*-consciousness as a defiled covering over the pure mind of reality, while Asaṅga, in the first chapter of the MS, regards it as undefiled.

In conclusion: Yogācāra was not a monolithic system, in India or in China. Rather, like all living theoretical endeavors, it wrestled with questions and evolved different and at times conflicting answers. That wrestling began not with Paramārtha and Hsüan-tsang, but with the early Indian Yogācāra thinkers: Maitreya, Asaṅga, and Vasubandhu.

103 See Nagao, *Shōdaijōron*, 110, note 1, on the confused use of terms by Paramārtha.

PART ONE

THE BASIC TEXT: A RUNNING TRANSLATION OF THE TENTH CHAPTER OF THE *MAHĀYĀNASAṄGRAHA*

(§A) Having explained [in the last chapter] the excellence of abandonment, we will now treat the excellence of wisdom. The excellence of wisdom is to be understood as the three bodies of Buddha: the Essence Body, the Enjoyment Body, and the Transformation Body. (§A1) Among these, the Essence Body is the Dharma Body belonging to Tathāgatas because it is the support for mastering all things. (§A2) The Enjoyment Body is constituted by Buddha's various assemblies and is supported upon Dharma Body. This is because it experiences the complete purification of the Buddha field and enjoys the doctrine of the Great Vehicle. (§A3) The Transformation Body is also supported upon Dharma Body. It manifests [itself in many ways, including]: residing in and descending from the Tuṣita palace; being born [in Kapilavastu]; indulging desire; leaving home; meeting with infidels; practising asceticism; attaining perfect awakening; turning the wheel of the doctrine; and entering into final cessation.

(§B-K) Here we present a summary verse [on the themes to be treated in §B-§K]:

Characteristic (§B), attainment (§C),
Dominion (§D), support (§E), constitution (§F);
Differentiation (§G), good qualities (§H-§H*), profundity (§I),
Recollection (§J-§JJ), and activity (§K-§KK); [these constitute] Buddhahood.

(§B) What is the characteristic of Buddhas? It is the Dharma Body. This, in brief, should be understood to have five characteristics. (§B1) [Dharma Body has] the characteristic of the conversion of support. This means that, when the other-dependent nature in its defiled aspect, [which comprises] all the obstacles, has ceased, then [that other-dependent nature] is liberated from all those obstacles and is converted into the other-dependent nature in its pure aspect, [in which] mastery over all things is present. (§B2) [Dharma Body has] the characteristic of being composed of radiant factors; this means that it obtains the ten masteries through the completion of the six perfections. (§B2a) Among these [ten masteries], mastery over the duration of life, mastery over mind, and mastery over necessities are [obtained] through the fullness of the perfection of giving. (§B2b) Mastery over act and mastery over birth are [obtained] through the completion of the perfection of discipline. (§B2c) Mastery over commitment is [obtained] through the completion of the perfection of patience. (§B2d) Mastery over vow is [obtained] through the completion of the perfection of endeavor. (§B2e) Mastery over miraculous powers, which include the five supernatural faculties, is [obtained] through the fullness of the perfection of meditation. (§B2f) Mastery over understanding and mastery over doctrine are [obtained] through the fullness of the perfection of wisdom. (§B3a) [Dharma Body has] the characteristic of non-duality because, being characterized by the non-duality of existence and non-existence, all things are non-existent and the characteristic of emptiness is existent. (§B3b) [Dharma Body] is also characterized by the non-duality of composition and non-composition because it is not molded by acts and passions but is powerful in manifesting itself among compounded [things]. (§B3c) [Dharma Body] is also characterized by the non-duality of differentiation and unity, because therein the support of all Buddhas is undifferentiated, and yet innumerable continuities

[of individual bodhisattvas] attain perfect awakening. (§B3d) Here are verses [on this characteristic]:

Because there is no clinging to self there is no differentiation in support;
But because of the naming [of Buddhas] in consequence
Of their former [lives], they are different.

Because of the differentiation of lineages and usefulness,
Because of totality and beginninglessness,
Because of the absence of differentiation in undefiled support,
Buddhahood is neither one nor many.

(§B4) [Dharma Body has] the characteristic of eternity because it has pure suchness as its characteristic, because it is under the impulse of former vows, and because its activity is unending. (§B5) [Dharma Body has] the characteristic of inconceivability because pure suchness is to be personally realized, because it cannot be compared to anything in the world, and because it is beyond the scope of speculation.

(§C) How, then, is this Dharma Body initially acquired through contact? [It is acquired] by the non-discriminative and subsequently attained wisdoms. These have the unified doctrine of the Great Vehicle as their object; they have cultivated the five aspects well; and have properly accumulated the equipment in all the stages [leading to Buddhahood]. [It is acquired] by the diamond-like concentration, since [that concentration] destroys the subtle obstacles that are difficult to destroy. Because it is separated from all obstacles immediately after [obtaining] that concentration, [Dharma Body] is thus acquired through the conversion of support.

(§D) Through what kinds of dominion does Dharma Body obtain dominion? In short, through the [following] five kinds. (§D1) As a result of the conversion of the material aggregate [Dharma Body obtains] dominion over: [Buddha] land; physical constitution; major and minor marks; infinite sound; and invisible head-markings. (§D2) As a result of the conversion of the aggregate of sensation [Dharma Body obtains] dominion over dwelling in pleasant abodes; these are irreproachable, immeasurable, and vast. (§D3) As a result of the conversion of the aggregate of conceptualization [Dharma Body obtains] dominion over teaching by means of all the collections of words, phrases, and syllables. (§D4) As a result of the conversion of the aggregate of volitional predispositions [Dharma Body obtains] dominion over: transformations; bringing about changes; bringing together assemblies; and bringing together radiant doctrines. (§D5) As a result of the conversion of the aggregate of consciousness [Dharma Body obtains] dominion over [the four] wisdoms: mirror; equality; differentiation; and duty-fulfilment. It is through [these five kinds of dominion that Dharma Body] obtains dominion.

(§E) Of how many things is Dharma Body the support? In short, it is the support of three. (§E1) Dharma Body is the support for the diverse residences of Buddhas. Here are verses on this:

Because Buddhas have gained their own realm
They acquire a fivefold joy;

But those who have not attained [that realm] are separated from joy.
Therefore, one who desires that [joy] should obtain that [realm].

Power, fulfillment of duty, the taste of the doctrine,
Fullness of meaning, and fullness of virtue: [these are] immeasurable.
Buddhas, seeing that these are always imperishable,
Acquire superior and irreproachable joy.

(§E2) [Dharma Body] is the support of the diverse bodies of Enjoyment, because [the Enjoyment Body] brings bodhisattvas to maturity. (§E3) [Dharma Body] is the support of the diverse bodies of Transformation, because [the Transformation Body] as a general rule brings hearers to maturity.

(§F) How many Buddha factors comprise Dharma Body? In brief, it is comprised by six kinds [of Buddha factors]. (§F1) [Dharma Body is comprised by] the Buddha factor of purification, because Dharma Body is attained upon conversion of the container consciousness. (§F2) [Dharma Body is comprised by the Buddha factor of] maturation because mature wisdom is attained upon conversion of the physical sense-organs. (§F3) [Dharma Body is comprised by the Buddha factor of] dwelling because a dwelling based on immeasurable wisdom is attained upon the conversion of dwellings in such things as hedonistic behavior. (§F4) [Dharma Body is comprised by the Buddha factor of] supremacy, because supremacy in the wisdom of the supernatural knowledges, unimpeded in all the world realms, is attained upon conversion of gainful endeavors. (§F5) [Dharma Body is comprised by the Buddha factor of] verbal expression, because supremacy in the wisdom of teaching that satisfies the minds of all sentient beings is attained upon conversion of the verbal expression of [things] seen, heard, perceived, and known. (§F6) [Dharma Body is comprised by the Buddha factor of] removal, because the wisdom of removing all the misfortunes of all living beings is gained upon the removal of all misfortunes and mistakes. The Dharma Body of all Buddhas is to be understood as comprised by these six Buddha factors.

(§G1) Should the Dharma Body of Blessed Buddhas be described as differentiated or as undifferentiated? It should be described as undifferentiated because [Buddhas] are undifferentiated in support, aspiration, and action. [But] it should also be described as differentiated, because innumerable bodies [of bodhisattvas] come to perfect awakening. (§G2-3) Just as is the case with Dharma Body, so also Enjoyment Body is not differentiated: its aspiration and action are not differentiated. However, it is differentiated in its support, because it arises with innumerable supports. The Transformation Body is to be understood as similar to the Enjoyment Body [in these respects].

(§H) With how many good qualities is Dharma Body endowed? It is endowed with [the following] perfectly purified [good qualities]: (1) four immeasurables; (2) eight liberations; (3) eight spheres of mastery; (4) ten spheres of totality; (5) non-contentiousness; (6) vow wisdom; (7) four specific understandings; (8) six supernatural knowledges; (9) thirty-two major marks of a great person; (10) eighty minor marks; (11) four purifications of all aspects; (12) ten powers; (13) four fearlessnesses; (14) three things that need not be guarded against; (15) three focuses of mindfulness; (16) total destruction of the propensities; (17) non-forgetfulness; (18) great compassion; (19) eighteen

exclusive qualities of a Buddha; (20) wisdom of all excellent aspects; (21) six perfections.

(§H*1) Here are verses [on these twenty-one qualities]:

You sympathize with sentient beings
You aspire to unite and to separate
You aspire not to separate
You aspire for happiness and welfare—homage to you!

(§H*2)

You are liberated from all obstacles
You are the sage who masters the entire world
Knowables are pervaded by your wisdom
Your mind is liberated—homage to you!

(§H*3)

You tame all the passions of all sentient beings without remainder
You crush the passions
You take pity on the passionate—homage to you!

(§H*4)

You are spontaneous, unattached, unimpeded, concentrated;
You always answer all questions—homage to you!

(§H*5)

Your mind is always unimpeded with regard to the support
And that which is supported: that which is to be taught;
And with regard to speech and wisdom: that which teaches.
You are always a good teacher—homage to you!

(§H*6)

You, having approached [sentient beings] through their words,
Knowing their conduct in regard to their coming, going, and deliverance,
You instruct sentient beings well—homage to you!

(§H*7)

Upon seeing you, all embodied beings recognize you as a noble person;
You inspire devotion merely by being seen—homage to you!

(§H*8)

You have attained mastery over concentration and wisdom
In regard to taking up, maintaining, and forsaking,
And in regard to magical transformation and acquisition—homage to you!

(§H*9)

You shatter the demons who deceive sentient beings
With regard to expedients, refuge, purification,
And deliverance in the Great Vehicle—homage to you!

(§H*10)

You teach understanding, abandonment, deliverance,
And that which makes obstacles,
For the benefit of both self and other,
Without being overcome by the infidels—homage to you!

(§H*11)

You speak with resolve in the assemblies,
You are free from the two defilements,
You have nothing against which to guard,

You forget nothing,
You gather together communities—homage to you!

(§H*12)

Your actions are never without omniscience everywhere,
Whether setting out or at rest;
Your omniscience always corresponds to reality—homage to you!

(§H*13)

You do not waste time in doing what needs to be done
For the benefit of sentient beings;
What you do is never fruitless;
You are without forgetfulness—homage to you!

(§H*14)

You behold the entire world six times each day and night;
You are endowed with great compassion;
You have the aspiration for well-being—homage to you!

(§H*15)

You far surpass all hearers and solitary enlightened ones
In performance, attainment, wisdom, and action—homage to you!

(§H*16)

You have attained the great awakening of all aspects
Through the three bodies;
You cut off the doubts of all sentient beings everywhere—homage to you!

(§H*17)

You have no grasping, no fault, no turbidity, no stagnation,
No vacillation, and no fabrication towards all things—homage to you!

(§HH) Furthermore, [Dharma Body] is endowed with the qualities of essence, cause, result, activity, associated qualities, and function. Therefore, the qualities of Blessed Buddhas are to be understood as supreme. Here are verses [on this]:

You have accomplished the ultimate meaning,
You have been delivered through all the stages,
You have attained pre-eminence among all sentient beings,
You are the liberator of all sentient beings.

You are associated with inexhaustible and unequalled qualities,
You are seen in the world and in the assemblies,
And yet you are invisible in every way to gods and men!

(§I) The Dharma Body of Buddhas is profound and supremely profound. How should that profundity be examined? Here are verses on this:

(§I1)

The unborn Buddha is born,
Abides in non-abiding,
Does everything spontaneously,
And eats the four foods.

(§I2)

Buddhas are endowed with three bodies
Undifferentiated and immeasurable;
Their actions are immeasurable and single;
They have both interrupted and continual actions.

(§I3)

There is no perfectly awakened one whatsoever, [but]
It is not the case that there is no perfectly awakened one at all.
At every moment they are immeasurable,
And are characterized by the non-existence of existence.

(§I4)

[Buddha] is neither attached nor detached,
And is delivered by desire itself.
Having known desire and non-desire,
He has entered into the reality of desire.

(§I5)

Buddha has gone beyond the aggregates,
And yet dwells in the aggregates.
He is not separated from them and is not the same [as them],
For by not giving them up he has gone well beyond them.

(§I6)

The victor, whose actions completely interpenetrate,
Just like water in the ocean,
Has no intention of benefiting others by thinking
"I have done, am doing, or will do [such-and-such]."

(§I7)

Buddha does not appear as a result of the faults of sentient beings,
Just like the moon in a broken pot;
Like the sun he causes the light of the doctrine
To pervade the entire world.

(§I8)

At times, like a fire, Buddha manifests perfect awakening,
And at times, like a fire, he is extinguished.
But the body of the Tathāgatas is never non-existent.

(§I9)

Buddha has a supreme self,
And a supreme dwelling in unholy conditions,
In human and evil destinies,
And in unchaste conditions.

(§I10)

They move about everywhere,
And they do not move about at all;
They appear in all states of being,
And are beyond the sphere of the six senses.

(§I11)

[Their] passions have been tamed, not abandoned,
Just like a poison counteracted by a magical spell.

Buddhas have exhausted passion through passion,
And have attained universal awareness.

(§I12)

For those who practice the great expedients,
Passions become factors of awakening,
And transmigration is identified with tranquillity.
Therefore, Tathāgata is inconceivable.

(§J1) When bodhisattvas recollect the Dharma Body of Buddhas, how many recollections do they employ? In brief, they cultivate the recollection of Buddhas in seven ways. They cultivate the recollection of Buddhas [first] by considering: 'The Blessed Buddhas have as their nature mastery over all things because they have acquired unobstructed clairvoyant discernment over all world-realms.' Here is a verse [on this]:

Buddhas do not have entire mastery
Over the realm of those sentient beings who are obstructed,
Without potential, or yoked to the twofold inevitability.

(§J2) By considering: 'The body of Tathāgatas is eternal, since they are uninterruptedly liberated from impurities.' (§J3) By considering: 'The Tathāgatas are supremely irreproachable because they are free from all obstacles to what is knowable and obstacles that are passions.' (§J4) By considering: 'The Tathāgatas are spontaneous because all of a Buddha's actions are uninterruptedly spontaneous.' (§J5) By considering: 'The Tathāgatas possess great enjoyment because the perfectly purified Buddha lands are also a great enjoyment of doctrine.' (§J6) By considering: 'The Tathāgatas are not soiled because they are not soiled by any worldly thing, even though they appear in the world.' (§J7) By considering: 'The Tathāgatas are of great use because, by manifesting great awakening and final cessation, they mature those sentient beings who are not completely mature, and liberate those who are completely mature.' (§J8) Here are verses [on these recollections]:

Perfected in relying on their own minds,
In eternity, in good qualities, in spontaneity,
In giving great joy in doctrine.

Perfected in independent existence,
In desiring [benefit] for sentient beings;
Wise men should recollect all these [qualities] of all Buddhas.

(§JJ) How is the perfectly purified Buddha land of the Buddhas to be understood? In the manner in which it is described in the Preface to the *One-Hundred-Thousand-Verse Sacred Text of the Bodhisattva Collection*, which recounts that the Blessed One dwells in a great palace. (§JJ1) The Buddha dwells in a great palace which is ornamented with seven luminous gems, and there emits a great light, completely filling immeasurable world-realms. (§JJ2) Its configuration is immeasurable and well-apportioned in its distribution of

dwellings. (§JJ3) Its horizon is unlimited. (§JJ4) Its domain transcends the triple world. (§JJ5) It arises from good roots that are transcendent and [good roots] even beyond those. (§JJ6) It is characterized by masterful and well-purified conscious construction. (§JJ7) It is the support of the Tathāgata. (§JJ8) It is supported by the great bodhisattvas. (§JJ9) It is the immeasurable promenade of gods, nāgas, yakṣas, gandharvas, asuras, garudas, kiṃnāras, mahoragas, men, and those who are not men. (§JJ10) It is sustained by great enjoyment and delight in the taste of the doctrine. (§JJ11) It is the foundation for bringing about all benefit for sentient beings. (§JJ12) It removes all the torment of passion. (§JJ13) It expels all inimical forces. (§JJ14) It is arrayed by the Tathāgata's blessing to surpass all other arrayments. (§JJ15) Its deliverance is by great recollection, understanding, and practice. (§JJ16) Its vehicles are great tranquillity and insight. (§JJ17) Its entrances are the great liberation-gates of emptiness, imagelessness, and wishlessness. (§JJ18) It rests upon the great jewelled lotus king and is ornamented with innumerable collections of good qualities. (§JJ19) The perfectly purified Buddha land has the following perfections: (1) color; (2) configuration; (3) extent; (4) domain; (5) cause; (6) result; (7) lords; (8) confrères; (9) servants; (10) sustenance; (11) action; (12) beneficence; (13) fearlessness; (14) abode; (15) paths; (16) vehicles; (17) entrance-gates; (18) and foundation. The enjoyment of the perfectly purified Buddha land is completely pure, completely pleasurable, completely irreproachable, and completely masterful.

(§K) It should be understood that the Dharma realm of Buddhas is endowed with five actions at all times. (§K1) It has the function of delivering beings from misfortune, since merely by a glance it delivers beings from misfortunes such as blindness, deafness, and idiocy. (§K2) It rescues from evil destinies since it leads [sentient beings] to enter good destinies and leave evil destinies. (§K3) It has the function of rescuing from inappropriate expedients, since it reverses the desires of infidels who strive to be liberated by [such] inappropriate expedients, and introduces them into the Buddha's doctrine. (§K4) It has the function of rescuing from individuality, since it provides a path to transcend the triple world. (§K5) It has the function of rescuing from [other] vehicles, since it introduces both bodhisattvas of undetermined lineage who adhere to other vehicles and hearers to the practice of the Great Vehicle.

(§KK) It should be understood that these five actions are the same for all Buddhas. Here is a verse on this [equality] of actions among all Buddhas:

When cause, support, function, intention, and endeavor differ,
Then it is true that there is a difference of action in the world;
But because this does not obtain for the Protectors of the world,
Neither is [their action] differentiated.

(§L) If the Dharma Body of Buddhas, possessing such good qualities and such perfections, is not common to hearers and solitary enlightened ones, then with what intention has [the Buddha] taught a single vehicle? Here are verses [on this]:

Buddhas have taught a single vehicle to those of undetermined [lineage]
For the purpose of leading some and sustaining others.

There is a single vehicle because of the identity of Dharma [Realm],
Of absence of self, and of liberation; because of the differences in lineage;
Because of the acquisition of the twofold aspiration;
Because of transformation; and because of ultimacy.

(§M) If all Buddhas possess the same Dharma Body, then how can there be many Buddhas? Here is a verse [on this]:

Since in one realm there are not two [Buddhas],
Since innumerable [bodhisattvas] simultaneously complete the requisites,
And since it is not possible for [Buddhas] to arise successively,
Therefore it is validated that there are many Buddhas.

(§N) How is it that Buddhas have neither entered final cessation nor not entered final cessation in Dharma Body? Here is a verse [on this]:

Since they are liberated from all obstacles,
And since their activity is not completed,
Buddhas have both entered final cessation,
And have not entered final cessation.

(§O) Why is the Enjoyment Body different from the Essence Body? There are six reasons. (1) It appears to be a material body. (2) It appears differently among the innumerable Buddha-assemblies. (3) It appears with an undetermined essence because it is perceived in accordance with the aspirations [of sentient beings]. (4) It appears with a changeable essence because it appears in a variety of ways. (5) It appears as relational, because it is related to a variety of assemblies, those of the bodhisattvas, the hearers, the gods, and so forth. (6) Because of the dissimilar appearance of the two conversions of support, that is, those of the container consciousness and the active consciousnesses, the Enjoyment Body is different from the Essence Body.

(§P) Why is the Transformation Body different from the Essence Body? There are eight reasons. (1) It is not possible that those bodhisattvas who have long since obtained irreversible concentrations should be born in the Tuṣita [heaven] or among men. (2) It is not possible that those who have [long since] remembered their [previous] births should not have complete understanding of writing, calculation, mathematics, illustrating, crafts, scholarship, and the enjoyment of and indulgence in sensual desire. (3) It is not possible that those who have [long since] understood the difference between good and bad presentations of doctrine should take infidels as their masters. (4) It is not possible that those who have understood the excellent doctrine concerning the path of the three vehicles should practice asceticism. (5) It is not possible that, upon leaving behind a hundred million Jambudvīpas, [a bodhisattva] should realize complete awakening and set in motion the wheel of doctrine at a single location. (6) If, without manifesting the skillful method of complete awakening, [a bodhisattva] were to perform the actions of a Buddha in the other [Jambudvīpas] by means of Transformation Bodies, then he might also attain

complete awakening in the Tuṣita [heaven]. (7) Why can one not admit that Buddha appears equally in all Jambudvīpas [at the same time]? No sacred text or argument invalidates this [assertion]. (8) [The doctrine of] a multiplicity of Transformation Bodies does not contradict the sacred text which says that two Tathāgatas do not arise in [the same] world, since the term "world" [in that sacred text] indicates the four continents [of a single Jambudvīpa, and not a trichiliocosm]. Similarly, two universal monarchs do not arise [in the same world]. Here is a verse [on this]:

The subtle Transformation Body of the Buddha
Enters identically into many wombs
In order to manifest awakening in all aspects.

(§Q) Since [the Buddha's] practice, which was aimed at great awakening, consists in both vows and practices, and since these are undertaken for the benefit of all sentient beings, complete and final cessation is not possible [for him]; [if it did occur] his vows and practices would become inefficacious.

(§R) Since neither the Enjoyment Body nor the Transformation Body are eternal, how can it be said [in the sacred texts] that the Tathāgata's body is eternal? Because both the Outflowing Body [i.e., the Enjoyment Body] and the Transformation Body are supported upon the eternal Dharma Body. The Enjoyment Body is never interrupted and the Transformation Body shows itself again and again. Therefore, it should be understood that the bodies of the Tathāgata are eternal. It is like the expressions "he always experiences happiness" or "he always gives alms."

(§S) There are six reasons why Blessed Buddhas do not remain permanently in their Transformation Bodies. (1) Because of the completion of their actions in delivering those sentient beings who need to be brought to maturity. (2) To prevent a lack of desire for cessation caused by desire for the Buddha's eternal body. (3) To prevent disrespect towards the Buddha caused by lack of understanding of the teaching of the profound doctrine. (4) To arouse longing [for the Buddha], lest those who see him continually take him for granted. (5) So that [sentient beings] might personally develop effort because they no longer have the teacher before them. (6) So that those who are to reach maturity will do so quickly by not abandoning their own efforts. Here are verses [on this]:

Because their actions are complete; to prevent a lack of desire for peace;
To prevent disrespect towards the Buddha; to arouse longing [for the Buddha].

To stimulate personal efforts; to bring [sentient beings] quickly to maturity
Buddhas do not always remain in their Transformation Bodies.

(§T) [It is objected that] since Dharma Body of Buddhas is beginningless, not distinct [from sentient beings], and infinite, there is no need to make effort in order to [obtain] it. Here is a verse [on this]:

If the attainment of Buddhahood is not distinct, and is infinite;
And if this causes beings to abandon their efforts to attain it,

Then that attainment [of Buddhahood] would be forever causeless.
But discarding the cause is not correct.

(§U) *A Summary of the Great Vehicle*, a work by the teacher Asaṅga, is completed. It was translated by Jinamitra, Śīlendrabodhi, and the Venerable Ye shes sde.

PART TWO

THE COMMENTARIES: AN ANNOTATED TRANSLATION OF THE CHINESE AND TIBETAN VERSIONS OF THE *BHĀṢYA* AND THE TIBETAN VERSION OF THE *UPANIBANDHANA*, TOGETHER WITH SELECTED PARALLEL TEXTS

§A WISDOM AS THE THREE BUDDHA-BODIES

Here, the main theme of the entire text is stated in summary terms. The three bodies of Buddha are identified with the "excellence of wisdom" (*jñāna-viśeṣa*, §A), and brief descriptions are then given of each body. The Essence Body (*svābhāvikakāya*) or Dharma Body (*dharmakāya*) is treated in §A1, the Enjoyment Body (*saṃbhogakāya*) in §A2, and the Transformation Body (*nirmāṇakāya*) in §A3. The first is the support or basis (*āśraya*) of the other two; the second is connected with the enjoyment of doctrine (*dharma*) in the assemblies (*parṣanmaṇḍala*) belonging to the various Buddha lands; and the paradigm for the third is the earthly career of Śākyamuni. It is worth noting that Śākyamuni was already a Transformation Body when he was conceived in his mother's womb, that is, before he awakened to Buddhahood under the bodhi tree.[1]

§A Mahāyānasaṅgraha

Having explained [in the last chapter] the excellence of abandonment,[2] we will now treat the excellence of wisdom. The excellence of wisdom is to be understood as the three bodies of Buddha: the Essence Body, the Enjoyment Body, and the Transformation Body.

§A Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Now [the text] employs the explanation of the three bodies of all Buddhas to interpret the excellence of wisdom as the result [of abandonment].

§A Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states "we have already explained the excellence of quiescent abandonment, but how is one to understand the excellence of wisdom?" The distinction[3] between the bodhisattva's liberation and the liberation of those in the two vehicles has already been explained. [But] there is a further distinction between the insight into liberating wisdom belonging to a bodhisattva, and the insight into liberating wisdom belonging to those [who adhere] to the two vehicles. The text states "you are to understand the excellence of wisdom through the three bodies of Buddha." This means that the excellence of wisdom

---

[1] For more on the general theme of the three bodies see Lamotte, *La somme*, 2: 49*-51*. Specific issues will be returned to throughout this study. Perhaps the best analysis of the three-body doctrine currently available in English is Nagao's "On the Theory of Buddha-Body."

[2] The ninth chapter of the MS treats *phalaprahāṇa* and explains it as the abandonment which is the fruit of the three observances of morality, mental dispositions, and wisdom, treated respectively in the sixth, seventh, and eighth chapters. Such an abandonment is characterized as a conversion of the support of consciousness (*āśrayaparivṛtti*) that rejects (*parityāga*) the defilement (*saṃkleśa*) of passion but not that of transmigration in saṃsāra.

[3] Translating 差別, *viśeṣa*, distinction, excellence. The term *viśeṣa* means 'distinguished' and includes both the notion of excellence, as in 'he is a distinguished gentleman', and the notion of being distinct or separate, as in 'A is to be distinguished from B'. Both Hsüan-tsang, who has 殊勝, and Dharmagupta, who has 勝, in this instance read it consistently in the first meaning of excellence. Paramārtha reads it first in the meaning of 'distinct from' and thus distinguishes bodhisattva practice from the practice of the two vehicles of the śrāvaka and pratyekabuddha. He then uses this interpretation to affirm the excellence of wisdom a few lines later.

is the insight into liberating wisdom belonging to the bodhisattva, i.e., the ultimate fruit of the wisdom path. The ultimate fruit of the path belonging to those [who adhere] to the two vehicles is also called insight into liberating wisdom, but the insight into liberating wisdom belonging to those in the two vehicles does not include the three bodies. The insight into liberating wisdom belonging to the bodhisattva does include the excellence of the three bodies. This is because those [who adhere] to the two vehicles are not able to abandon the obstacles to the knowable. They cannot attain the complete, pure Dharma Body because they have not realized [the state of] all-knowing. They do not [realize] the two bodies of Apparition[4] and Transformation since they lack great compassion and the practice of benefiting others. [But], since the bodhisattva is endowed with these two qualities, he has [realized] the three bodies. Therefore, the excellence of wisdom is manifested in the three bodies.

The term "body" means support, for it is able to support all things.[5] All things reach their full development with their bodies, because without their bodies they do not develop; the body is the support for everything. Just as, because the physical body is the basis for the other sense-organs, it is termed 'body', similarly, because Dharma Body is the support for the bodies of Apparition and Transformation, it is termed a body.

Again, the term "body" means reality.[6] It is called reality because it is indestructible. Body therefore means essence. And essence means nature. This nature, being present in all the states [of existence], is unchanging, and thus it is called reality. Since it is reality it is indestructible. There are two kinds of bodies: that which is attained by nature and that which is attained by human effort. That which is attained without effort is described by a sacred text as follows: "Whether a Buddha appears in the world or not, the nature of reality is eternal."[7] This means that all things are not empty in virtue of the two emptinesses [of self and things]. The two emptinesses are not empty because they are illusory. These two states [of being empty] are attained by nature. Therefore they are termed essence. Now, that which is attained by human effort is the body in the six destinies. Because of the good, bad, and

---

4 Paramārtha most frequently uses the term 應身 for the Enjoyment body, though not when he is presenting the text of the MS. Then he uses 受身 , which seems to reflect the more common usage. He also uses 受用身 when the point stressed is the nature of this body as enjoyment. It would seem that the term 應身 is, for Paramārtha, fully synonymous with 受用身 and simply emphasizes that it is this second body that appears to bodhisattvas. Throughout this translation 應身 is translated as Apparitional body, while 受用身 is translated as Enjoyment body.

5 The underlying Sanskrit term *āśraya*, coming from the root *śri-* plus the prefix *ā-*, means to rest upon or be supported by. From this meaning of support (依止) comes the meaning of body (身) as the support of life. Commentators frequently take full advantage of the semantic range of *āśraya* as meaning both support and body, although its force is lost in the Chinese translations.

6 This interpretation of body (身 *āśraya*) as reality (實) is not well attested philologically. It appears to flow from doctrinal notions of the Buddha-essence as always present and unchanging, and reflects Paramārtha's fondness for Tathāgatagarbha terms.

7 The *Tsa-a-han*, the Chinese version of the *Samyuktanikāya*, reads: "Whether a Buddha exists or not, the Dharma nature of all things, the essence of all things, abides eternally." (T 2.85b-c)

morally neutral actions that arise from delusion, one attains the seven results.[8] Based on these results, delusion is born once again. This is what is termed [the body] attained by human effort.

The Tathāgata's body also has two kinds of attainment. The first is the essential attainment, i.e., Dharma Body. The second is that which is attained by human effort, i.e., the Bodies of Apparition and Transformation. We speak of the Essence Body in order to show how it is different from that which is attained by human effort.

With the Essence Body as support there arise the two practices of merit and wisdom, i.e., the purification of pure land and great enjoyment of doctrine. That which is able to enjoy these two is called the Enjoyment Body.

That which is termed the Transformation Body [appears], due to the power of mastery of the Buddha's original vow, in the realm where others are practicing. Because these transformations of the consciousness [of the practitioners] appear to be sentient beings, they arise in different ways and are termed the Transformation Body.

§A *Mahāyānasaṅgrahopanibandhana [Tibetan version]*

Because [the obstacles] to be abandoned[9] have been abandoned, wisdom

---

[8] The seven kinds of result (七種果) are the six destinies and the intermediate state between destinies.

[9] Literally, "that which is to be abandoned" (*prahātavya*). In Yogācāra thinking there are two such obstacles: *kleśāvaraṇa*, the obstacles of passion, and *jñeyāvaraṇa*, the obstacles to what is knowable. The abandonment of the obstacle of passion leads to the Nirvāṇa which is identified with cessation and characterizes the focus of the 'Hīnayāna' practitioner, while the abandonment of the obstacle to what is knowable leads to a realization of full wisdom (*bodhi*) and compassion (*karuṇā*) and characterizes the focus of the Mahāyāna practitioner. The interpretation of the compound *kleśa* (passion) + *āvaraṇa* (obstacle) is fairly straightforward, for here passion constitutes the obstacle to Nirvāṇa. But the interpretation of *jñeyāvaraṇa* is more complex, for in the compound *jñeya* (that which can be known) + *āvaraṇa* (obstacle) the relationship between the terms could mean either that the obstacle is itself *jñeya* or that there is an obstacle to *jñeya*. The Chinese translation leaves the question unsettled, as does the Tibetan *shes bya'i sgrib pa*. The compound *kleśāvaraṇa* is glossed by Yaśomitra thus: *kleśāvaraṇa iti kleśā evāvaraṇam*: "passion-obstacle means that it is precisely the passions which are the obstacle" (AKV, ed. Śāstrī, 1011). This makes of *kleśāvaraṇa* a *karmadhāraya* compound in which the terms are in apposition. The compound *jñeyāvaraṇa*, by contrast, is a *tatpuruṣa* compound with a locative case-relation between the members, to be translated "the obstacle in regard to what is knowable," or simply "the obstacle to the knowable." This is apparent from a number of passages: in the *tattvārtha* chapter of the BoBh, the nature of reality (*tattva*) is analyzed under four aspects. The last of these is the range of understanding purified of the obstacle to the knowable. The BoBh says: "What is the reality of the range of understanding completely purified of obstacles to the knowable? One speaks of an obstacle when there is an obstruction to the understanding of a knowable object. The sphere and range of understanding that has been liberated from such an obstacle to the knowable should be understood as the reality of the range of understanding completely purified of obstacles to the knowable." (*jñeyāvaraṇaviśuddhijñānagocaras tattvaṃ katamat/ jñeye jñānasya pratighāta āvaraṇam ity ucyate/ tena jñeyāvaraṇena vimuktasya jñānasya yo gocaraviṣayas taj jñeyāvaraṇaviśuddhi-jñānagocaras tattvaṃ veditavyam*, BoBh, ed. Dutt, 26.) For the Chinese text see T 30.486c16; and for a translation and some discussion see Willis, *On Knowing Reality*, 78, 151. Compare MVBh, ed. Nagao, 42. The *bodhi* chapter of the BoBh says that bodhi is twofold wisdom: " ... stainless wisdom freed from bondage to all the passions since it has abandoned the obstacles which are the

becomes immaculate and unobstructed. Therefore, the excellence of wisdom is treated after the excellence of abandonment.

§A Mahāyānasūtrālaṅkārabhāṣya[10]

Here are seven verses which analyze the Buddha bodies:

Essence Body, Enjoyment Body, and the other—Transformation Body;
These are the divisions of the bodies of Buddhas.
The first is the support of the other two. [9.60]

The body of Buddhas is threefold: Essence Body, which means Dharma Body, and which is characterized as the conversion of support;[11] Enjoyment Body, whereby [Buddhas] bring about enjoyment of doctrine within the circles of the assemblies; and Transformation Body, which acts for the benefit of sentient beings by means of transformations.

In all spheres the Enjoyment [Body] is differentiated
According to assembled multitudes, lands, names,
Bodies, and actions resulting in enjoyment of doctrine. [9.61]

Here, the Enjoyment [Body] is differentiated in all world-realms according to circles of assemblies, Buddha-lands, bodies, and actions resulting in enjoyment of doctrine.

The Essence Body is considered identical, subtle,
And connected to that [Enjoyment Body].
It is the cause of mastery over enjoyment,
And manifests joy at will. [9.62]

The Essence [Body] is identical for all Buddhas because it lacks distinctions. It is subtle because it is difficult to know. It is linked to the Enjoyment Body and

---

passions; and the wisdom of all knowables without obstacles or obstruction because it has abandoned the obstacles to the knowable" (... *dvividhaṃ punar jñānaṃ yat kleśāvaraṇaprahāṇāc ca nirmalaṃ sarvakleśaniranubandhajñānam/ jñeyāvaraṇaprahāṇāc ca yat sarvasmin jñeye 'pratihatam anāvaraṇaṃ jñānam*, BoBh, ed. Dutt, 62; ed. Wogihara, 88.) The ASBh comments upon *jñeyāvaraṇa* by saying that "the weakness that is the obstacle to the knowable is opposed to omniscience" (DT LI 67a6; ed. Tatia, 93: *jñeyāvaraṇadauṣṭhulyam sarvajñatāvipakṣaḥ*). Understanding and knowledge are not themselves obstacles in Yogācāra thought. Rather, universal understanding and omniscience (*sarvākārajñāna, sarvajñāna*) are characteristics of the bodhisattva's path and serve to distinguish the Yogācāra interpretation of the meaning of the Mahāyāna from both the previous arhat ideal and from the single-minded focus upon mystic insight characteristic of the Prajñāpāramitā literature. The BoBh (ed. Dutt, 2; ed. Wogihara, 3) delineates the difference between śrāvakas and bodhisattvas precisely in terms of the ability to remove *jñeyāvaraṇa*.

[10] The following passage from the ninth chapter of the MSA (the chapter on *bodhi*) may form the background to Asaṅga's treatment in the MS. In the MSA, though, the *trikāya* theme is treated as the functioning (*vṛtti*) of the Dharma Realm, while in the MS it is treated as the excellence (*viśeṣa*) of wisdom.

[11] For more on this see notes to §B1, below.

is the cause of mastery over enjoyment resulting in the manifestation of joy at will.

The uncountable transformations of Buddhas
Are considered to be the Transformation Body;
The accomplishment of the two aims is supported
In all its modes, upon these two. [9.63]

The Transformation Body is the transformation of the Buddhas, the varieties of which are innumerable among Buddhas. The Enjoyment [Body] is characterized as the accomplishment of one's own benefit. The Transformation [Body] is characterized as the accomplishment of benefit for others. In this way, the accomplishment of the two aims is supported respectively upon the two, i.e., Enjoyment Body and Transformation Body.

By always manifesting fine arts, birth,
Great awakening, and cessation,
This Transformation Body of Buddhas
Is the great means for deliverance. [9.64]

Furthermore, this Transformation Body should be understood as always characterized by the accomplishment of benefit for others, because it consists in the great skilful expedients aimed at deliverance for those who need religious training. [This is so] in so far as it always manifests fine arts, such as playing upon the *vīṇā*, birth, complete awakening, and cessation.

The collection of the bodies of Buddhas
Should be understood in terms of these three bodies.
The benefit for self and others, with their support,
Are indicated by these three bodies. [9.65]

The complete collection of the bodies of Buddhas should be understood in terms of these three bodies. Benefit for self and others, together with their support, are indicated by these three bodies. As has been previously said, two [bodies] bring about the benefit for self and others, and [one] acts as the support for those two.

These [bodies] are considered identical
In support, aspiration, and action.
They are eternal in their nature,
Uninterruptedness, and continuity. [9.66]

The three bodies of all Buddhas are without distinction in three ways: (1) with regard to their support, because the Dharma realm is undifferentiated; (2) with regard to their aspiration, because there is no aspiration belonging [only] to a particular Buddha; (3) with regard to their action, because their actions are held in common. Also, a threefold eternality is to be understood as pertaining to these three bodies, in virtue of which the Tathāgatas are described as possessing eternal bodies: (1) they are eternal by nature because eternality is

the essence of the Essence [Body]; (2) [they are eternal] in their uninterruptedness, because the enjoyment of doctrine belonging to the Enjoyment Body is never cut off; (3) [they are eternal] in their continuity, because, whenever the Transformation [Body] vanishes it manifests [new] transformations again and again.

§A1 ESSENCE BODY

§A1 Mahāyānasaṅgraha

Among these, the Essence Body is the Dharma Body belonging to Tathāgatas because it is the support for mastering all things.

§A1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The Essence Body is the support for coming to great mastery in the joy of doctrine that flows from Dharma realm.

§A1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Among these, the Essence Body is the Dharma Body belonging to all Tathāgatas." Among these three bodies, if we say that the essence is the Dharma Body, then there are two basic points: that all obstacles are eradicated and that all radiant qualities are perfected. The essence is Dharma Body, for only suchness and true wisdom exist independently. [Therefore the essence] is called Dharma Body.

The term "body" means support. [The Essence Body] is a support, for it is the support for all things whatsoever.

Mastering all things refers to the ten kinds of mastery. Also the ten perfections that are causes and the unique [Buddha] qualities are attained and never lost. This is called mastering because the Buddha can act at will. Mastery is not measurable, for just as all things cannot be measured, so the mastering of all things cannot be measured. We know that all these things are based upon Dharma Body because one is not to separate purity from mirror-wisdom, i.e., suchness and the wisdom of suchness.[12]

§A1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The term "essence" is employed because it means that which is not artificial.[13] The term "body" means something like an assemblage.[14] The body of things is the body of the true nature of things.[15] The line "because it is the support for mastering all things" means that either this [Dharma Body] has [as its characteristic] being the support for the coming to mastery over all things, or

---

12 Suchness (如如) refers to ultimate purification and transcendence, while the wisdom of suchness (如如智) is the phenomenal wisdom which mirrors all meaning in the world. Mirror-wisdom (*ādarśajñāna*) is one of the four wisdoms to be discussed later.

13 The RGV here presents a parallel: "The Essence body is pure and is known to be like a precious image, since, by nature, it is not artificial (*akṛtrima*)." See Takasaki, *A Study*, 289.

14 Parallel glosses occur. The AKBh has: *cāyaḥ kāya samghātaḥ skandha ity arthaḥ* (ed. Pradhan, 281; T 29.100a). The *Suvarṇaprabhāṣottamasūtra* reads: *sku 'di ni rgyu dang spyod yul dang gnas dang 'bras bu dang.* See Takasaki, *Nyōraizō shisō*, 333.

15 Literally *dharmatā*, thingness, the true nature of things.

that it is both the mastery over all things and the support [of all things].[16]

§A2 ENJOYMENT BODY

§A2 Mahāyānasaṅgraha

The Enjoyment Body is constituted by Buddha's various assemblies and is supported upon Dharma Body. This is because it experiences the complete purification of the Buddha field and enjoys the doctrine of the Great Vehicle.

§A2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The Enjoyment Body, which has as its support coming to great mastery, refers to that which, dependent on the aforementioned Dharma Body, is manifested in all the various kinds of Buddha assemblies in all the pure Buddha lands; it is the support for the experience[17] of the various kinds of joy in doctrine of the scriptures of the Great Vehicle which flow from the Dharma Realm.

There is another interpretation which holds that the Enjoyment Body means that this [body] is the support for the experience of that pure Buddha land, and for the experience of joy in the doctrine of the Great Vehicle.[18]

§A2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states "the Enjoyment Body is the support manifested in all the varied Buddha lands and in the assemblies of great persons." Because the differences of the various jewels that exist in the [Buddha] lands are immeasurable, the term "varied" is used. These immeasurable jeweled lands attain perfection through the Buddha's Apparitional Body. The assemblies of great persons are the bodhisattvas. These bodhisattvas constitute a host of intimate and good friends as they turn from correct hearing to correct thinking and correct practices. [In these turnings] they are like a sage king's golden wheel. The function of a wheel is to turn from here to there, enabling one to arrive at distant places without loss. It is able to travel up, down, or on level [ground]. [The turnings of the activities of] bodhisattvas are similar. But if they were separated from the Apparitional Body, then these two activities of [leading to attainment and to the retention of what has been attained] would not be brought about. Thus these two activities are supported upon the Apparitional Body. That which is so supported is manifested through the perfection of that which can support [that is, the activities of the Apparitional Body are manifested through the perfection of Dharma Body].

The line "this [Enjoyment Body] is supported upon Dharma Body" means

---

16 Asvabhāva here offers two interpretations of the compounds *sarvadharmavaśavartyāśraya*. The first suggests a genitive or dative case relation between *āśraya* and the rest of the compound, while the second reads *vaśavartyāśraya* as a *dvandva*.

17 The term 受用 means both enjoyment and experience, for the Enjoyment Body is described as the experiencing of enjoyment in receiving doctrine preached by a Buddha in this body.

18 This second interpretation addresses the problem of interpreting the Sanskrit compound in the MS, which was probably *buddhakṣetrapariśuddhimahāyānadharmasambhogavedanakatvāt*. Are both *buddhakṣetrapariśuddhi* and *mahāyānadharmasambhoga* objects of *vednakatavāt*, or is this the case only for the former, which can then be understood to take place in *buddhakṣetrapariśuddhi*? See the notes to the text in part three.

that, whereas Dharma Body has no support, this body does have a support. As previously stated, [Dharma Body] is the support for mastering all things. It should thus be clear that these two bodies are different, because the Apparitional Body is suppported upon Dharma Body.

The line "because it is the cause for the experiencing of joy in the doctrine of the Great Vehicle in the purity of the Buddha's lands" means that bodhisattvas in all of the Buddha's pure lands each hear and enjoy the doctrine and experience the joy of the Dharma-teaching. They preach the doctrine of the Great Vehicle for others, thereby once again experiencing joy in the doctrine. Bodhisattvas enjoy these two joys in doctrine, but, if there were no Apparitional Body, then these two experiences of joy in doctrine could not exist. Therefore, the Apparitional Body is the cause for the experience of these two kinds of joy in doctrine.

Furthermore, there are two interpretations of the term "enjoyment". The first is that it means to enjoy material things, i.e., the pure land. The second is that it means to enjoy the doctrine of the Great Vehicle. If there were no Enjoyment Body, then neither of these two joys would exist, because it is the cause of both these joys.

The following section will treat the question of the differences between the Transformation Body and the Dharma and Apparitional Bodies.

§A2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The sentence "the Enjoyment Body is characterized by Buddha's various assemblies" means that it is characterized by [the assemblies of Sukhāvatī] and so forth. The phrase "supported upon Dharma Body" means that when that [Dharma Body] exists, then this [Enjoyment Body] exists. In order to purify the Buddha land, [this body] experiences the doctrine of the sacred texts [and the other teachings] of the Great Vehicle, because it discerns their meaning. Moreover, by means of its power of continually building upon previous preparations, [this Enjoyment Body] brings about the experience of the complete purification of the Buddha lands, which are golden and so forth, and [the taste of the doctrine]. Because they have dwelt in the inconceivable liberation which has mastered the wisdom that is preceded by non-discrimination, bodhisattvas who have entered into the great stage give rise to immaculate unrestricted wisdom that experiences the doctrine of the Great Vehicle and the purity of the Buddha land.

§A3 TRANSFORMATION BODY

§A3 Mahāyānasaṅgraha

The Transformation Body is also supported upon Dharma Body. It manifests [itself in many ways, including]: residing in and descending from the Tuṣita palace; being born [in Kapilavastu]; indulging desire; leaving home; meeting with infidels; practising asceticism; attaining perfect awakening; turning the wheel of the doctrine; and entering into final cessation.[19]

[19] The focus here is upon the career of the historical Buddha, Śākyamuni, and thus the descriptions of the Transformation Body recount the traditional events of his life. In the teaching of the three bodies, Śākyamuni becomes one, albeit the principal, example of the magical creation of bodies (*nirmāṇakāya*).

§A3 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The Transformation Body is to be understood as supported upon Dharma Body. The passage "he descends from his abode in Tuṣita heaven, etc." to the passage "he enters final cessation" means that the Transformation Body is the support for those bodies which appear in the likeness of men and gods.

§A3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line "the Transformation Body is supported upon Dharma Body" means that, while Dharma Body has no support, this [Transformation] Body does have a support, since, as previously stated, "[Dharma Body] is the support for mastering all things." Therefore, the Transformation Body is supported upon Dharma Body. Therefore the two bodies are different.

The line "dwelling in the Tuṣita palace, descending and being born, etc." explains how the Transformation Body is essentially different from the Apparitional Body. The Apparitional Body has as its essence great wisdom, great concentration, and great compassion; but the Transformation Body has as its essence a material shape. Manifested in material shape, it first dwells in the Tuṣita palace and later is born among men. The term "descending" is used because he was born into the Śākya family only after having spent twenty years in the intermediate state [between births].[20]

The phrase "indulging in learning[21] and desires for the material [world]" means that [Buddha] cultivated the sixty-four abilities of a king's secret skills, and that he took a consort and experienced the desires for the material [world].

The passage "he leaves home, goes to the infidels' place, and practices asceticism" means that, abandoning his princely rank, he visited Udraka Rāmaputra and became perfected in the ascetical practices of the infidels.

The passage "he attains supreme awakening, turns the wheel of doctrine, enters final cessation, etc., and thus is manifested" means that later he abandoned the infidels' teaching and cultivated neither ascetical nor lax practices. He attained the supreme awakening, preached the teaching of the three vehicles, and later, casting off that Transformation [Body of Śākyamuni], had many other transformations, not just that one. The word "etc." is used because, after his extinction, there still remained his relics, and these also constituted an action of Buddha. The Transformation Body is manifested in these actions.

The reason why the Buddha first dwelt in the Tuṣita heaven and then later was born among men was that he wished to manifest himself as a heavenly man, as befits a vessel of the holy path. He wished to reveal himself as a teacher of heavenly men who would assist his confrères. He [also] wished to remove the slander of the heretics.

§A3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The passage "the Transformation Body is also supported upon Dharma

---

[20] The intermediate state (*antarābhāva*) is the period between rebirths, belonging to the Transformation Body as part of its process of appearing in the world. It is not clear why the figure of twenty years is given.

[21] Only Paramārtha's translation of the MS includes this phrase (受學).

Body" [should be interpreted] in the same fashion as above. Representations, which assume a human visage such as [that described] in the passage [running from the phrase] "residing in and descending from the Tuṣita palace" to the phrase "entering into final cessation", occur in the streams of consciousness of fortunate beings through the power of the excellence of wisdom.

SUMMARY VERSE: THEMES TO BE DISCUSSED IN SECTIONS B-K

§§B-K form the heart of the tenth chapter of the MS. Asaṅga begins these sections with a summary verse (*uddānaśloka*) which acts as a table of contents for what is to follow in §§B-K.

§B-K Mahāyānasaṅgraha

Here we present a summary verse [on the themes treated in §B-§K]:

Characteristic (§B), attainment (§C),
Dominion (§D), support (§E), constitution (§F);
Differentiation (§G), good qualities (§H-§H*), profundity (§I),
Recollection (§J-§JJ), and activity (§K-§KK); [these constitute] Buddhahood.[22]

§B-K Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

In order to clearly explain the body of all Tathāgatas, the text presents this summary verse on characteristics and so forth.

§B-K Mahāyānasaṅgrahopanibandhana [Tibetan version]

"Here we present a summary verse" indicates that this is a summary verse. [It enumerates the themes that will be explained in §B-§K], beginning with the words "characteristic, attainment."

§B THE CHARACTERISTICS OF THE DHARMA BODY OF BUDDHAS

§B deals with the five defining characteristics (*lakṣaṇa*) of Buddha, with what a Buddha essentially is. The first of these defining characteristics, treated in §B1, is the "conversion of support" (*āśrayaparivṛtti/parāvṛtti*), that radical transformation of the entire psycho-physical organism in which awakening essentially consists. Through this conversion (to use the language of the text) adventitious defilements are removed from suchness (*tathatā*) and the other-dependent nature (*paratantrasvabhāva*) becomes purified. To put this in other terms: the twin fundamental problems of the human condition, ignorance and passion, are dramatically removed, and an irreversible liberation from them occurs. The second defining characteristic, treated in §B2, analyzes the ten masteries (*vaśitā*) as the result of the six perfections (*pāramitā*). These ten masteries show the Buddha to have direct, effortless, spontaneous control over everything from the duration of his life and the place of his birth (as, of course, a Transformation Body), to the comprehension and communication of doctrine. The third defining characteristic, treated in §B3, shows in what senses Dharma Body is not subject to duality, doing so through the negation of three predicates--existence (*bhāva*), composition (*saṃskāra*), and differentiation or variety (*bhinnatva* or *nānatva*)--and their contradictories as pertaining to Dharma Body. The third negation, treated in §B3d, is

---

22 Here Asaṅga provides an *uddānaśloka*, a kind of table of contents for what is to come.

especially important since it attempts to relate the variety of Buddhas to the singleness and unity of Dharma Body, a theme taken up again in various ways in §M, §O, §P, and §R. The commentarial discussions make it clear that these apparent offences against the law of excluded middle are in fact not such. The fourth defining characteristic, treated in §B4, is eternity: three senses in which it is proper to say that Dharma Body is eternal (*nitya*) are explored. Finally, the fifth defining characteristic, treated in §B5, is that of inconceivability: Dharma Body is not subject either to encapsulation by the dichotomizing categories of analytical thought, or to precise delineation by analogy (although, of course, the MS indulges in a good deal of both); rather, it is to be individually realized and experienced (*pratyātmavedya*).

§B Mahāyānasaṅgraha

What is the characteristic of Buddhas? It is the Dharma Body. This, in brief, should be understood to have five characteristics.[23]

§B Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

One should understand that Dharma Body has immeasurable characteristics. Here these are summarized as the five kinds of characteristics.

§B Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "How is Dharma Body of all the Tathāgatas to be characterized?" The intent is to quote [a verse showing] the ten themes of characteristic, and so forth, that reveal Dharma Body. The question is asked because, if Dharma Body is perfected, the other two bodies are also perfected. The line "in brief, it is characterized in five ways" means that, if they [i.e., the characteristics] were to be explained extensively, there would be immeasurable characteristics, such as non-birth, non-extinction, and so forth. But, explained briefly, there are five characteristics. These characteristics are the first of the ten themes [which reveal Dharma Body].

§B Mahāyānasaṅgrahopanibandhana [Tibetan version]

The words "the five characteristics" are a brief indication [of what is to come].

§B1 THE CHARACTERISTIC OF THE CONVERSION OF SUPPORT

§B1 Mahāyānasaṅgraha

[Dharma Body has] the characteristic of the conversion of support.[24]

---

23 Compare the alternate schema of the RGV, given in Takasaki, *A Study*, 326-327. This schema is repeated in the *Wu-shang-i-ching* (T 16.473a) and in the *Fo-hsing lun* (T 31.809a). Asaṅga's schema may have been reworked here from the *Viniścaya* commentary to the *bodhipaṭala* of the BoBh (T 30.707a-c; DT ZI 27b6-29b4).

24 The conversion of support (*āśrayaparāvṛtti/parivṛtti*) is the turning around, the reformation, the transformation of the support that includes consciousness as well as the entirety of the physical body. Again, as already noted, the term *āśraya* means both support and body. See Hakamaya, "Sanshu tenne kō"; Schmithausen, *Der Nirvāṇa-Abschnitt*, 90-104; Lamotte, *La somme*, 2: 16*-17*; La Vallée Poussin, *Vijñaptimātratāiddhi*, 607-612, 661-667; Takasaki, *A Study*, 40-45;

This means that, when the other-dependent nature in its defiled aspect, [which comprises] all the obstacles, has ceased, then [that other-dependent nature] is liberated from all those obstacles and is converted into the other-dependent nature in its pure aspect, [in which] mastery over all things is present.[25]

§B1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The sentence states: "The first characteristic is the conversion of support, for, since one turns away from the other-dependent nature in its defiled aspect by destroying all obstacles, one turns toward and attains liberation from all obstacles in mastery over all things, and is converted to the other-dependent nature in its purified aspect." The line "the conversion that turns away from the other-dependent nature in its defiled aspect by destroying all obstacles" means that one destroys the defiled aspect of the other-dependent nature [of consciousness] by means of this conversion. The phrase "turns towards and attains liberation from all obstacles in mastery over all things, and is converted to the other-dependent nature [of consciousness] in its pure aspect" means that, since one abides in mastery over all things by this conversion, one also attains the pure aspect of the other-dependent nature [of consciousness] by this conversion.

§B1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Of these five characteristics, the first is that Dharma Body is characterized by conversion of support." This means that Dharma Body is precisely the conversion of the support of the bodhisattvas. The [next] line states "when all obstacles and the other-dependent nature in its impure condition is destroyed, etc." There are two kinds of obstacles: universal obstacles and partial obstacles. The obstacles that are severed by bodhisattvas are called universal because they penetrate inside and outside the triple world. These [two] are what is meant by the term "all the obstacles." The obstacles of delusion[26] are partial, since they occur only in the triple world. These are what is meant by the term "defiled aspects." Both [of these kinds of obstacles] have the other-dependent nature as support. One severs them upon the arising of the path of control, and thus the text says that they are destroyed.

The line "[the other-dependent nature] is liberated from all obstacles" means that, because these two kinds of obstacles are already destroyed, the one [pure] aspect of the dependent nature is liberated from all obstacles.

The phrase "[in which] mastery over all things is present" means that this [pure] aspect of the other-dependent nature is able to penetrate through to the univocal non-nature of all things and has already attained irrevocability. Therefore it is called mastery.

The line "[Dharma Body] is characterized by the conversion of support

Hakamaya, "Sanshu tenne kō."

25 In this connection the MS (§2.29) quotes a verse from the *Abhidharmamahāyānasūtra*: "There are three conditions: that which consists in the defiled aspect (*saṃkleśabhāga*), that which consists in the pure aspect (*vyavadānabhāga*), and that which consists in both at the same time (*tadubhayabhāga*)." See Keenan, "A Study," 144-145, for some discussion.

26 Paramārtha often, but not always, uses the term 惑 , delusion, as a synonym for *kleśa*, passion. Here the universal and partial obstacles parallel *jñeyāvaraṇa*.

to its pure aspect" is interpreted as follows. The term "pure aspect" is used to indicate subsequent wisdom as distinct from non-discrimination, since it [too] is free from discrimination. The non-discriminative wisdom is also an aspect of the dependent nature. The dependent nature has two aspects. The first is clearly the undiscriminated object manifested in the abandonment of obstacles, while the second is clearly the mastery attained over all things, which is able to reveal that non-discriminative wisdom. These two aspects constitute the conversion of support, and the conversion of support is a characteristic of Dharma Body.

§B1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "the characteristic of the conversion of support" is a detailed explanation. The line "the other-dependent nature in its defiled aspect, [which comprises] all the obstacles, has ceased" means that when the subject-object [dichotomy] of the defiled aspect of the other-dependent nature has ceased, [consciousness] is liberated from all obstacles. The line it "is converted into the other-dependent nature in its pure aspect, [in which] mastery over all things is present" means that [consciousness] is converted from the subject-object [dichotomy].

§B2 THE CHARACTERISTIC OF BEING COMPOSED OF RADIANT FACTORS

§B2 Mahāyānasaṅgraha

[Dharma Body has] the characteristic of being composed of radiant factors; this means that it obtains the ten masteries[27] through the completion of the six perfections.[28]

§B2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The phrase "the characteristic of being composed of radiant factors etc." means that, since it is replete with the six perfections, it realizes and attains to the ten kinds of mastery of Dharma Body. Because these are natural to Dharma Body, the text says it is comprised by them.

§B2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "It is characterized by radiantly pure qualities." There are two kinds of qualities, the dark and the radiant. The dark are bad while the radiant are good. Among the good are four kinds.[29] Because Dharma Body is

---

[27] For the ten masteries (*daśavaśitā*) see *Daśabhūmikasūtra*, ed. Kondō, 142-143; BoBh, ed. Wogihara, 351; ed. Dutt, 240; *Viniścayasaṅgrahaṇī*, DT ZI 29a5.

[28] The six perfections describe the career of the bodhisattva. They are: giving (*dāna*); discipline (*śīla*); patience (*kṣānti*); zeal (*vīrya*); meditation (*dhyāna*); and wisdom (*prajñā*). This list was later lengthened to ten by adding skill in method, vow, power, and understanding. These are "radiant factors" because they, unlike the hearer's career, which is focused upon the attainment of cessation, direct the bodhisattva to involvement in the world through compassionate practice. For extensive discussion of these in a Prajñāpāramitā context see Lamotte, *Le traité*, 650-1066.

[29] The four good roots (*kuśalamūla*) are the four aids to penetration (*nirvedhabhāgīya*): fervor (*uṣmagata*), summit (*mūrdhan*), patience (*kṣānti*), and the supreme worldly condition (*laukikāgradharma*). The "penetration" referred to is that from the mundane path (*laukikamārga*) to the transcendent path (*lokottaramārga*). The supreme worldly condition marks the highest point on

reality and goodness, it is characterized by radiant dharmas. The line "being replete with the six perfections" means that the ten masteries are perfected in Dharma Body by cultivating and bringing to completion these six perfections. These ten masteries are the superior abilities of Dharma Body, for Dharma Body is their essence. The meaning of attaining the ten masteries by bringing to completion the six perfections is explained [in the next section].

§B2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "the characteristic of being composed of radiant factors" means that, whereas the conversion of the basis of consciousness of hearers, characterized only by the abandonment of passion, is not composed of radiant factors, the conversion of bodhisattvas is so composed, because of their completion of the six perfections. [In Dharma Body] there are no morally neutral states [of consciousness], much less defiled states.

§B2a MASTERY OVER LIFE, MIND, AND NECESSITIES

§B2a Mahāyānasaṅgraha

Among these [ten masteries], mastery over the duration of life, mastery over mind, and mastery over necessities are [obtained] through the fullness of the perfection of giving.

§B2a Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Mastery over the duration of life should be understood to mean that, inasmuch as [a Buddha] sets whatever life span he desires, he is able to manifest himself as he intends. Mastery over mind means that in the world he is able to exist without defilement. Mastery over necessities means that he is able to attain to the ten kinds of necessities, such as food, as he desires. As a verse says:

> The thinking of all bodhisattvas, whether in pure or impure [conditions],
> Is entirely beautiful and wonderful. It is entirely masterful,
> In accord with the intention [of those bodhisattvas].

You should understand that in this manner these three masteries "have the

---

the mundane path and the transition to the transcendent path. These four aids are given extended discussion in the AKBh. The following definition is significant: "The fourfold aids to penetration are the good roots, namely: fervor, summit, patience, and the supreme worldly condition. Among these [the first] two are weak since one can lose them. The patiences are intermediate and the supreme condition is powerful. What is the meaning of the term 'aids to penetration'? The root of 'penetration' is a term meaning 'to pierce' or 'resolution'. [This penetration] is to be identified with the holy path, since by it doubt is abandoned and the truths are distinguished as follows: 'this is suffering ... this is the path.' The term 'aid' belonging to this [path] ... refers to a part of the path of insight. [These four] are therefore called 'aids to penetration' because they are appropriate for and result in [the penetration] of that [path of insight]." (... *etāni catvāri nirvedhabhāgiyāni kuśalamūlāni yadutoṣmagataṃ mūrdhānaḥ kṣāntayo 'gradharmāś ca/ eṣāṃ dve mṛdūnī calatvāt parihāṇitah kṣāntayo madhyam agradharmā adhimātram/ nirvedhabhāgīyanīti ko 'rthaḥ/ vidha vibhāge/ niścito vedho nirvedhaḥ āryamārgas tena vicikitsā prahāṇāt satyānāṃ ca vibhajanād idaṃ duḥkhamayaṃ yāvat mārga iti/ tasya bhāgo darśanamārgaikadeśaḥ/ tasyāvāhakatvena hitatvān nirvedhabhāgīyāni*, AKBh on AKK 6.20ab, ed. Pradhan, 346).

fullness of the perfection of giving as their cause."

§B2a Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "What are these masteries? The first is the mastery over life." Through cultivation, [Buddha] attains the perfection of shortening or abandoning it [i.e., life] at will. The [next] line states "the second is mastery over mind," for although he is born into transmigration, he does not have the impurities of transmigration. The [next] line states "the third is mastery over necessities." There are ten kinds of necessities, of which food and drink are the most basic. [Buddha] can obtain these whenever and wherever he desires. The [next] line states "these three are attained through the fullness of the perfection of giving." If a man gives on all occasions and gives everything he has, if he gives in great compassion, then this is the perfection of giving. Acts of giving with great compassion are the cause for attaining mastery over mind. Giving on all occasions is the cause for attaining mastery over the duration of life. Giving everything one has is the cause for attaining mastery over possessions.

§B2a Mahāyānasaṅgrahopanibandhana [Tibetan version]

[The text next] explains the ten masteries. "Mastery over the duration of life" [is shown] in that death occurs at will. "Mastery over mind]" means that there is no defilement in the cycle of the lives [of Buddhas] in the world, and that their minds are directed to supplying the necessities in harmony with the intentions of others. "Mastery over necessities" means that the necessities of food and so forth are gathered together at will. The term "necessities" is synonymous with requisites, in that the things necessary for sentient beings are provided at will. The line "through the completion of the perfection of giving" [is said] because these masteries are the result of the perfection of giving.

§B2b MASTERY OVER ACT AND BIRTH

§B2b Mahāyānasaṅgraha

Mastery over act and mastery over birth are [obtained] through the completion of the perfection of discipline.

§B2b Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The sentence "the mastery over act and the mastery over birth have the perfection of discipline as their cause" is said because this [perfection] is able to encompass those [masteries]; it is the cause that can bring them forth as the result produced. "Mastery over act" here means that he comes to mastery over the acts of the body and speech in that he gives rise to actions and brings them forth as he desires. The term "mastery over birth" means the coming to mastery over births, since he is born into all destinies as he desires. It is by this principle that he manifests good discipline and attains mastery in giving rise to actions and eliciting births.

§B2b Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Mastery over act and mastery over birth result from the perfection of discipline." Since actions are the cause [for birth], and birth is

the result, they are interrelated. [Buddha] attains mastery over action by being able to control bodily and verbal actions. If one carefully distinguishes body from mind, [it is mind which] brings about changes in bodily and verbal actions. Because [his] mind is perfected, [Buddha] attains fullness in the perfection of discipline. Through this completion of the perfection of discipline, if he wills to experience more births he can bring them about. This is called "mastery over act" because all these actions are brought forth and made manifest [by Buddha]. Through mastery over action [Buddha] also attains mastery over birth, which is the fruit of actions. Being reborn and benefiting [others], he goes through the six destinies at will. When his task is complete he can abandon [life] at will. This twofold ability, to take on or abandon life without hindrance, is called "mastery over birth."

§B2b Mahāyānasaṅgrahopanibandhana [Tibetan version]

"Mastery over act" means that the acts of body and speech are done according to aspiration, and that living beings are guided in their actions. "Mastery over birth" means that they are born at will into any of the destinies, just as it has been written that the earnest wish of men who have good conduct is accomplished.

§B2c MASTERY OVER COMMITMENT

§B2c Mahāyānasaṅgraha

Mastery over commitment is [obtained] through the completion of the perfection of patience.

§B2c Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "mastery over commitment has as its cause the fullness of the perfection of patience" means that he brings it about that all things are transformed and brought to liberation, inasmuch as he brings about all things to which he is committed just as he desires. He brings about transformations of such things as the earth into such things as gold. He brings about transformations of such things as water into such things as fire. It is in virtue of the period of time in which he cultivated patience that he brings about these things in accord with the mental dispositions of all living beings, and elicits from them all these mental transformations in all things.

§B2c Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Mastery over aspiration[30] is accomplished because of the fullness of the perfection of patience." There are three kinds of patience: abiding patience, enduring patience, and insightful patience. Abiding patience is the mind undisturbed by loss or abuse from others. Enduring patience is the mind which is not agitated by suffering. Insightful patience is the mind which is able to be enlightened about the profound principle of the correct doctrine. In

30 The Sanskrit term *adhimukti* denotes earnest striving, aspiration, and commitment. Paramārtha's translation 欲樂 focuses upon aspiration; Hsüan-tsang uses 勝解 , pre-eminent resolve, commitment while Dharmagupta has 信解 , faith, resolve, commitment. On this term see Schmithausen's review of the first fascicle of the *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-funden.*

these three [states of] patience, all things first follow upon mind, and then [Buddha] brings them to perfection in all things as he desires, at will.

§B2c Mahāyānasaṅgrahopanibandhana [Tibetan version]

"Mastery over commitment" means living up to the commitment of transforming such things as earth into such things as gold, according to that commitment. This mastery over commitment [is] a result of the perfection of patience, because such things as earth are transformed as is appropriate to the needs of sentient beings, in accord with that previous commitment.

§B2d MASTERY OVER VOW

§B2d Mahāyānasaṅgraha

Mastery over vow is [obtained] through the completion of the perfection of endeavor.

§B2d Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "mastery over vow has as its cause the fullness of the perfection of endeavor" means that by his cultivation of endeavor all his actions are able to reach completion. Therefore, whatever tasks he conceives are all brought to completion. Understand that when he cultivated endeavor in former times, he was able to bring to completion whatever tasks were to be done without any idleness at all. With this as cause, he now brings all his vows to completion just as he desires.

§B2d Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Mastery over vow is accomplished through the fullness of the perfection of endeavor." This means that [Buddha] is able to bring all actions to term, whether past, future, or present, through the perfection of endeavor. Mastery over vow means that all vows will be realized at will.

§B2d Mahāyānasaṅgrahopanibandhana [Tibetan version]

"Mastery over vow" means that the vows formerly made are accomplished. It is the result of the perfection of endeavor, because there is no ceasing from the endeavor to benefit living beings.

§B2e MASTERY OVER MIRACULOUS POWERS

§B2e Mahāyānasaṅgraha

Mastery over miraculous powers, which include the five supernatural faculties,[31] is [obtained] through the fullness of the perfection of meditation.

§B2e Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "mastery over miraculous powers, which are comprised in the five supernatural faculties, has as its cause the fullness of the perfection of

[31] The five (or six) supernatural faculties (*pañcābhijñā*, on which see §H*6 below) are the all-seeing divine eye, the all-hearing divine ear, knowledge of the mind of others, knowledge of former existences, and the ability to do any desired task anywhere. See Lamotte, *Le traité*, 1809-1877, for a detailed analysis and discussion.

meditation" means that, due to that meditation, his mind now has profound abilities, and elicits acts of the various supernatural faculties. [These faculties] do not relate only to his comings and goings over the land and the sky; he is also able to understand the minds of other living beings and the like. Because of this, the text says that "[these miraculous powers] are comprised in the five supernatural faculties."

§B2e Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Mastery over miraculous understandings, which are comprised in the five supernatural faculties, is accomplished through the fullness of the perfection of meditation." [Buddha] attains those miraculous powers not yet attained and never loses those already attained. Thus this is called "mastery over miraculous powers." There is mastery because he can use them in his own person, or cause others to use them. Since bodhisattvas have attained the deeply meditative mind [characteristic of] bodhisattvas, they are in control of things as they happen, and, by calling forth the five supernatural faculties, they bring them to perfection for themselves and others.

§B2e Mahāyānasaṅgrahopanibandhana [Tibetan version]

"Mastery over miraculous powers, which include the five supernatural faculties" means that [such miraculous powers] are accomplished at will. This is a result of the perfection of meditation, because of the previous attainment of meditation in accord with the needs of living beings.

§B2f MASTERY OVER UNDERSTANDING AND DOCTRINE

§B2f Mahāyānasaṅgraha

Mastery over understanding and mastery over doctrine are [obtained] through the fullness of the perfection of wisdom.

§B2f Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "mastery over understanding has as its cause the fullness of the perfection of wisdom" means that, inasmuch as [Buddha] universally understands the knowable, he is said to have mastery over the knowable. Inasmuch as he is able at will to correctly establish the doctrine of the scriptures and so forth, he is said to have mastery over doctrine. Inasmuch as, in the power of such understanding, he is able to establish the entire corpus of [doctrinal teachings concerning] the aggregates and so forth, he is said to have mastery over understanding. Inasmuch as he functions in the subsequently attained wisdom of all aspects, he is said to have mastery over doctrine.

§B2f Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Mastery over understanding and mastery over doctrine are accomplished because of the fullness of the perfection of wisdom." Mastery over understanding means that bodhisattvas attain the wisdom of all aspects through the fullness of the perfection of understanding, for by means of non-discriminative wisdom their minds completely understand, without remainder, the teachings of the aggregates and so forth. Mastery over understanding also means that they attain universal wisdom, for through the

remainder, the teachings of the aggregates and so forth. Mastery over understanding also means that they attain universal wisdom, for through the wisdom subsequent to non-discrimination they completely understand every kind of doctrinal teaching. Mastery over doctrine means that, because of this wisdom, which is subsequent to non-discrimination, they preach the doctrine for others just as they have realized it for themselves, and bring it to completion in truth.

§B2f Mahāyānasaṅgrahopanibandhana [Tibetan version]

"Mastery over understanding" means that understanding is directly realized at will. "Mastery over doctrine" means that, as accepted, the teaching of [the twelve divisions of Buddhist sacred literature, including] such things as the sacred texts and the metrical verses, is carried out and that, as previously willed, this understanding is directed to others. [These two are] the excellent results of the perfection of wisdom.

§B3 THE CHARACTERISTIC OF NON-DUALITY

§B3a NON-DUALITY OF EXISTENCE AND NON-EXISTENCE

§B3a Mahāyānasaṅgraha

[Dharma Body has] the characteristic of non-duality because, being characterized by the non-duality of existence and non-existence, all things are non-existent and the characteristic of emptiness is existent.

§B3a Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "Dharma Body has as its characteristic the non-duality of existence and non-existence" means that because the conscious mode of clinging to what is entirely imagined is not present, it is not characterized as existing. But because the conscious mode of full perfection manifested by emptiness is actually present, it is not characterized as not existing.

§B3a Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "It is characterized by non-duality, because it is neither characterized as existent nor as non-existent." Non-duality means neither existence nor non-existence. Existence means to be eternal, while non-existence means to come to an end. Neither existence nor non-existence means that [Dharma Body] is neither eternal nor ending, for it is apart from these two extremes.

We might add a further comment on this text by stating that all things are brought about through discrimination and do not really exist; for this is precisely the characteristic of the two emptinesses, i.e., neither existence nor non-existence. Dharma Body, which is not non-existent, is [characterized] by this twofold emptiness, and therefore the absence of these two extremes is the characteristic of Dharma Body.

§B3a Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "being characterized by the non-duality of existence and non-existence" means that [Dharma Body] is not characterized by existence because

it has the non-existence of all things as its nature. Neither is [Dharma Body] characterized by non-existence, because it has emptiness as its essence.[32]

§B3a Mahāyānasūtrālankārabhāṣya

Buddhahood is thus said to be neither existent nor non-existent.
Therefore, in regard to a question of this kind about Buddhas,
The method of indeterminacy is proper. [9.24]

It is for this reason [i.e., the reason given in the preceding verse of the MSA, 9.23] that Buddhahood is said to be "neither existent" because suchness is characterized by the non-existence of persons and things; and Buddhahood is also said to be "not non-existent" because it has that [suchness] as its nature. So, when there is a question about the existence or non-existence of Buddhas (for example, whether a Tathāgata exists after death) the method of indeterminacy is appropriate.

Just as in the case of the abatement of heat in iron,
And of cataracts in the eye,
So also existence and non-existence are not predicated
Of the mind and wisdom that belongs to Buddhas. [9.25]

Just as the abatement of heat in iron and cataracts in the eye cannot be said to exist because heat and cataracts are characterized by non-existence, and cannot be said not to exist because of [their] existence in virtue of the characteristic of abatement, so also for the abatement of attachment and ignorance, which correspond to heat and cataracts [in the analogy]. [The abatement of attachment and ignorance] in the mind and wisdom of Buddhas is not said to exist because that mind and wisdom is constituted by the non-existence of those [i.e., of attachment and ignorance], in virtue of [the fact that a Buddha's] mind and wisdom are liberated. It [i.e., abatement of attachment and ignorance in the minds of Buddhas] is also not said to not exist, because of its existence in virtue of the characteristic of liberation [which corresponds to abatement in the analogy].

§B3b NON-DUALITY OF COMPOUNDED AND NON-COMPOUNDED

§B3b Mahāyānasangraha

[Dharma Body] is also characterized by the non-duality of compounded and non-compounded because it is not molded by acts and passions but is powerful in manifesting itself among compounded [things].[33]

---

[32] Hsüan-tsang's reading is somewhat different here: "It is not existent because all the things clung to by imagination (*parikalpitasarvadharmāḥ*) do not exist, but it is not non-existent because that nature (i.e., *pariniṣpannasvabhāva*) revealed by emptiness does exist." This almost repeats Hsüan-tsang's translation of Vasubandhu's commentary.

[33] The division of all dharmas into the two classses of the compounded and the uncompounded (*saṃskṛta* and *asaṃskṛta*) is standard in the abhidharma literature of all schools. The AKBh defines "compounded things" as "those which are made through conjoined and connected conditions" (*saṃskṛtadharmāḥ sametya sambhuya pratyayaiḥ kṛtāḥ*, ed Pradhan, 4). This category, according to

§B3b Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "it is characterized by the non-duality of compounded and non-compounded" means that [Dharma Body] is neither compounded by nature nor uncompounded by nature. Dharma Body is not characterized as being compounded because it is not produced by actions and passions. Also, it is not characterized as being uncompounded because it attains great mastery within the compounded [world], and frequently manifests itself [therein]. Because of these understandings it is not characterized as being uncompounded.

§B3b Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Furthermore, it is characterized by the non-duality of compounded and non-compounded." This non-duality means that [Dharma Body] is neither compounded nor uncompounded. All transient things have the nature of being compounded. Uncompounded things are of two types: those characterized as uncompounded inasmuch as they are the path [that leads to extinction], and those characterized as uncompounded inasmuch as they are extinction. Dharma Body is neither the same as nor different from the compounded and the uncompounded. Therefore, Dharma Body is characterized as not attaining either extreme of compounded or of non-compounded. This cannot be explained otherwise than to state that through suchness it is characterized as penetrating both the compounded and the uncompounded. suchness is the meaning-realm[34] of purification, but the compounded and uncompounded are not the meaning-realm of purification. They cannot be said to be the same. Thus Dharma Body is characterized neither as compounded nor as uncompounded. This is because it is not molded by actions and passions. All compounded things arise from deluded actions, but Dharma Body, not arising from deluded actions, is uncompounded. The [next] line states: "Because it is characterized as having attained mastery and being able to manifest [itself] in the compounded [world]." By attaining mastery it is able to manifest various compounded characteristics, for it is not uncompounded by reason of the two bodies of Enjoyment and Transformation.

---

cessation produced by deliberation (*pratisamkhyānirodha*), and cessation without deliberation (*apratisamkhyānirodha*). On this see AKBh, ed. Pradhan, 3-4. Also, see La Vallée Poussin, "Documents d'abhidharma I" for a translation of the discussion of the *asaṃskṛtas* in the *Vibhāṣā*. The AS defines the terms as follows: "What is the compounded? How many compounded things are there? With what purpose does one investigate the compounded? Whatever is known to begin, end, and change during its existence should be understood as compounded. Everything is compounded with the exception of a part of the Dharma realm and the Dharma base. [One investigates it] with the purpose of abandoning attachment to an impermanent self. What is the uncompounded? How many uncompounded things are there? With what purpose does one investigate the uncompounded? The uncompounded is the opposite of the compounded. It is a part of the Dharma base. [One investigates it] with the purpose of abandoning attachment to a permanent self." (*kathaṃ saṃskṛtaṃ kati saṃskṛtāni kim arthaṃ saṃskṛtaparīkṣā/ yasyotpādo 'pi prajñāyate vyayo 'pi sthityanyathātvam api tat sarvaṃ saṃskṛtaṃ draṣṭavyam/ sarvāṇi saṃskṛtāni sthāpayitvā dharmadhatvāyatanaikadeśam/ anityātma-* [Gokhale om. *ātma*; we follow Tib. <DT RI 59a4>, as does Pradhan, p.18] *-abhiniveśatyājanārtham/ katham asaṃskṛtaṃ katy asaṃskṛtāṇi kim artham asaṃskṛtaparīkṣā/ saṃskṛtaviparyāyeṇāsaṃskṛtam/ dharmadhātv-āyatanaikadeśaḥ/ nityātmābhiniveśatyājanārtham*, AS, ed. Gokhale, 21).

34 Translating the term 境 : it indicates an object meaningful in a given realm of understanding.

§B3b Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "[Dharma Body] is also characterized by the non-duality of compounded and non-compounded" means that, because it is "not molded by acts and passions", it is not characterized as compounded. But since it is "powerful in manifesting itself among compounded" things, it constantly manifests itself therein and is not characterized as uncompounded.

§B3b Mahāyānasūtrālaṅkārabhāṣya

It functions in a non-dualistic way because it is established neither in transmigration nor in cessation in virtue of being neither compounded nor uncompounded.

§B3c NON-DUALITY OF DIFFERENTIATION AND UNITY

§B3c Mahāyānasaṅgraha

[Dharma Body] is also characterized by the non-duality of differentiation and unity, because therein the support of all Buddhas is undifferentiated, and yet innumerable continuities [of individual bodhisattvas] attain perfect awakening.

§B3c Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "it is characterized by the non-duality of differentiation and unity" means that, because the foundational Dharma Body lacks discrimination, it is not characterized as manifold, and yet, because it is realized through innumerable bodies, it is not characterized as one. Because it lacks both, it is said to be characterized by non-duality.

§B3c Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "It is also characterized by the non-duality of differentiation and unity." Non-duality here means neither unity nor differentiation. Because of Dharma Body, all the Buddhas of the past, present, and future are not manifold. They are not manifold because Dharma Body is [their] support. The [next] line states: "Innumerable bodies have been able to realize this [Dharma Body]." Because Dharma Body is immeasurable and has already matured the good roots and the uninterrupted awakening for all the bodhisattvas, it cannot be said to be one. If it were one, then the practices of those persons still practicing would be in vain.

§B3c Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "[Dharma Body] is also characterized by the non-duality of differentiation and unity" means that since Dharma Body is a unity it is not characterized by differentiation. It is also not characterized as single since it is attained by innumerable [bodies]. Because this Dharma Body is neither of these two, it is non-dual.

§B3c Mahāyānasūtrālaṅkārabhāṣya

In the undefiled realm there is neither a unity nor a plurality of Buddhas,

This is because they are without bodies, like space,
And because they are conformed to their previous bodies. [9.26]

There is no unity of Buddhas in the undefiled realm because they are conformed to their previous bodies. There is no plurality because they are without bodies, like space.[35]

§B3d VERSES ON THE NON-DUALITY OF DIFFERENTIATION AND UNITY

§B3d Mahāyānasaṅgraha

Here are verses [on this characteristic]:

Because there is no clinging to self there is no differentiation in support;
But because of the naming [of Buddhas] in consequence
Of their former [lives], they are different.

Because of the differentiation of lineages and usefulness,
Because of totality and beginninglessness,
Because of the absence of differentiation in undefiled support,
Buddhahood is neither one nor many.[36]

§B3d Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Furthermore, [the text] expresses this by means of verses. The line "because there is no clinging to self there is no differentiation in support" means that, while different bodies exist because of the force of self-clinging in the world, here, since self-clinging is entirely absent, there are no different supports [for individual Buddhas]. It may be asked, if there are no different supports, then how is it reckoned that there are many Buddhas? The line "because of the difference in former realizations it is provisionally stated that there are differences [among Buddhas]" means that, because of the realizations attained by each one of the several [bodhisattvas], there are differences.

It is in order to express this meaning that [the next verse] continues. The line "because of the division of lineages" means that the [Buddhas] are many because of the differences in their lineages as bodhisattvas.

The line "because of usefulness" means that, since there are differences in lineage, their practices are also different. And because their practices are different, the fullness of their resources is also of many varieties. Therefore, if there were only one Buddha, then the resources of others would be vain and useless.

The line "because of totality" means that all Buddhas produce deeds that benefit the totality of sentient beings, for they correctly establish them in the three vehicles and so forth. If a Tathāgata to whom one adheres were not to establish sentient beings in a Buddha-vehicle, then Buddha-deeds would not be total. Therefore, there must be many Buddhas.

The line "because of beginninglessness" means that just as this world flows on without beginning, so do all Buddhas. If there were only one Buddha,

35 See also *Viniścayasaṅgrahaṇī*, DT ZI 29a2ff.

36 The second verse is quoted from the MSA (9.77).

then there would have to have been a beginning. Therefore, there is not just one Buddha.

The line "because of the absence of differentiation in undefiled support" means that since their support, which is the undefiled Dharma realm of Buddhas, is undifferentiated, there are not many kinds of supports.

The line "therefore Buddhahood is neither one nor many" means that this reasoning shows that Buddhas are neither one nor many.

§B3d Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "Here are verses." These verses emphasize that Dharma Body is neither differentiated nor a unity. The line "because there is no clinging to self there is no differentiation in the support [of all Buddhas]" means that, while differentiation in the [bodily] support of sentient beings in the world is made because of clinging to self and discrimination, yet, since Dharma Body has no self-clinging or discrimination, there is no differentiation in the support of a Tathāgata.

The line "but, since the [name of each Buddha] is given in consequence of his former [state as a bodhisattva, Buddhas] are different [one from another]" is said because there are innumerable [bodily] supports for attaining awakening in the early causal stages [of the bodhisattva path]. But if Dharma Body were not present to each and every worldly body, then bodhisattvas would not become awakened. Therefore, since each bodhisattva finds support in Dharma Body, by convention it cannot be said to be a unity.

The line states: "because of the division in lineages, because of usefulness, because of totality, because of beginninglessness, because they are neither a unity nor differentiated [their] single support is suchness." Because the dispositions of bodhisattvas [towards awakening] are many, it is said that there is a "division of lineages." Because their lineages are different, their endeavors are not identical. Because their endeavors are different they have the powers of good qualities. Because they have the powers of good qualities, they are able to achieve results. Because [those results] are efficacious, they are not in vain. If there were only one Buddha, then the practices of other Buddhas would be useless and without effect. [But] all Buddhas perform deeds that benefit sentient beings, and are not lacking in anything, because they establish them [i.e., sentient beings] in the three vehicles. If all Buddhas were not to establish them in the supreme enlightenment, then the Buddha-deeds they perform would not be total. Because their benefiting actions are total, there is not just one Buddha.

Just as transmigration is beginningless and immeasurable, so also Buddhas are beginningless and immeasurable. If only one Buddha were perfected, and not the [whole] series of Buddhas, then that one Buddha would have a beginning and an end.

These interpretations are thus established, and from these five points [that all Buddhas are not in vain, are fulfilled, are beginningless, immeasurable, and perfected, it is clear that] Buddha is not a unity.

The line "because they are not differentiated they are not many" means that all Buddhas are not many because of the non-differentiation of support. Because they are not many they are undifferentiated. What is this support? The text says "[their] support is suchness." suchness is pure Dharma Realm.

The support of all Buddhas is not differentiated because Dharma Realm is not differentiated. These two verses show the characteristic of Dharma Body as neither unified nor differentiated.

§B3d Mahāyānasaṅgrahopanibandhana [Tibetan version]

To facilitate understanding [the text] condenses the same meaning into two verses with the words "because there is no clinging to self" and so forth. Clinging to the [false view] 'I am' implies the [false view] that there is another, and this implies differentiation [between self and other]. But there is no differentiation in Dharma Body because there is no clinging to the self therein. But if there is no differentiation, how can Buddhahood be manifold? The line "but because of the naming [of Buddhas] in consequence of their former [lives], they are different" answers this. This is because [the naming of different Buddhas] conforms to our speech-patterns of saying 'this is Śākyamuni' and 'that is Vipaśvin', for we trace them [back] to their states as bodhisattvas. The line "because of the differentiation of lineages" indicates that Buddhahood is not a unity. The lineages [of Buddhas] are the six distinguished dispositions, and these differ in that some are innate and some acquired. Because the lineages [of Buddhas] are different, so are their practices. It is therefore improper to say that there is only one Buddha and no others.[37] The line "because of the differentiation of [their] usefulness" is related to the idea that Buddhahood is many. If there were only one Buddha, then the accumulation [of merit and wisdom] belonging to each [bodhisattva] would be of no use. The line "because of totality" means that Buddhas earnestly strive for the benefit of each sentient being in order to introduce [each of them] into the three vehicles. If there were only one Buddha, it would not be possible for sentient beings to be introduced to Buddhahood, since there would not be a second Buddha [to do this in the absence of the first]. It should therefore be understood that Buddhahood is manifold. The line "because of beginninglessness" means that, just as it is admitted that there is no starting-point in saṃsāra, so also there is none among

[37] Hsüan-tsang's translation differs significantly here. He has: "the line 'because of a division in lineages' means that there is not a single Buddha because there are differences in their original lineages (謂本因性有差別故). There are two kinds of lineages. The first, innate lineages, are the excellences of the six beginningless dispositions, attained through the nature of things as regards the developing continuities [of sentient beings] (展轉相續法爾所得). The second, lineages acquired by practice, are perfected by innumerable practices under the influence of good friends from the start, and so forth (謂從先來善友等數習所成). Because the innate lineages differ, there are many kinds of lineages perfected by practice. Because these lineages are many, it would be a mistake to cling to a single Buddha [as if] there were no others." The passages in parentheses seem to have been added by Hsüan-tsang from the BoBh, which says: "There are two kinds of lineages. The first is the innate lineage, and the second the lineage perfected by practice. Innate lineages (本性住種性者) refer to those characterized as the excellences of the six dispositions of all bodhisattvas. They are termed innate because they are attained through the nature of things as regards the developing continuities [of sentient beings] (展轉傳來法爾所得) from beginningless time. Lineages attained by practice are so called because they are attained through a series of cultivating good roots from the start (先串習善根所得)." (T 30.478c; for the Sanskrit text see BoBh, ed. Wogihara, 3). Parallel passages occur in the *Śrāvakabhūmi* (T 30.395c-396a); the MSA (11.3-4, ed. Lévi, 50-51); the CWSL (T 31.48b); and the BBhU (T 26.298a). For the historical development see Tokiwa, *Busshō no kenkyū*, 112-121.

blessed Buddhas. Otherwise, it would follow that the Buddhahood of a bodhisattva who had not attached himself to another Buddha would occur without cause [and this is impossible]. Therefore, it is not the case that there is only one Buddha. But neither are there many, because there is no difference in their undefiled support. This undefiled support is the Dharma Realm. Because the adventitious defilements have been severed by excellent wisdom, there is no differentiation in this [undefiled support].

§B3d Mahāyānasūtrālaṅkārabhāṣya

Why should it not be asserted that there is just one Buddha? Because of the differentiation of lineage [belonging to Buddhas]. There is an infinite number of beings who have the Buddha-lineage. On what basis, then, can it be asserted that among these only one has become perfectly awakened and that no others will? For if this were the case, the accumulations of merit and wisdom belonging to other bodhisattvas would be useless because they would not become perfectly awakened, and this is not proper. Therefore, "because of usefulness" there is not just one Buddha. Also, if there were any [sentient beings] not established in Buddhahood, then [Buddha's] actions for the benefit of sentient beings would not be "complete", and this is not proper. Further, there is no original Buddha at all, since without the accumulation of merit and wisdom Buddhahood is impossible, and without another Buddha such accumulation is impossible. So, because of beginninglessness, it is improper to say that there is one Buddha. Plurality also is not predicated of Buddhas, however, because of the non-differentiation of the Dharma Body in the undefiled realm.

§B4 THE CHARACTERISTIC OF ETERNITY

§B4 Mahāyānasaṅgraha

[Dharma Body has] the characteristic of eternity because it has pure suchness as its characteristic, because it is under the impulse of former vows, and because its activity is unending.

§B4 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The text states: "It is characterized by eternity because it is characterized by the purity of suchness, because it is under the impulse of original vows, and because the deeds to be performed are unending." These are the three reasons that explain the characteristic of eternity. The line "it is characterized by the purity of suchness" means that the essence of pure suchness is eternal. Because it is this that manifests awakening, you should understand that a Tathāgata is characterized as eternal.

The line "it is under the impulse of original vows" means that, inasmuch as [Buddhas] have previously elicited vows eternally to bring about benefit and happiness for all living beings, the Buddha-body thus realized comes forth from this vow. Due to these original vows, it is not in vain nor without effect. You should understand that a Tathāgata is characterized by eternal abiding. If one were to think that the benefit and happiness brought about by a Tathāgata for all living beings had already come to an end, this would be a mistake, because the "deeds to be performed never come to an end." Therefore, in the present moment there is unlimited activity, since all sentient beings have not yet

reached cessation. Therefore, you should understand that a Tathāgata is characterized by eternal abiding.

§B4 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "It is characterized by eternity because it is characterized by the purity of suchness." Here [the text] adduces three arguments to establish that Dharma Body is eternal.

[The first is that] suchness, when apart from all defilement, is that undefiled purity termed Buddha-result. This suchness is eternal. All the Buddhas are manifestations of this pure suchness. Therefore, Dharma Body is eternal.

[The second argument is found in the line] "because the impulse of former vows pervades to its limit." From the first eliciting of the aspiration [for awakening] up to the eighth stage, [a bodhisattva] passes through twenty-seven great immeasurable aeons, during which that Tathāgata, finding support in the Dharma Realm, elicits his vow and brings it to completion. The term "impulse" here means that the vow is maintained. It is "pervasive" because it is unobstructed everywhere. It is "to the limit" because it exhausts the limits of saṃsāra. Only if the Dharma Realm were transitory would this vow be exhausted, because its eliciting is supported by the Dharma Realm. The inexhaustibility of this vow is an indication that the Dharma Realm abides eternally. Furthermore, because the impulse of this vow is pervasive and to the limit, it is not in vain nor ineffective, and therefore [such bodhisattvas] attain Dharma Body. Because the vow is inexhaustible, Dharma Body is eternal.

[The third argument is found in the line] "the correct deeds to be performed never come to an end." If one says that the Buddha's actions to benefit sentient beings do come to an end, then the aforementioned vow would be terminated. Then one could not use the vow to demonstrate the eternity of Dharma Body. But this [opinion] is mistaken because those correct deeds do not come to an end, and will not from now until time interminable, for the correct deeds [of Buddhas] are unlimited. Since sentient beings have not all attained Buddhahood and have not all realized final cessation, then those correct deeds are not at rest. Those correct deeds are brought to completion by Dharma Body, and, since they are inexhaustible, Dharma Body is eternal.

§B4 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "[Dharma Body has] the characteristic of eternity" means that it is characterized by unchangeability.[38] "Pure suchness" is eternal. Otherwise, that which is referred to as suchness would not exist. "It is under the impulse of former vows" means that, even though [the Buddhas] have previously made vows that they will deliver innumerable sentient beings from pain, that [vow] could not be accomplished if [they] were not eternal. Even if [a Buddha] were to have made such a vow, he could not fulfil it because of the limitless number of sentient beings. Thus, because [Dharma Body] endures as long as sentient beings exist, it is eternal.

38 Translating *ther zug (dhruva)*, on which see Hakamaya, "Mirokushōmonshō wayaku," 197, note 51.

§B5 THE CHARACTERISTIC OF INCONCEIVABILITY

§B5 Mahāyānasaṅgraha

[Dharma Body has] the characteristic of inconceivability because pure suchness is to be personally realized, because it cannot be compared to anything in the world, and because it is beyond the scope of speculation.

§B5 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line states "it is characterized by inconceivability because the purity of suchness is to be realized internally; because no metaphor in the world can represent it; and because it is beyond the scope of speculation." Having explained this [characteristic of eternity], you should also understand that all Buddhas are inconceivable. Now [the text] turns its attention to explaining this.

The line "because it is realized internally" means that it is realized personally by each Tathāgata. Since it is suchness that is personally realized, it is not within the scope of theoretical reasoning, and there is no metaphor in the world able to represent it and cause it to be known.

§B5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "It is characterized by inconceivability because the purity of suchness is known by an internally realized wisdom." There are three reasons why Dharma Body is inconceivable.

First, Dharma Body is inconceivable because it is not an object of the three [preliminary] understandings [i.e., of hearing the teaching, conceptualizing its meaning, and cultivating meditation on that meaning]. It is not an object of the understanding of hearing [the teaching] because "it is beyond the scope of speculation." It is not an object of the understanding of conceptualizing [its meaning] because "it cannot be compared to anything in the world." It is not an object of the understanding of cultivating meditation in the world or in the two vehicles because "it is to be internally realized." Therefore, the Dharma Body is inconceivable.

Secondly, Dharma Body is inconceivable because it is the non-discriminative highest reality. The term 'non-discriminative' means that [Dharma Body] is an object of the wisdom internally realized by bodhisattvas, and not an object discriminated by common worldlings. Common worldlings are like those born blind; they cannot distinguish material objects because they cannot see them. Neither is it an object discriminated by those in the two vehicles, for this object is ultimate and not what is realized in the two vehicles, and they [i.e., those who belong to the two vehicles] cannot discriminate it. Those in the two vehicles are like newborn infants whose eyes are too weak to see the disk of the sun. The term 'highest' means that Dharma Body is ultimate and unequalled among all things because it is incomparable. It cannot be known by people who have not reached the ultimate, because it cannot be compared to other things.

The term 'reality' means that it is ineffable. If it is reality that cannot be expressed in words and has never been seen, then sentient beings are unable to discriminate it. All insight arises from words. But, being without words, it is not an object of insight. Therefore, [Dharma Body] is inconceivable.

Thirdly, Dharma Body is that which is known in the wisdom realized by all Buddhas, and is not something that can be discriminated by those who are clever in a worldly way. There is nothing in the world which can be equal to Dharma Body. It is due to understanding these things that one knows Dharma Body, for within Dharma Body all mental activity ceases entirely so that object and understanding are not discriminated. Therefore, Dharma Body is inconceivable.

§B5 Mahāyānasaṅgrahopanibandhana [Tibetan version]

As for the passage "[Dharma Body has] the characteristic of inconceivability because pure suchness is to be personally realized" and so forth: that which is conceivable is a knowledge that results from rational reflection. That which belongs to speculation is to be known through analogy. However, because [pure suchness] is beyond the scope of that [speculation], it transcends the stage of speculation and is inconceivable.

§C THE ATTAINMENT OF DHARMA BODY

In this section the means by which Dharma Body is acquired or obtained (*prāpti*) are briefly stated. The central point is that one realizes Dharma Body when one's conversion of support (*āśrayaparivṛtti/parāvṛtti*) occurs, a theme already discussed in §B1. Our text here explains this further by introducing the term "diamond-like concentration" (*vajropamasamādhi*), an altered state of consciousness which, by reason of its intense and focussed concentration, is able to remove the last (adventitious) obstacles to awakening.[39] At the moment of conversion, "non-discriminative wisdom" (*nirvikalpajñāna*) occurs, a kind of awareness completely free from the usual habit-based conceptual constructions of the mind.[40] This is also a kind of awareness that may be (although our texts are not explicit about this) free from all phenomenological content. Then, immediately following the realization of *nirvikalpajñāna* (which is *bodhi*), there follows "subsequently attained wisdom" (*[tat]-pṛṣṭhalabdha-jñāna*), a kind of awareness that makes possible the (at least apparent) functioning of Buddhas in the world.[41] There is, of course, a conceptual problem here. If all sentient beings already have (or, better, are) Dharma Body, then it's difficult to see what sense it makes to speak of "attaining" it. This explains why all the commentaries (but especially Paramārtha's version of the *Mahāyānasaṅgrahabhāṣya*) attempt to make a distinction between "attainment" and "realization", or at least to distinguish among different senses of "attainment."

§C Mahāyānasaṅgraha

How, then, is this Dharma Body initially acquired through contact? [It is acquired] by the non-discriminative and subsequently attained wisdoms. These have the unified[42] doctrine of the Great Vehicle as their object; they have cultivated the five aspects well; and have properly accumulated the equipment in all the stages [leading to Buddhahood]. [It is acquired] by the diamond-like concentration, since [that concentration] destroys the subtle obstacles that are difficult to destroy. Because it is separated from all obstacles immediately after [obtaining] that concentration, [Dharma Body] is thus acquired through the conversion of support.

---

39 On the *vajropamasamādhi* see: Lamotte, *La somme*, 2: 50*; BoBh, ed. Wogihara, 405-406 (T 30.574b4); ASBh, ed. Tatia, 9, 105; AKBh, ed. Pradhan, 364 (T 29.126b-c); Hakamaya, "Sanshu tenne kō."

40 On *vikalpa* see, usefully, Matilal, *Perception*, ch.10. See also BoBh, ed. Dutt, 34ff.

41 Asaṅga provides a detailed discussion of both *nirvikalpajñāna* and *tatpṛṣṭhalabdhajñāna* earlier in the MS: see Lamotte, *La somme*, ch.8. See also Hakamaya, "Yuishiki bunken ni okeru"; Griffiths, "Pure Consciousness and Indian Buddhism."

42 Translating the term *'dres pa* = *sambhinna*. On this see Hakamaya, "Goshu no shujyū ni kansuru shobunken," 14 note 51; "On a Paragraph in the Dharmaviniścaya Chapter of the Abhidharmasamuccaya," 464, notes 20-21. Also, see MSA, ed. Lévi, 56-57; MS, trs. Lamotte, §3.14; SNS, ed. Lamotte, 94-95 (T 16.698c-699a). *Sambhinna* is the opposite of *vibhinna*. See also notes to §E1 (MSU) below.

§C Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

[The text] now explains how Dharma Body is initially realized. The line "it is initially realized" means that Dharma Body is not something produced from causes, for if it were it would not be eternal. The term "diamond-like concentration" means that this concentration, just like a diamond, is able to destroy the minute obstacles that are difficult to destroy. The line "therefore it is acquired through a conversion of support" means that, because of this diamond-like concentration, one is able to convert the support [of consciousness] and speedily acquire Dharma Body.

§C Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads "how is Dharma Body realized and attained?" There is realization without attainment, attainment without realization, as well as realization with attainment and realization without attainment. These terms, realization and attainment, must be explained.

Although all sentient beings dwell in transmigration, yet there are none who originally lack the Dharma Body because they are perpetually joined to that Dharma Body. This joining is beginningless and attained by nature. It is this joining that is termed attainment, but it is not an attainment through contact because it is not realized through the senses and consciousness. It was in order to distinguish this attainment of being joined [to Dharma Body from the realization of Dharma Body] that this question was raised, for, as the sacred texts say, among all groups of sentient beings there are none who dwell apart from Dharma Body, just as there is no material form apart from space. Since all sentient beings are not apart from Dharma Body, Dharma Body is originally attained by all sentient beings. This is the meaning of attainment.

What then does realization mean? The [next] line reads: "it is initially acquired through contact." The meaning of this is that the beginning of acquiring [Dharma Body] is through contact, because the skilful expedients [of a Buddha] to bring about benefit are inexhaustible. For visual consciousness to see material form there must be five preconditions: a real object confronting the sense-organ, soundness of the sense-organ, intelligent looking, unconfused consciousness, and the absence of obstructive darkness. If any of these preconditions is absent then the eye cannot realize material form. The realization and knowing of Dharma Body is similar, for it also has five preconditions. The [next] line reads: "by taking as object the unified doctrine of the Great Vehicle." This doctrine of the Great Vehicle is suchness, the teachings preached in the twelvefold teachings of the Great Vehicle, for these all manifest suchness. Since all these truly bring teaching on suchness to speech, they are the same, of one taste. They are therefore termed "unified", just as all rivers returning to the sea become unified, of one taste. The term "object" here means that wisdom and its content are not differentiated. In taking as their object the unified doctrine of the Great Vehicle, bodhisattvas have suchness as the content [of their wisdom]. This is the first [precondition], the manifestation of the supremely real content [of the teaching of the Great Vehicle].

The [next] line reads: "non-discriminative and subsequently attained wisdoms," for the wisdom of realization is characterized by non-discrimination since this wisdom arises in regard to the content of suchness. Since it is non-

discriminative, it is this wisdom which realizes the accomplishment of purification. This, then, is the second [precondition], the manifestation of the purification of wisdom as a sound organ. Non-discriminative and subsequently attained wisdoms are the previous and subsequent assistants [to wisdom], for wisdom [in its prior state of non-discrimination] subsequently again enters into true insight and becomes pre-eminent [in the world]. This is the third [precondition], the clarification of the assistants.

If, however, there is insight without tranquillity, then there is no realization. One must then cultivate tranquillity, which is of three kinds: the cause of attainment, the concomitant to attainment, and the ability toward attainment. The [next] line reads: "the accomplishment, maturation, and cultivation of the five aspects" in order to clarify the cause of acquiring. The five practices and the five results attained by those practices have already been explained in the [fifth] chapter, The Different Practice of Cause and Result. "Maturation" here means the attainment of irrevocability. "Accomplishment" means the attainment of an exalted state. "Cultivation" means repeated meditation. This clarifies two types of cause: that of irrevocability and that of perfection. Thus this is termed the cause of acquiring.

The [next] line reads: "the accumulation of the requisites in all the stages." This is said in order to clarify the concomitants of attainment in all the ten stages. They are called concomitants because the accumulation of practices of merit and wisdom are requisite. The [next] line, "the ability to destroy the subtle obstacles that are difficult to destroy" is said in order to clarify the ability toward acquiring. One is able to destroy obstacles to wisdom because of the previous two preconditions [i.e., causes and concomitants]. The passions that arise from the undefiled path of the two vehicles are termed "subtle." They are termed "difficult to destroy" because they are not able to be destroyed by those two vehicles. Thus this point is termed the "ability toward acquiring", and is the fourth [precondition], the clarification of the attainment of concentration, just as was an unconfused consciousness [in regard to visual consciousness].

The [next] line treats "diamond-like concentration." Diamond-like concentration has four explanations. It is able to destroy a mountain of passions. It is able to elicit merit without remainder. Its hardness cannot be destroyed. And it is incisive and able to lead to a penetration, through wisdom, of all things without remainder. The [next] line reads: "after this concentration one destroys and is apart from all obstacles" for, upon attainment of the finality of this concentration, one completely destroys all obstacles. This is the fifth [precondition], the clarification of the destruction of delusion, just as the absence of the obstacle of darkness [is a precondition for seeing]. The [next] line reads: "at that time, because of the conversion of support, one fully realizes and attains [Dharma Body]." The words "at that time" refer to the time when the diamond-like mind has destroyed [all obstacles]. It should be understood that at that time the support of the tenth stage is converted into the support of realized awakening. This is termed attainment and realization.

§C Mahāyānasaṅgrahopanibandhana [Tibetan version]

Since Dharma Body may be initially acquired by commitment and the

practice of the teachings,[43] the difference between this [and the acquisition treated here] is indicated by saying that it is [acquired] through contact. Acquiring means gaining. Because [Dharma Body] is eternal it cannot be said to have been produced. The meaning of the lines "[It is acquired] by the non-discriminative and subsequently attained wisdoms" and "these have the unified doctrine of the Great Vehicle as their object" and so forth is obvious.

"Cultivated the five aspects well": the five aspects are: the absence of birth and the absence of death; original quiescence; essential cessation; and the absence of essence.[44] They are explained as follows: first, at every moment [the bodhisattva] burns away the basis for the gross depravities. Second, he obtains joy in the garden of the doctrine, freed from conceptual diversity.[45] Third, he can correctly understand the splendor of the doctrine as everywhere immeasurable and infinite. Fourth, there arise for him images which have not been discriminated and which partake of purity. Fifth, he more and more grasps the cause that results in the fulfilling and perfecting of Dharma Body.[46]

---

43 Commitment (*adhimukti*) is a virtue acquired at the fourth stage of practice. The MSA reads: "The attainment of the [bodhisattva] stages is fourfold: (1) attainment through commitment, i.e., through that commitment already explained in the stage of practicing commitment; (2) attainment through practice on that very stage wherein one is occupied with the ten practices concerning doctrine; (3) attainment through penetration, because when one enters the stages one penetrates the ultimate; (4) attainment through achievement when one enters the stage of non-regression." (*caturvidho bhūmīnāṃ lābhaḥ/ adhimuktilābho yathoktādhimuktito 'dhimukticaryābhūmau/ caritalābho daśasu dharmacariteṣu vartanāt tasyām eva/ prativedhalābhaḥ* [Lévi reads *paramārtha-lābhaḥ;* we follow Bagchi and Tib.] *paramārthaprativedhato bhūmipraveśe/ niṣpattilābhaś cāvinivartanīyabhūmipraveśe*, MSA, ed. Lévi, 183). See MS (T 31.145c-146a; trs. Lamotte, §5.3.1; for the MSU see T 31.424c), in which Hsüan-tsang's translation reads: "How can one understand the attainment of the stages? By four aspects. The first is the attainment of superior commitment, which is the attainment of all the stages through deep commitment. The second is the attainment of true practice, i.e., the attainment of the ten kinds of practice concerning true doctrine in all the stages. The third is attainment through penetration: as when one reaches the Dharma Realm at the first stage one is capable of penetrating all the stages. The fourth is attainment through perfection, i.e., reaching to the ultimate through cultivating all the stages." Compare MSA (T 31.695c). The practice of the teachings (*dharmacaryā* or *dharmacarita*) is presented by the MVBh as encompassing ten activities in regard to the body (*kāya*) of the scriptures (*dharma*): copying, reverencing, giving, listening, speaking, expounding, explaining, holding in mind, pondering, and practicing (MVBh, ed. Nagao, 63). Also, see YBh (T 30.706b). The point is to distinguish these activities based on the body of the Dharma teachings, i.e., the sacred texts, from the Dharma body acquired through internal contact and awakening.

44 This sentence, present in Hsüan-tsang's translation, is absent in the Tibetan. It parallels the SNS: *niḥsvabhāvāḥ sarvadharmā anutpannāḥ sarvadharmā aniruddhā ādiśāntāḥ prakṛtiparinirvratāḥ* (SNS, ed. Lamotte, p.193). Also, see MSA 11.50: *niḥsvabhāvatayā siddhā uttarottaraniśrayāt/ anutpannā aniruddhādiśāntaparinirvṛtāḥ* (see MSA, ed. Lévi, 67 note 3; ed. Bagchi, 67. This verse is missing in the sole surviving ms. of the MSA, and the Sanskrit given here follows neither Lévi nor Bagchi exactly. See also Bagchi's *corrigenda*, 302, and AS, ed. Gokhale, 75.

45 This grammatical reading is supported by both the Chinese and Tibetan texts. It appears to us that Lamotte's rendering, "elle obtient la suppression des notions multiples at ainsi le plaisir dans le jardin du Dharma" (MS, trs. Lamotte, 273), is in error, as is the accompanying Sanskrit reconstruction.

46 This paragraph appears also in the MS (§5.4, ed. Lamotte, 66-67). For a discussion and the

"Since [that concentration] destroys the subtle obstacles that are difficult to destroy": this means that, just as the characteristic of a diamond is the ability to penetrate another diamond that is difficult to destroy, just so this concentration destroys the very hard aspect of that undefiled ignorance[47] which is difficult to destroy with the other wisdoms. Therefore, [this concentration] is compared to a diamond, because it is able to elicit the unexcelled pure path of wisdom. "Because it is separated from all obstacles" by this concentration "[Dharma Body] is thus acquired through the conversion of support": this means that the Dharma Body is acquired through the conversion of support effected by these two wisdoms, the non-discriminative and the subsequently attained.

§C Mahāyānasūtrālaṅkārabhāṣya

There are two types of wisdom: the non-discriminative, by which one's Buddha-qualities are purified, and the worldly [wisdom], belonging to a specific situation and attained subsequently to the transcendent [wisdom], by means of which one brings sentient beings to maturity. Arriving at that cultivation which is the final goal after the completion [of meditational practice lasting for] two incalculable aeons, the anointed bodhisattva obtains that concentration which is like a diamond. It is like a diamond in the sense that it cannot be destroyed by the propensity to discriminate. After that, he obtains the culminating conversion of support which is unstained by those obstacles which are the passions and by those obstacles to what is knowable.

Sanskrit original see the notes to part three §C (MSU).

47 At the very beginning of the AKBh "undefiled ignorance" (*akliṣṭam ajñānam*) is defined as that which differentiates pratyekabuddhas and śrāvakas from Buddhas. The last named are free from all ignorance of any kind, whereas the former have abandoned only that ignorance which is defiled with passion. They still possess undefiled ignorance which prevents them from perceiving and understanding the qualities of the Buddha, objects which are greatly extended in space and time, and the infinite divisions of objects. On this see AKBh and AKV on AKK 1.10 (ed. Śāstrī, 31ff.).

§D THE DOMINIONS OF DHARMA BODY

§B treated the nature of Dharma Body, what it is, and §C discussed briefly the process by which it is realized. §D now outlines the functions ("dominions") manifested by Dharma Body, what it naturally and spontaneously does. The exposition links the manifestation of each set of functions to the conversion of one of the five aggregates, the five components of any human psycho-physical organism. So, through the conversion of the material aggregate (§D1), Dharma Body is enabled to manifest an apparently physical body, a body which is actually a Transformation Body. The paradigm for this "dominion" over the physical is the physical body of Śākyamuni as it was believed to have been. Next, through the conversion of the aggregate of sensation (§D2), Dharma Body's affect becomes completely positive. Then, through the conversion of the aggregate of conceptualization (§D3) Dharma Body manifests its dominion over all things intellectual, especially as these have to do with teaching doctrine. The conversion of the aggregate of volitional predispositions (§D4) allows the Dharma Body to manifest itself as an Enjoyment Body in Buddha lands. And finally, through the conversion of the aggregate of consciousness, Dharma Body manifests itself as it is *an sich;* it does this through the attainment of the four wisdoms, an important set of Yogācāra categories treated at length elsewhere.[48]

§D Mahāyānasaṅgraha

Through what kinds of dominion does Dharma Body obtain dominion? In short, through the [following] five kinds.[49]

§D Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Next [the text] explains the dominions of Dharma Body. Because [a Buddha] converts the five aggregates he attains the five dominions.

§D Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads: "through what kinds of dominion does Dharma Body obtain dominion?" [The text] wishing briefly to explain the conversion of the five aggregates and to clarify the dominions of Dharma Body, raises this question. The line "in short there are five kinds of dominion in its attainment of dominion" means that, although if treated at length there are immeasurable dominions, in summary fashion [the text] limits itself to clarifying these five kinds.

§D Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "through the [following] five kinds" means through the conversion of the five aggregates. Hearers, being frightened of suffering, cut off the continuity of their aggregates just as a leper might abandon his body,

---

48 See the notes to §D5 (MS).

49 An analysis of dominion (*vibhutvavibhāga*) is given in the MSA (9.38-48, ed. Lévi, 40-42), but Asaṅga does not here follow that presentation. Rather, his concern is to explain the dominions as attained through the conversion of the support of the aggregates, thus emphasizing the basic characteristic of Dharma body as the conversion of support, stated already in §B1 above.

while bodhisattvas, applying expedients, are transformed into the irreproachable state, like a wise leper who relies upon a life-giving medicine.

§D1 DOMINIONS OBTAINED THROUGH CONVERSION OF THE MATERIAL AGGREGATE[50]

§D1 Mahāyānasaṅgraha

As a result of the conversion of the material aggregate [Dharma Body obtains] dominion over: [Buddha] land; physical constitution; major and minor marks; infinite sound; and invisible head-markings.[51]

§D1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Because of the conversion of the aggregate of matter, [a Buddha] attains dominion in manifesting Buddha lands. Thus he manifests pure wondrous Buddha lands with golden and silver gems. He also attains dominion in manifesting his own body as he wishes. Therefore he manifests various kinds of bodies in the great assemblies in accord with the dispositions of all sentient beings for liberation. Furthermore, he attains dominion in being able to manifest at will the various major and minor characteristics of the Buddha. He attains dominion in manifesting unlimited sounds and in manifesting the invisible mark of his head.

§D1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "Dominion in the manifestation of pure lands, in his own bodies, in major and minor marks, in unlimited sound, and in invisible head markings." At will [a Buddha] is able to manifest pure lands of crystal and so forth. According to the dispositions of sentient beings he can manifest bodies at will in the great assemblies; he never turns his back upon sentient beings. Furthermore, he manifests various bodies in accord with the desires of sentient beings to see [such bodies], and moreover does this with varied major and minor

---

50 The AKK gives a standard definition of the aggregate of material form (*rūpaskandha*): "Material form is simply the five sense-organs and the five sense-objects, together with the non-representational." (*rūpaṃ pañcendriyāṇy arthāḥ pañcavijñaptir eva ca*, AKK 1.9ab, ed. Śāstrī, 30). The AKBh's comment on this simply enumerates the five sense-organs and their objects. The eleventh category mentioned, the "non-representational" (*avijñapti*), is a specifically Sarvāstivādin conceptual construct, the exploration of which need take us no further here. (See Hall, "The Meaning of Vijñapti"; Ryose, "A Study of the Abhidharmahṛdaya," 47-58 and passim.) The AS says that the defining characteristic of materiality (*rūpa*) is *rūpaṇa*, to take on form or become material. (*gzugs kyi* [DT adds phung po'i; we om. following ASBh] *mtshan nyid ci zhe na/ gzugs su yod pa rnam pa gnyis kyis gzugs so yod pa'i mtshan nyid de*, AS, DT RI 45a5.) The two ways in which this can happen are by contact with some other physical thing or by a mental act which constructs an image of material form (AS, DT RI 45a6ff.; Rahula, *Le compendium*, 3; ASBh, ed. Tatia, 2). Further, the *rūpaskandha* is that which is constituted by the four great (material) elements or is derived therefrom. (*gzugs kyi phung po'i rnam par gzhag pa gang zhe na/ gzugs gang yin pa ci yang rung ste/ de thams cad 'byung ba chen po bzhi dag dang 'byung ba chen po bzhi dag rgyur byas pa'o*, AS, DT RI 46a3.)

51 A possible source for Asaṅga's discussion here is the *pratiṣṭhā* chapter of the BoBh, in which the major and minor marks of the Buddha are discussed (BoBh, T 30.566c-567b; ed. Wogihara, 375-383). The Sanskrit original of *spyi gtsug bltar mi mthong ba* is *anavalokitamūrdhatā* (BoBh, ed. Wogihara, 381, 383).

marks. At will, the sound of his doctrine fills the world in the ten directions. In accord with their dispositions to hear teaching in that one sound, sentient beings are enabled to hear. When Brahmā and the gods see a Buddha, they cannot see his head because its measure is twice their height. Since all of these are attained at will, they are called dominions. But how are they attained?

The [next] line reads: "Because of the conversion of support of the aggregate of matter." Each aggregate has the first four[52] [of the six] kinds of conversion of support previously explained in the ninth chapter on the Differentiation of Extinguishings. The material aggregate is synonymous with the consciousness of material. Resistance is the essence of matter. But, when control is elicited, in one aspect permanent dissociation from impure states which arise from discrimination is attained; in that one aspect constant association with pure states is attained. This is the conversion of the aggregate of matter; in it, one attains the dominion over the pure lands.

§D1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Through the conversion of the material aggregate, dominion over the Buddha land is obtained in the manifestation of golden [Buddha lands] at will. Dominion over manifesting bodies [is obtained] in the changes and manifestations [of those bodies created] at will for the sake of sentient beings; this is done in accord with the dispositions [of those beings] in the various assemblies. Dominion over major and minor marks [is obtained] in the display of each of these major and minor marks at will. Dominion is also [obtained] over Buddha's speech, which has infinite sound, and over head markings which cannot be seen.

§D2 DOMINIONS OBTAINED THROUGH CONVERSION OF THE AGGREGATE OF SENSATION[53]

§D2 Mahāyānasaṅgraha

As a result of the conversion of the aggregate of sensation [Dharma Body obtains] dominion over dwelling in pleasant abodes; these are irreproachable, immeasurable, and vast.

§D2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

"Since the aggregate of sensation is converted, dominion is obtained in

---

52 The MS explains these thus: (1) the conversion that decreases [passion] and increases [virtue]; (2) the conversion that penetrates [the real and the unreal]; (3) the conversion of meditation in which images and appearances disappear and the real appears; and (4) the conversion that is the fullness of result, with no obstacles and complete mastery. The last two contrast conversion in the lower vehicle with that in the great vehicle. See MS §9.2, Lamotte, *La somme*, 2: 261-264.

53 The AKBh defines the aggregate of sensation as consisting in the three categories of sensation: painful, pleasant, and neither. (... *trividho 'nubhavo vedanāskandhaḥ/ sukho duḥkho 'duḥkhāsukhaś ca*, AKBh on AKK 1.14c, ed. Śāstrī, 48.) The AS defines *vedanā* similarly as *anubhava* (*tshor ba'i mtshan nyid ci zhe na/ myong ba'i mtshan nyid de*, AS, DT RI 45b1), and in its definition of the *vedanāskandha* simply lists the three types of sensation as these may be occasioned by each of the six sense-organs (AS, DT RI 47a4-47b3, Rahula, *Le compendium*, 6-7; ASBh, ed. Tatia, 4).

irreproachable, immeasurable, vastly delightful abodes." This means that, upon the attainment of this dominion, [a Buddha] is able to dwell in irreproachable, immeasurable, vastly delightful abodes. They are "immeasurable" because they are many. There is dominion in "vast" pleasant abodes because they entirely transcend the pleasures of the triple world.

§D2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "Mastery in abodes which are irreproachable, vast, and pleasant." They are termed "irreproachable" because they are not defiled by delusions or propensities towards delusion. They are termed "immeasurable" because the Tathāgata's pleasant abode cannot be fathomed. They are termed "pleasant" because, transcending the pleasures of the triple world, they are supreme and unequalled. This is termed a dominion because these [abodes] are attained at will. The [next] line reads: "[this is obtained] by the conversion of the support of the aggregate of sensation." The aggregate of sensation is synonymous with sense-consciousness. The essence of sensation is the experience of pleasure and pain. This dominion is attained by means of the conversion of the aggregate of sensation.

§D2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Through the conversion of the aggregate of sensation [Dharma Body] obtains "dominion over dwelling in pleasant abodes; these are irreproachable, immeasurable, and vast." The term "irreproachable" is used because they have no defilement. The term "immeasurable" is used because they are manifold. They are "vast" because they completely transcend anything which belongs to the triple world.

§D3 DOMINIONS OBTAINED THROUGH CONVERSION OF THE AGGREGATE OF CONCEPTUALIZATION[54]

§D3 Mahāyānasaṅgraha

As a result of the conversion of the aggregate of conceptualization [Dharma Body obtains] dominion over teaching by means of all the collections of words, phrases and syllables.[55]

---

54 Conceptualization (*saṃjñā*) is normally classified in the abhidharma both as one of the five aggregates (*skandha*), and as one of the ten mental states (*caitasikadharma*). On *saṃjñā* the AKK says: "Conceptualization consists in the apprehension of images" (1.14cd, *saṃjñā nimittodgrahaṇātmikā*, ed. Śāstrī, 48). The AKBh comments: "The aggregate of conceptualization apprehends images such as blue, yellow, short, long, male, female, friend, enemy, pleasant, unpleasant" (*yāvan nīlapītadīrghahrasvastrīpuruṣamitrāmitrasukhaduḥkhādinimittodgrahaṇam asau saṃjñāskandhaḥ*, ed. Śāstrī, 48). The AKV explains that *nimitta* means the diverse conditions of things, such as the condition of being blue, and that apprehending means discriminating or distinguishing (*nimittodgrahaṇātmiketi/ nimittaṃ vastuno 'vasthāviśeṣo nīlatvādi tasyodgrahaṇaṃ paricchedaḥ* ... ed. Śāstrī, 48). Compare *Atthasālinī*, ed. Müller, 110. The AS defines *saṃjñā* (not very helpfully) as "that which conceptualizes" (*saṃjñānana*). (*'du shes kyi mtshan nyid ci zhe na/ 'dus te shes par byed pa'i mtshan nyid de,* AS, DT RI 45b2.) It goes on to enumerate the different kinds of conceptualization that can arise in connection with each of the sense-organs (AS, ed. Gokhale, p.15; Rahula, *Le compendium*, p.6; ASBh, ed. Tatia, 4).

55 Translating *nāma, pada, vyañjana.*

§D3 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

"By the conversion of the aggregate of conceptualization," [a Buddha] obtains dominion in teaching the corpus of words, phrases, and syllables. Since he is thereby able to apprehend images, the term "conceptualization" is used. Because he is able to apprehend those images in the corpus of terms, and so forth, he converts the aggregate of defiled conceptualization and turns it around to obtain the aggregate of pure conceptualization.[56]

§D3 Mahāyānasaṅgrahabhāṣya [Dharmagupta's Chinese version][57]

"By the conversion of the aggregate of conceptualization," [a Buddha] obtains mastery over the corpus of spoken names and so forth. Because one conceptualizes images one objectifies words, phrases, and so forth. But because one has turned away from such conceptualization, [a Buddha also] can apprehend those images [without objectifying them].

§D3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "Mastery in correct enunciation, in the collection of words, phrases, and syllables [is obtained]." The term "collection" here refers to the terms and words in all the doctrines and sentences of all verbal teachings, including verses, chapters, sections, and whole texts. "Dominion" means that [a Buddha] is able to understand them at will and preach them correctly. The [next] line says [that this is obtained] "because of the conversion of support of discrimination, which is characterized by clinging to the aggregate of conceptualization." The aggregate of conceptualization is synonymous with conceptual consciousness. The essence of conceptualization is clinging to the discrimination of images. This dominion is attained by the conversion of the aggregate of conceptualization.

§D3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Through the conversion of the aggregate of conceptualization [Dharma Body] obtains mastery over teaching and so forth. This is because conceptualization consists in the apprehension of images and discrimination among objects. In line with this conversion in conceptualizing, [the Buddhas] express themselves verbally in the collection of words and so forth.

---

56 Dharmagupta's translation (T 314a11-14) differs from Hsüan-tsang's here. He seems either to have read the original Sanskrit description of conceptualization as depicting illusory discrimination, which is then to be negated of a Buddha, or to have simply omitted Hsüan-tsang's reference to the pure conceptualization of the Buddha. Alternatively, perhaps Hsüan-tsang has added this reference in order to maintain the notion that a Buddha can indeed conceptualize.

57 We include Dharmagupta's translation of the MSBh here because it differs interestingly from Hsüan-tsang's.

§D4 DOMINIONS OBTAINED THROUGH CONVERSION OF THE AGGREGATE OF VOLITIONAL PREDISPOSITIONS[58]

§D4 Mahāyānasaṅgraha

As a result of the conversion of the aggregate of volitional predispositions [Dharma Body obtains] dominion over: transformations; bringing about changes; bringing together assemblies; and bringing together radiant doctrines.

§D4 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

"By the conversion of the aggregate of volitional predispositions, [a Buddha] attains dominion in transforming, changing, bringing together assemblies, and bringing together radiant doctrines." Transformations are the manifestations he brings about at will. Changing is the reconstitution of lands and so forth, for they are made into gold and so forth. Bringing together assemblies is his ability to convene assemblies of gods, nāgas, yakṣas, and so forth, at will. Bringing together radiant doctrines is his bringing together radiant doctrines at will, and making them manifest.

§D4 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "Mastery [is obtained] in transforming, changing, bringing together great assemblies, drawing together radiant and pure states." "To transform" is to make present that which is not yet present, to divide the one into many. To change is to alter basic nature. [In these transformations and changes] he leads forth at will sentient beings who desire to behold [him] in accord with their distance [from him]. He comes to the great assemblies of gods, yakṣas, and so forth, and, in accord with what is appropriate for them, he gathers [them] together and transforms [them] by means of the four all-encompassing [virtues]. The term "radiant" here refers to contaminated goodness.[59] Uncontaminated goodness is called purification. The bringing together of these radiant and purified states is elicited within [his conscious] continuity. These are termed dominions because they are attained at will. [They are attained] "by means of the conversion of the aggregate of volitional predispositions." The aggregate of volitional predispositions is synonymous with volitional consciousness. Its essence is willing. One attains this dominion

---

58 The AKBh shows, in its definition of *saṃsakāraskandha*, that the category is something of a conceptual grab-bag, comprising as it does everything not contained in the other four aggregates (*rūpavedanāsaṃjñāvijñānebhyas caturbhyo 'nye tu saṃskārāḥ saṃskāraskandhaḥ*, AKBh on AKK 1.15a, ed. Śāstrī, 48). The AS gives an etymological gloss in its definition of *saṃskārāḥ: 'du byed rnams kyi mtshan nyid ci zhe na/ mngon par 'du byed pa'i mtshan nyid de* (AS, DT RI 45b3). In its more extensive discussion of the *saṃskāraskandha* the connection with volition (*cetanā*) is stressed, and thus the connection between *saṃskāra* and the operations of karma (AS, ed. Gokhale, 15; Rahula, *Le compendium*, 6-17).

59 有流善, *kuśalasāsrava*. Morally good yet contaminated states. It is possible for something to be both morally good and yet contaminated, for goodness is chiefly moral and has to do with the operation of karma, while contaminated states include a wider classification and have to do with some kind of relation to passion. Almost everything is therefore contaminated, but only some contaminated states are also bad (*akuśala*). On this see AKK 1.5-6 and commentaries thereto (ed. Śāstrī, 18-25).

by converting the basis of the aggregate of volitional dispositions.

§D4 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Through the conversion of the aggregate of volitional predispositions [Dharma Body] obtains "dominion over: transformations; bringing about changes; bringing together assemblies; and bringing together radiant doctrines." Herein, dominion over transformations means that those transformations are done at will. Dominion over bringing about changes means that the earth is made into gold and so forth at will. Dominion over bringing together assemblies means that the gathering together of gods and so forth is done at will. Dominion in bringing together radiant [doctrines] means that the uncontaminated quality [of those teachings] is made evident.

§D5 DOMINIONS OBTAINED THROUGH CONVERSION OF THE AGGREGATE OF CONSCIOUSNESS[60]

§D5 Mahāyānasaṅgraha

As a result of the conversion of the aggregate of consciousness [Dharma Body obtains] dominion over [the four] wisdoms: mirror; equality; differentiation;[61] and duty-fulfilment.[62] It is through [these five kinds of dominion that Dharma Body] obtains dominion.

§D5 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

"By the conversion of the aggregate of consciousness, mirror wisdom, equality wisdom, wondrous insight wisdom, and duty fulfillment wisdom are obtained." Among these, "mirror wisdom" is that which is not forgetful even though it does not confront knowable objects; it is able to recall and understand previous insights gained through good meditation and study. "Equality wisdom" means that upon first penetrating to the true Dharma Realm

---

60 The AKBh and AKV define the aggregate of consciousness as a representation relating to an object, as the apprehension of an object which is nothing more than the grasping of that object. That is to say, a moment of *vijñāna* includes no *saṃjñā* (*viṣayaṃ viṣayaṃ prati vijñaptir upalabdhir vijñānaskandha ity ucyate*, AKBh on AKK 1.15c, ed. Śāstrī, 50). The AKV glosses *upalabdhi* with *vastumātragrahaṇa*. The AS defines *vijñana* as that which cognizes (*rnam par shes pa'i mtshan nyid ci zhe na/ rnam par shes par byed pa'i mtshan nyid de*, AS, DT RI 45b4). It goes on to identify *vijñāna* with *citta* and*manas*, and to subdivide it according to the sense-organs to which it is related (AS, ed. Gokhale, 19; Rahula, *Le compendium*, 17). Asaṅga has given discussion to *vijñāna* in the first chapter of the MS (Lamotte, *La somme*, 2:15-22), and he presupposes that discussion here.

61 A rendering of *so sor rtog[s] pa*. Hsüan-tsang reads: 妙 觀 察 智; Dharmagupta reads: 正 觀 智 ; Paramārtha reads: 廻 觀 (智). The basic idea is that this wisdom is a return to involvement in phenomenal understanding, and thus a wisdom capable of differentiating this from that, just as subsequently attained wisdom flows from non-discriminative wisdom.

62 These four wisdoms were probably first treated in the BBhS. See Keenan, "Pure Land Systematics." They also form a main theme of the MSA (9.68-74; ed. Lévi, 46-47) and are thought by some to make their first appearance in that text. See Keenan, "A Study," 337-353, on this question. Śīlabhadra's BBhV (for which see Nishio *Buchikyōron no kenkyū*) and Bandhuprabha's BBhU (for which see Keenan, "A Study," 396-880), are devoted to commenting upon the BBhS. For parallel sections between Śīlabhadra and Bandhuprabha see Keenan, "A Study," 550ff.

one attains a mental attitude that is impartial in regard to all living beings. In this there is ultimate purification. The wisdom of wondrous insight means that one brings to mind prayer formulas and contemplations at will under any circumstances, with the ease of a Tripiṭaka king, and attains to unimpeded wisdom in mastery. The wisdom of duty fulfillment means that one is able to manifest Buddha-deeds, from the descent from Tuṣita heaven to cessation. In all these Buddha-deeds he attains mastery.

§D5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "Dominion [is obtained] over the wisdoms of manifesting,[63] equality, returning insight, and duty." In regard to all things a Tathāgata is never deficient, for he understands and knows past and future things as if they were present, just like someone who can recall familiar words. This is termed manifestation wisdom. Because he has already penetrated to suchness he attains equality in regard to all sentient beings, for he has realized the purified state of equality. This is termed equality wisdom. He is able to maintain concentration and prayer formulas at will, without obstruction, and can take up teachings at will in all doctrinal methods, just as a rich lord maintains his treasures and uses them without obstruction. This is termed the wisdom of returning insight. He is capable of the [Buddha] experiences, beginning with birth in the Tuṣita heaven and ending in final cessation, in order to establish undefiled roots of goodness in hearers and bodhisattvas in the lower stages. He is able to manifest the deeds of a Tathāgata. This is termed duty wisdom. These are termed dominions because they are attained at will. The [next] line says [they are attained] "by the conversion of the aggregate of consciousness." The aggregate of consciousness is synonymous with conscious awareness, for its essence is understanding and discrimination. This dominion is attained by converting the basis of the aggregate of consciousness.

§D5 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Through the conversion of the aggregate of consciousness [Dharma Body] obtains "dominion over [the four] wisdoms: mirror; equality; differentiation; and duty-fulfilment." Mirror wisdom is that which is not forgetful, even though objects do not confront it. Equality wisdom is derived from that which regards all sentient beings as equal. Differentiation wisdom is that by which other knowable things are unimpededly understood at will; it is also techniques of concentration and prayer formulas. The wisdom of duty-fulfilment is that by which the duty of Buddha is accomplished: [this is done] by manifesting itself, beginning with residing in the Tuṣita abode, and ending with the entry into the final cessation of rebirth.[64]

---

63 Paramārtha renders *ādarśana* interpretively by 顯 了, here translated 'manifesting'.

64 Hsüan-tsang's Chinese version of the MSU is translated separately immediately following this extract. It differs significantly from this Tibetan text. Hsüan-tsang's translation is thought to be an early instance of describing the four wisdoms as obtained by the respective conversion of *ālaya, manas, manovijñāna,* and the five sense-consciousnesses, and this passage is mentioned as a source for attributing such a view to Asvabhāva. But the absence of such an account in the Tibetan text rather suggests that the Sanskrit original had no such passage at this point. A similar occurrence is found in Prabhākaramitra's translation of the MSA. MSA 9.67 treats mirror wisdom, and Prabhākaramitra's translation adds to the verse "the eighth seventh, sixth, and fifth consciousnesses

§D5 Mahāyānasaṅgrahopanibandhana [Hsüan-tsang's Chinese version]

Since the aggregate of the eight consciousnesses, that is, of the container consciousness and the others, has been converted, the four wondrous wisdoms of mirror wisdom and so forth are obtained in the appropriate sequence. The conversion of the container consciousness obtains mirror wisdom, which, although not confronted by an object, yet is not forgetful. It is not limited by time or space. It is never confused about any object. Its non-discriminative functioning is able to elicit the experiencing of images of Buddha wisdom. The conversion of the defiled deliberative [consciousness] obtains equality wisdom. At the moment of insight [into this wisdom], at the stage of practicing the path,[65] one has already realized the conversion to purity and thereby abides in non-abiding cessation.[66] It is constantly associated with great compassion and mercy, and can at will manifest Buddha images. The conversion of the thinking consciousness obtains the wisdom of wondrous insight, which, like a treasury of jewels, is endowed with all prayer-formulas and concentrations. In the great assemblies [this wisdom] is able to manifest the actions of all masteries, sever all doubt, and rain down the rain of doctrine. The conversion of the five [sense]-consciousnesses obtains the wisdom of duty-fulfillment, which, in all the ten directions in all the world-realms, is able to manifest transformations, from the descent from the Tuṣita palace to the entry into cessation; it is able to manifest deeds of benefiting and gladdening, deeds that support sentient beings.

are respectively converted," and to Vasubandhu's commentary the explanation that "the line 'because the eighth, seventh, sixth, and fifth consciousnesses are respectively converted' means that by the conversion of the eighth consciousness one attains mirror wisdom; by the seventh, equality wisdom; by the sixth, insight wisdom; and by the first five active consciousnesses, duty-fulfilment wisdom." (T 31.606c29). The Sanskrit has no such passage.

65 This is the fourth of the five stages described by the Yogācāra. See CWSL, La Vallée Poussin, *Vijñaptimātratasiddhi*, 606-660.

66 *apratiṣṭhitanirvāṇa*. This is the Mahāyāna ideal of not clinging to either *saṃsāra* or *nirvāṇa*. It is attained by realizing *bodhi*.

§E DHARMA BODY AS SUPPORT FOR THREE THINGS

Here, in §E, Asaṅga goes on to explain what Dharma Body supports (*āśraya*). As we have seen (notes to §A above), *āśraya* is a polyvalent term, often meaning simply 'body', but also meaning, most generally, that which lies under and bears up something else. In terms of a human psycho-physical organism, it is that which needs to be converted (§B1). Dharma Body, then, is the support or basis of everything else: of everything that Buddhas are and do (§E1), and of all the activities of Enjoyment Bodies and Transformation Bodies (§E2, §E3).

§E Mahāyānasaṅgraha

Of how many things is Dharma Body the support? In short, it is the support of three.

§E Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

One should understand how many things are supported by Dharma Body. In a narrow sense there are three things [so supported], but broadly speaking there are immeasurable things.

§E Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "How many things are to be understood as supported by Dharma Body?" [The text] asks this question because it wishes to show that the immeasurable virtuous qualities of a Tathāgata all arise from Dharma Body, and so Dharma Body is their support. If explained in full, there are immeasurable things so supported, but here [the description is abbreviated to mention] only three.

§E Mahāyānasaṅgrahopanibandhana [Tibetan version]

[The text] raises the question of how many things Dharma Body supports. The line "in short, it is the support of three" means that although [when considered] in detail it is the support of immeasurable good qualities, it is, in short, the support of three.

§E1 DHARMA BODY AS SUPPORT FOR BUDDHA RESIDENCES

§E1 Mahāyānasaṅgraha

Dharma Body is the support for the diverse residences[67] of Buddhas. Here are verses on this:

Because Buddhas have gained their own realm
They acquire a fivefold joy;

[67] The term *vihāra* has connotations which cannot effectively be reproduced in a single-word English translation. It suggests not only a physical dwelling-place but also a state of consciousness and a type of activity. It thus reflects the close link in Buddhist thought between cosmology (*vihāra* as dwelling-place), psychology (*vihāra* as state of consciousness), and ethics (*vihāra* as type of activity). Each of these residences has several standard subdivisions.

But those who have not attained [that realm] are separated from joy.
Therefore, one who desires that [joy] should obtain that [realm].

Power, fulfillment of duty, the taste of the doctrine,
Fullness of meaning, and fullness of virtue: [these are] immeasurable.
Buddhas, seeing that these are always imperishable,
Acquire superior and irreproachable joy.

§E1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "it is the support for the diverse residences of Buddha" means that, because Buddhas dwell in the saintly residences, in the divine residences, and in the brahmic residences, the term "diverse" is used; Dharma Body is the support of all these residences. Thus [the text] says that it is the support of the Buddha residences. Others think that it refers to the cessation of all Buddhas.[68]

Since both hearers and Tathāgatas do attain liberation, [the text] presents two verses to show the pre-eminence of the liberation of Buddhas. The line "the fivefold joy attained by all Buddhas is due to their realization of their own realm" means that the five joys attained by all Tathāgatas are due to their realization of Dharma Realm. The line "separation from these joys is due to the non-realization of that [realm]" means that the separation from these five joys, which is the case with hearers and so forth, is due to their not having realized this true Dharma Realm. Therefore, "one who would seek joy should seek this universal realization." This means that one who seeks after such joy must accordingly seek true realization in earnest.

The second verse explains these five joys. The line "their abilities as well as their accomplishments are immeasurable, [they attain] the taste of the doctrine, and both meaning and virtue are full" is to be understood as follows. Their ability is immeasurable because, being supported by Dharma Body, a great host of Buddhas becomes fully awakened and because those abilities are all equal. Because they experience such immeasurable ability, they elicit profound joy. Accomplishments refer to all the deeds Tathāgatas perform to benefit and gladden sentient beings. They are immeasurable because Buddhas are many, and this [the text] includes by using the words "as well as". Because they experience these [abilities and accomplishments], they elicit profound joy. "The taste of the doctrine" means that they experience the sublimely nourishing taste of the sacred texts and metrical verses, and elicit a profound joy. "The fullness of meaning and virtue" means that meaning and virtue are replete. Fullness of meaning means that all the acts [of meaning they elicit] are replete without exception. Fullness of virtue means that they lack none of the ten powers, the fearlessnesses, the exclusive qualities, and so forth.[69] "Their joy is supremely irreproachable" because it transcends the joy of the triple world. It is "supreme" because it is forever freed from the passions and their propensities. "All Buddhas are always imperishable" because in the experience

68 Hsüan-tsang describes this alternative opinion as holding that the term "diverse" refers to the diverse cessations of Buddhas, while Dharmagupta has it that it refers to the diverse Transformation bodies of Buddhas.

69 These good qualities are expounded in §H*9.

of the first of these four kinds of supremely irreproachable joy, all Tathāgatas reach the limits of transmigration without ever coming to an end. They are not finished even when they attain cessation without remainder. Therefore, they elicit this [fifth] supreme joy. Blessed Ones realize this fivefold joy, but hearers do not.

§E1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "[Dharma Body] is the support of the diverse residences of Buddha-Tathāgatas." These residences are fourfold: the residences of gods, the residences of brahmins, the residences of saints, and the residences of Buddhas. Since among all abodes the Buddha often dwelt in these four, [the text] limits itself to speaking to these four. They are of two kinds: the attainment of dominion and the attainment of presence. The attainment of dominion occurs when one first becomes a Buddha, and is endowed with all the qualities of a Tathāgata. The attainment of presence occurs later in accord with the correct employment [of that dominion]. Upon realizing Dharma Body one obtains all the qualities of a Tathāgata because Dharma Body is the support for those qualities of residence and so forth. This is so because, apart from Dharma Body, one cannot attain these qualities. Desiring to show that Dharma Body is the support for these qualities of residence and so forth, [the text] emphasizes it with a verse.

The line reads: "all Buddha-Tathāgatas experience a fivefold joy." Bodhisattvas also have these five qualities, but in them they are not yet perfected. The text says all Tathāgatas because only Buddhas are perfectly endowed [with these five joys]. The essence of joy is always one, for that essence is irreproachable supremacy. [The text] speaks of five joys because that [joy] is attained through five causes. All the Buddhas attain liberation themselves, and they teach men in the two vehicles by means of their Transformation Bodies, and lead them to attain liberation. But why is it Tathāgatas who experience these five joys and not those in the two vehicles?

The [next] line reads: "it is because they have attained their own realm, but [adherents] to the two vehicles, not having attained that realm, lack these joys." It is because causes are different that the results attained are not the same. The cause here is the realization of their own realm, and the result is the five joys. "Realm" here means the Tathāgata nature, the originally pure Dharma Body. It is realized by the vast abilities of the Tathāgatas themselves, not through the absence of cause or through any other [cause]. Therefore, [the text says that] they realize their own realm. Having realized their own realm, they attain the five joys, but those in the two vehicles who have not realized that realm lack these five joys.

The [next] line reads: "If one seeks those joys one must realize Buddha realm." If men seek such qualities as these joys, they must cultivate the path in order to realize Dharma Body, because results are not attained without cause. This verse shows that Dharma Body is the support for the five joys, because if one realizes Dharma Body one attains the five joys; but if not, one does not attain the five joys.

The [next] verse reads: "Their abilities are immeasurable as well as the deeds they accomplish. Because of the taste of the doctrine they have perfected their aspirations and virtues." This verse explains that one speaks

about the five joys because of five causes. The first cause for the arising of joy is their own immeasurable "ability", for all Buddhas equally understand Dharma Body. The supreme ability of all Buddhas is identical with the supreme ability of a single Buddha, and the supreme ability of a single Buddha is identical with the supreme ability of all Buddhas. This is so because all Buddhas have the same Dharma Body as their essence. Since that essence is one, the supreme ability of other Buddhas is identical with the supreme ability of a single Buddha. Since this supreme ability of all Buddhas is immeasurable, the supreme ability of a single Buddha is immeasurable. Therefore, the supreme ability of a single Buddha is able to attain the supreme ability of all other Buddhas. It is because of this supreme ability, which attains the Dharma Body for all Buddhas, that they elicit joy.

The second cause for the arising of joy is the "deeds" they accomplish. The deeds performed by a single Buddha to benefit sentient beings are identical with the correct deeds of all Buddhas, for they are also deeds that benefit sentient beings. This is so because all the deeds that benefit sentient beings, such as the pure lands wrought by all Buddhas, are identical with the correct deeds performed by a single Buddha. Although all Buddhas might not perform a certain correct deed, that correct deed as performed by a single Buddha is encompassed in the correct deeds of all Buddhas. If there is benefit to a single sentient being there is benefit to all sentient beings. If one sentient being becomes awakened, then that sentient being is able to transform all sentient beings, for such is the cyclical nature of benefiting. When all Buddhas have attained their own realm, they are able to accomplish those correct deeds. They elicit joy because they themselves have realized their own realm and fulfilled these correct deeds.

The third cause for the arising of joy is the exquisite "taste of the doctrine." In a prior life Tathāgatas have studied the twelvefold teachings of the three vehicles. Later, after becoming awakened, each sees that all teachings arise from Dharma Body and, when realized, return to Dharma Body. All models of teaching have Dharma Body as their own taste. They elicit joy because they see that the teachings, the scriptures--verses and so forth--have the one taste of Dharma Body.

The fourth cause for the arising of joy is the perfection of "aspirations and virtue." Upon attainment of their aspirations, their virtues are perfected. The perfection of their aspirations is the full perfection of their Buddha-like thoughts, such as the pure lands, the great assemblies, and so forth. The perfection of their virtues refers to the ten powers, the four fearlessnesses, and so forth, since they are replete with all the exclusive qualities of a Tathāgata. They elicit joy because they experience perfection in these two regards.

The [next] line reads: "They acquire supreme and irreproachable joy." It is supreme because it transcends the joys of the triple world. It is irreproachable because all delusions and [their] influences are exhausted.

The [next] line reads: "All Buddhas constantly experience these four inexhaustible [joys]." After the Tathāgatas have experienced these first four joys, [the fifth cause for the arising of joy consists in their] inexhaustibility, even to the final limit of transmigration. They elicit joy because [those joys], even if they enter into cessation without remainder, are yet inexhaustible.

These joys are described as supreme because they transcend the joys of the triple world and of the two vehicles, and as irreproachable, because all delusions, even with [their] influences, are completely exhausted. [These verses] explain full perfection and full purification, and are termed the support of the first benefit, which is self-benefit.

§E1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "the support of the diverse residences of Buddhas" means that the Dharma Body upon which they depend is the support of these manifold residences, such as the divine residences, the saintly residences, and the brahmic residences. Among the divine residences the Tathāgatas often dwell in the fourth meditation. Among the saintly residences they often dwell in emptiness, and among the brahmic residences they often dwell in compassion.[70]

It is in order to show superiority over hearers that the words beginning with "because Buddhas have gained their own realm" are used. The phrase "gained their own realm" means that they have gained Dharma Realm. The phrase "separated from joy" means that hearers are separated from this fivefold joy because they have not gained the Dharma Realm. Since [those hearers] are extinguished into a type of cessation which is like decapitation, [they] are separated from joy. The line "therefore one who desires that [joy] should obtain that [realm]" means that bodhisattvas who desire the fivefold joy should really attain that Dharma Realm.

What is the fivefold joy? It is "power, fulfillment of duty, the taste of the doctrine" and so forth. The causes of [these different kinds of] joy are different. "Power" means ability; this is immeasurable because in Dharma Body there is no differentiation among the powerful Tathāgatas who are as numerous as the uncountable grains of sand of the Ganges river, and [all these] share in the

---

70 Asvabhāva here distinguishes three kinds of 'residence' (*vihāra*): divine (*divya*), saintly (*ārya*), and brahmic (*brāhma*). The divine residences refer to the many types of heavens inhabited by gods of the form-world (*rūpaloka*). In the abhidharma texts attainment of the ability to live in these heavens is linked to the attainment of specific meditative states (*rūpadhyāna*), of which there are standardly said to be four (see especially AKBh and AKV on AKK 3.2 (ed. Śāstrī, 381-382) for an extended discussion; for material on the *dhyānas* and associated matters see Griffiths, "Indian Buddhist Meditation-Theory"). In the MSU, translated here, the Buddha is said to dwell often in the fourth of these meditations: this is especially appropriate for a Buddha since it is the highest possible meditative attainment in the world of physical form. The second category distinguished by Asvabhāva is that of saintly residences. These are identified with three types of concentration (*samādhi*), also called 'gates to liberation' (*vimokṣamukha*), and are expounded in numerous texts. See, inter alia, MSA 18.77-79 (ed. Lévi, 148) and Lamotte, *Le traité*, 1213-1215. The three are: imageless concentration (*animittasamādhi*), desireless concentration (*apraṇihitasamādhi*), and emptiness concentration (*śūnyatāsamādhi*). The last is the most exalted and thus the most suitable for a Buddha. Finally, the brahmic residences are the standard four 'immeasurable states' (*apramāṇa*), analyzed at length below (§H*1). The third of these is compassion (*karuṇā*), which is not regarded as the highest in the usual abhidharma analysis (that place is occupied by 'equanimity', *upekṣa*); Asaṅga, however, stresses the priority of *karuṇā*. The BoBh provides a useful parallel: *yat tathāgatas tribhir niruttarair apratisamair vihārais bahulavihārī āryeṇa vihāreṇa divyena brāhmeṇa/ iyam asya vihāraparamatety ucyate/ tatra śūnyatānimittāpraṇihitavihārā nirodhasamāpattivihāraś cāryo vihāra ity ucyate/ catvāri dhyānāny ārupyasamāpattayaś ca divyo vihāra ity ucyate/ catvārypramāṇāni brāhmo vihāra ity ucyate*, BoBh, ed. Dutt, 63; ed. Wogihara, 90.

same power. Wherever this immeasurable power exists, there joy arises.[71]

The term "fulfillment of duty" refers to actions that benefit sentient beings and lead them into the three vehicles in accord with their dispositions. Their fulfillment of this duty is immeasurable because it is not impeded in the past, present, or future. Therefore, joy arises from this immeasurable power and immeasurable fulfillment of duty.

The phrase "the taste of the doctrine" refers to the teaching of doctrine in [the twelve-membered scriptures[72] of] sacred texts and so forth. It is immeasurable because it is unified.[73] The "meaning" of the doctrine is that which is expressed by the doctrine of these texts. "Fullness of meaning" is said because meaning appears through a mental act [of attention]. Joy arises from the immeasurable taste of the doctrine, and from the immeasurable fullness of the meaning of that doctrine.

The "virtues" are the [six] supernatural knowledges and so forth. Joy arises from their immeasurable fullness.

Some hold that the term "meaning" refers to cessation [attained] as desired, and that the term "virtue" refers to the [ten] powers and so forth.

The phrase "seeing that they are always imperishable" means that joy arises [for Buddhas] when they see that their [ten] powers and so forth, which are of one taste with naturally existent suchness, are imperishable even upon entry into cessation. Joy arises from such an awareness.

[That joy is said to be] "superior" because it transcends the triple world. [It is said to be] "irreproachable" because it abandons the obstacles which are the passions and the obstacles to what is knowable, together with their proclivities.

---

71 Asvabhāva here adds a grammatical note on the Sanskrit text: "In this sentence the word 'and' is a copulative conjunction."

72 A reference to the *dvadaśāṅga* division of the corpus of sacred texts, listed (among many other places) in the *Śrāvakabhūmi*, ed. Shukla, 135-139.

73 The meaning of the term *'dres pa* (*miśra*) can perhaps be seen from the MSA, which states: "[Worship comes] from uniting with all great bodhisattvas in the single task, because what is to be done is unified, and held in common" (*sarvamahābodhisattvaikakāryatvapraveśataś ca miśropamiśrakāryatvāt*, MSABh on MSA 17.8; ed. Lévi, 119). Also germane are two passages from the BBhV. The first states: "Even though [the wisdom which is all of one taste] may become differentiated for a time, yet, to be sure, because it is not differentiated it is unified (*upamiśra*), and because it has fully unified subject and object it is equal" (BBhV, ed. Nishio, 113; trs. Keenan, "A Study," 783-784). The second says: "[The BBhS] uses the example of a unified garden (*'dres pa'i tshal*) ... as long as they have not entered that unified garden, they do not dwell in unity and conjunction with that divine experience. They differentiate the aspects of things ... [But], upon entering [that garden], this does not occur and therefore it is said of the unified garden that therein is unity in the divine enjoyment of all who have entered there. The term 'unity' (*'dres pa*) means 'to come together' (*tshol ba*)" (BBhV, ed. Nishio, 115; cf. T 22.633b for a passage that may be the source for this). The meaning of the MSU's sentence, *dpag tu med pa ni 'dres pa'i phyir*, is that the taste of the doctrine, being not simply an individual characteristic of this or that bodhisattva but rather the unified undifferentiated experience of all, cannot be measured or limited in any way. Hsüan-tsang here adds the phrase: "This means the taste of the principle attained in the realization of the truth of reality." That is, the taste of ultimate truth. Compare notes to §C (MS).

§E2 DHARMA BODY AS SUPPORT FOR DIVERSE ENJOYMENT BODIES

§E2 Mahāyānasaṅgraha

[Dharma Body] is the support of the diverse bodies of Enjoyment, because [the Enjoyment Body] brings bodhisattvas to maturity.

§E2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "Dharma Body is the support for various Enjoyment Bodies" means that these Enjoyment Bodies are supported upon Dharma Body. Why must they be thus supported? Because they bring to maturity all bodhisattvas. Apart from such Enjoyment Bodies, bodhisattvas who have entered the first stage would not come to maturity.

§E2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "[Dharma Body] is the support for diverse bodies of Enjoyment because they mature the good roots of bodhisattvas." They are diverse because the Apparitional Bodies of the Buddhas are immeasurable. The varieties of the Apparitional Bodies of each Buddha are inexpressible. The reason Dharma Body is the support for these Apparitional Bodies is that it gives rise to these bodies. Without these Apparitional Bodies the good roots of bodhisattvas who have just entered the stages would not be matured. Therefore, there must be Apparitional Bodies. Because these Apparitional Bodies are established by Dharma Body, it is their support. It is then support for the second benefit, benefit to bodhisattvas.

§E2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The Dharma Body is the support of the Enjoyment Body because [the latter] manifests itself when [the former] exists, just as rays emerge from the sun.

§E3 DHARMA BODY AS SUPPORT FOR DIVERSE TRANSFORMATION BODIES

§E3 Mahāyānasaṅgraha

[Dharma Body] is the support of the diverse bodies of Transformation, because [the Transformation Body] as a general rule brings hearers to maturity.

§E3 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "it is the support for the various Transformation Bodies that generally bring hearers to maturity" means that these Transformation Bodies are supported upon the Buddha Dharma Body. They need to be so supported because generally it is these [Transformation Bodies] that bring the hearers to maturity. Without these Transformation Bodies hearers of little commitment would not come to maturity. The term "generally" should be understood to imply the inclusion of bodhisattvas who are in the stages of their [initial] understanding and practice.

§E3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads: "[Dharma Body] is the support of the diverse bodies of Transformation because it generally brings to maturity the good roots of hearers and solitary enlightened ones." Dharma Body is then not only the support for the Apparitional Bodies, but also for the Transformation Bodies. This is so because, without these Transformation Bodies, the good roots of the lower sentient beings, hearers and solitary enlightened ones, would not come to maturity. The term "generally" here means that not only do those Transformation Bodies benefit the aspirations of [the adherents of] the two vehicles, but they also mature the good roots of the bodhisattvas in the stages. Dharma Body is then the support for the Transformation Bodies, and this is the third benefit to those in the two vehicles.

§E3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

In the phrase "the support of the diverse bodies of Transformation" the term "support" refers to the same [Dharma Body]. The phrase "as a general rule" is employed to include bodhisattvas who practice with [initial] commitment. Hearers are committed to inferior goals, and they, together with inexperienced bodhisattvas, would not be able to mature without seeing a Buddha. [But bodhisattvas] who have entered the great stage are not matured by the Transformation Body because they comprehend the wide and deep doctrinal teaching.

§F SIX BUDDHA FACTORS THAT COMPRISE DHARMA BODY

Except for the last of the six factors, §F will go on to align the six Buddha factors of Dharma Body with the conversions of the five aggregates explained in §D: the factor of purification corresponds to the conversion of the aggregate of consciousness described in §D5; maturation with the conversion of the material aggregate described in §D1; dwelling with the conversion of the aggregate of sensation described in §D2; supremacy with the conversion of the aggregate of volitional predispositions described in §D4; and verbal expression with the conversion of the aggregate of conceptualization described in §D3.

§F Mahāyānasaṅgraha

How many Buddha factors comprise Dharma Body? In brief, it is comprised by six kinds [of Buddha factors].

§F Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Because these Buddha factors comprise Dharma Body, [the text] now turns to their explanation.

§F Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "How many factors must be understood as comprising Dharma Body?" [The text] asks this question not to explain the essence that comprises Dharma Body, but to explain the attainment and realization that comprise Dharma Body. If explained at length, these factors are immeasurable, but [the text] limits itself to six.

§F Mahāyānasaṅgrahopanibandhana [Tibetan version]

The term "comprised" means essentially comprised.

§F1 THE BUDDHA FACTOR OF PURIFICATION

§F1 Mahāyānasaṅgraha

[Dharma Body is comprised by] the Buddha factor of purification, because Dharma Body is attained upon conversion of the container consciousness.

§F1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The term "purification" means that the Buddha factor of purification comprises Dharma Body. But, by converting which factor does Dharma Body realize such purification? "Upon the conversion of the container consciousness one attains Dharma Body." This means that, turning away from and destroying that container consciousness, one attains the purification of Dharma Body. The term "purification" is used because Dharma Body is purification.

§F1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "[Dharma Body] consists in the varied factors of purification." The factors of purification indicate that one has destroyed impure states and exhaustively realized Dharma Body. These factors of

purification are attained "by the conversion of the container consciousness." Conversion means that, upon the arising of its antidote, one becomes separated from one aspect of the impure states of the foundational consciousness, and associated with one aspect of the pure states of the foundational consciousness.[74] [The text says that this occurs] "through the realization and attainment of Dharma Body." It is because of this conversion of support that, after the path of diamond-like concentration, one realizes and attains Dharma Body. The "factors of purification" refer to all the virtues, with the exception of the virtue of extinguishing. The varied factors of purification refer to the varieties of realization and attainment.

§F1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The phrase "[Dharma Body is comprised by] the Buddha factor of purification" denotes the essence of Dharma Body because [the essence] of Dharma Body is [that which has been] perfectly purified. To those who ask what has been purified or what has been converted, it is stated [that purification takes place] "upon conversion of the container consciousness." When the [container consciousness], abounding in all the seeds of all defilements, is cleansed by its antidote, then it is compatible with all the many irreproachable virtues. The term "converted" is to be understood as in the case where a poison itself becomes an antidote, when its toxicity is removed by another [medical] antidote.

§F2 THE BUDDHA FACTOR OF MATURATION

§F2 Mahāyānasaṅgraha

[Dharma Body is comprised by the Buddha factor of] maturation because mature wisdom is attained upon conversion of the physical sense-organs.

§F2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The term "maturation" means that the Buddha factor of maturation comprises Dharma Body. The line "by converting the sense-organs" means that one converts the sense-organs of the eye and so forth. Mature wisdom means that, by converting these, one attains the wisdom of maturation.

§F2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "The varied factors of maturation." Among the varieties of the Tathāgata's qualities are these varieties of maturation. They are just like the understanding that comes from seeing material forms and so forth; these are called factors of maturation. [The text explains] how these factors of maturation are attained [by stating that] "it is because of the conversion of the support of the senses." Because of this conversion of support all Buddhas attain the pre-eminent wisdom of maturation. [Abiding] among the [sensory] defilements, this wisdom regards the consciousnesses that arise from the five senses of sentient beings in the entire world. This wisdom is called "varieties of maturation" because it arises among the five [sensory] defilements. It is called

---

74 On 本識, termed 根本識 by Hsüan-tsang (T 31.134a24), see Nagao, *Shōdaijōron*, 121.

"varied factors of maturation" because these factors of maturation are the varieties realized and attained.

§F2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

"By maturation" means that [Dharma Body] is comprised by this Buddha factor. The line "upon conversion of the physical sense-organs"--such as the eye, the ear, and so forth--means that [these organs] have matured. Although they have been converted, they yet continue in their mature state[75] due to the former practices [of the bodhisattva], and mature wisdom is attained because of those former practices.

§F3 THE BUDDHA FACTOR OF DWELLING

§F3 Mahāyānasaṅgraha

[Dharma Body is comprised by the Buddha factor of] dwelling because a dwelling based on immeasurable wisdom is attained upon the conversion of dwellings in such things as hedonistic behavior.

§F3 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The term "dwelling" means that the Buddha factor of dwelling is comprised in Dharma Body. The line "by converting the dwellings of covetous behavior and so forth" means that by converting dwellings in covetous actions in the world, one attains the dwelling that is a Buddha factor. "The attainment of a dwelling of immeasurable wisdom" means that because of this [conversion] one dwells in these diverse dwellings.

§F3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "The varied factors of dwelling," for Tathāgatas realize and attain all conditions whatsoever, and these are termed their dwellings. These dwelling are attained "through the conversion of the dwellings of hedonistic, defiled consciousness." This is termed a conversion of support because, upon the arising of that which counteracts it, hedonistic, defiled consciousness is eradicated. [The text refers to] "a dwelling supported by immeasurable wisdom," for, through this conversion of support, Tathāgatas attain a dwelling of immeasurable wisdom in which immeasurable objects are not forgotten. This wisdom is not forgetful even in regard to hedonistic defilements, but its essence is that of the four things that need not be guarded against.[76] [The text mentions] "the varied factors of dwellings," because there are various kinds of dwellings realized and attained.

§F3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

"By dwelling" means that [Dharma Body] is comprised by this Buddha factor. The line "upon the conversion of dwellings in such things as hedonistic behavior" connotes the practice of such things as commitment. Since [these

[75] Hsüan-tsang's translation adds: "We conventionally say that such a conversion is maturation, for it is like the sense-organs which have already matured. Here, the attainment of good wisdom is conventionally termed a maturation."

[76] Treated in §H*11.

dwellings] have been converted, the wisdom of dwelling is obtained. The line "a dwelling based on immeasurable wisdom is attained" refers to that by means of which [the Buddhas] dwell in the diverse dwellings of the gods and so forth.

§F4 THE BUDDHA FACTOR OF SUPREMACY

§F4 Mahāyānasaṅgraha

[Dharma Body is comprised by the Buddha factor of] supremacy, because supremacy in the wisdom of the supernatural knowledges,[77] unimpeded in all the world realms, is attained upon conversion of gainful endeavors.

§F4 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Supremacy means that the Buddha factor of supremacy comprises Dharma Body. The line "by converting the supremacies that are the various kinds of acquisitive endeavor one attains supremacy over all the supernatural knowledges unimpeded in all world realms" means that by turning away from the various kinds of greedy activities and pursuits in the world, such as business and farming, one attains miraculous knowledges unimpeded in all the world.

§F4 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "[Dharma Body is comprised of] the varied factors of supremacy," for supremacy means that in all places [its] supremacy is unobstructed. Such supremacy is attained "through the conversion of the support of the supremacies that constitute the various [gainful] endeavors." In the world there are various endeavors, such as farming, commerce, and so forth. By being concerned with these endeavors one accumulates possessions. But upon the arising of that which counteracts these, the consciousness of all these endeavors is eradicated, and this is a conversion of support. [The text mentions] "all world realms in the ten directions" because [Buddhas] attain the wisdom of the six miraculous powers in all world realms in the ten directions through this conversion of support. There are "varied supremacies" for there are varied factors attained and realized by this supremacy.

§F4 Mahāyānasaṅgrahopanibandhana [Tibetan version]

"By supremacy ... attained upon conversion of gainful endeavors" means that after all the diverse worldly acquisitive endeavors, such as farming, commerce, and so forth, have been converted, [Buddhas] obtain the wisdom of the supernatural knowledges unimpeded in all world realms.

§F5 THE BUDDHA FACTOR OF VERBAL EXPRESSION

§F5 Mahāyānasaṅgraha

[Dharma Body is comprised by the Buddha factor of] verbal expression, because supremacy in the wisdom of teaching that satisfies the minds of all sentient beings is attained upon conversion of the verbal expression of [things] seen, heard, perceived, and known.[78]

---

77 Treated in detail in §H*6.

78 On *dṛṣṭaśrutamatavijñāta* the opinion of the Vaibhāṣikas is: "Whatever is experienced by the

§F5 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

"Verbal expression" means that the Buddha factor of verbal expression comprises Dharma Body. The line "by turning away from the fabrications of what is seen, heard, understood, and spoken" means that, by turning away from the linguistic fabrication of what is seen, heard, understood or spoken in the world, one attains to supremacy over the seen, the heard, the understood, and the spoken; due to this one attains mastery over wisdom in bringing joy to the minds of sentient beings.

§F5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "The varied factors of verbal expression." Tathāgatas have attained the four uncommon specific understandings [of teaching, meaning, interpretation, and exposition], and they are endowed with supremacy in true expression. Such verbal expression is attained "through the conversion of the support of verbal expression of things seen, heard, perceived, and known." In the world, the four kinds of verbal expression about things seen, heard, perceived, and known are supported by the discrimination of the thinking consciousness that arises from the objects of the six sense-consciousnesses, since it is this discrimination that gives rise to these four kinds of verbal expression. Upon the arising of that which counteracts it, this verbal consciousness is eradicated, and this is a conversion of support. [The text speaks of] supremacy in the wisdom of true speech, whereby [Buddhas] are "able to satisfy the minds of all sentient beings," for it is through this conversion of support that the Tathāgatas attain the four kinds of uncommon, unobstructed understanding in the four kinds of expression, and preach the doctrine at will in accord with the dispositions of sentient beings, [thus] leading them to attain the result. The phrase "varied factors of verbal expression" refers to the varieties of the verbal expressions thus realized and attained.

§F5 Mahāyānasaṅgrahopanibandhana [Tibetan version]

"By verbal expression" means that after the conversion of all the worldly verbal expressions about things seen and so forth, [the Buddhas] attain supremacy in [the things] seen, heard, and so forth, and thereupon the wisdom that "satisfies the minds of all sentient beings."

---

visual consciousness is called 'the seen'; whatever by the auditory consciousness is called 'the heard'; whatever by the conceptual consciousness is called 'the known'; and whatever by the olfactory, gustatory, and tactile consciousnesses is called 'the perceived'" (AKBh, ed. Pradhan, 246). Another opinion, cited in the AKBh as being that of some *pūrvācāryāḥ*, was that *mata* refers to what is recognized individually and mastered by an individual, and that *vijñāta* refers to what the individual thinks. Extensive discussion is given in the AKBh and AKV to AKK 4.75 (ed. Śāstrī, 389-392). Compare MS §2.19, Lamotte, *La somme*, 2:111-112. Aramaki's Sanskrit reconstruction of this passage runs: *vyutpanno hi parikalpo vyavahārakuśalānām/ avyutpannaś cavyavahāra-kuśalānām* (Nagao, *Shōdaijōron*, 1:78).

§F6 THE BUDDHA FACTOR OF REMOVAL

§F6 Mahāyānasaṅgraha

[Dharma Body is comprised by the Buddha factor of] removal, because the wisdom of removing all the misfortunes of all living beings is gained upon the removal of all misfortunes and mistakes. The Dharma Body of all Buddhas is to be understood as comprised by these six Buddha factors.

§F6 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

"Removal" indicates that the Buddha factor of removal comprises Dharma Body. The line "by turning away from and removing all misfortunes one attains the wisdom to remove all such misfortunes for sentient beings" means that, just as the disastrous occurrences due to kings and so forth[79] do indeed occur, and yet can be eradicated through the influence of friends or money, so by turning away from these misfortunes one attains the wisdom to remove all the misfortunes of sentient beings; and, because of the influence of this wisdom, one can indeed do away with all such disastrous excesses.

§F6 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "The varied factors of removal." The intent whereby all Buddhas benefit and gladden sentient beings is precisely [their] great compassion. This removal is attained "through the conversion of support to the intention to remove all misfortunes and calamities." Just as misfortunes in the world, such as those brought about by kings and so forth [can be removed], so also bodhisattvas remove the misfortunes and mistakes of sentient beings through [their] friendship, power, wealth, influence, and so forth. This is termed a conversion of support, for upon the arising of that which counteracts it [i.e., misfortunes and calamities], this consciousness of removal that eradicates [those misfortunes] is attained. [The text speaks of] "the supremacy of wisdom whereby the misfortunes and mistakes of all sentient beings are removed," since it is through this conversion of support that [Buddhas] are able at will to remove the misfortunes and mistakes of sentient beings. The "varied factors of removal" refer to the varieties of the removals attained and realized.

The first four of these [six] factors benefit oneself, while the last two benefit others. The benefiting of others is of two varieties: eternal and temporal. Eternal benefit pertains to true reality, while temporal benefit pertains to the conventional. Because Dharma Body realizes and attains both, it is said to consist in them.

§F6 Mahāyānasaṅgrahopanibandhana [Tibetan version]

"By removal" indicates [the removal of] misfortunes, including all worldly misfortunes such as those brought about by the suffering produced by kings and so forth. These are capable of being removed through the influence of friends or money. [Similarly, Buddhas], by means of this conversion, obtain the wisdom which alleviates all the misfortunes of sentient beings. Through these six conversions the six Buddha factors are obtained.

---

79 Kings are one member of a standard list of misfortunes in Indian Buddhist texts.

§G DIFFERENTIATION AND NON-DIFFERENTIATION

§G introduces a theme already adumbrated (in §A and §B3c), and one that is later explored at length (in §M, §O, §P, and §T): that of the senses in which it is proper to predicate differentiation (*tha dad pa*, representing probably the Sanskrit root *bhid-*) of Dharma Body, and of the senses in which it is proper to deny such differentiation. This is a fundamental conceptual problem for our text, for a radical denial of differentiation (*bhinnatva* or *nānatva*) would make it impossible for Dharma Body to act as the support (*āśraya*) for (at least apparently) distinct Transformation and Enjoyment Bodies. Asaṅga and his commentators wish, of course, to strongly affirm that Dharma Body can so act. On the other hand, there can be no variety in the actions and aspirations of Dharma Body, much less in its metaphysical attributes, its unity and eternity. Hence the need to distinguish different senses of differentiation. The preliminary answer given in §G is that Dharma Body is differentiated only to the extent that there are (or at least appear to be) many Buddhas, and that these many Buddhas did not all realize Dharma Body at the same time. Notice especially the use of the term "support" (*gnas* = *āśraya*) in a different sense in §G2-3.

§G1 DHARMA BODY AS DIFFERENTIATED AND UNDIFFERENTIATED

§G1 Mahāyānasaṅgraha

Should the Dharma Body of Blessed Buddhas be described as differentiated or as undifferentiated? It should be described as undifferentiated because [Buddhas] are undifferentiated in support, aspiration, and action. [But] it should also be described as differentiated, because innumerable bodies [of bodhisattvas] come to perfect awakening.

§G1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The phrase "because they are differentiated in their innumerable bodies" means that the innumerable bodies in which [those bodhisattvas] develop are their Enjoyment Bodies. However, since their aspirations and actions are undifferentiated, one must also say that they are undifferentiated. [But] since the particulars of those bodies [thus] supported are different, one must say that they are differentiated. Herein, the non-differentiation of their aspirations means that they all intend to benefit and gladden all sentient beings. The non-differentiation of their actions refers to their varied actions, all of which manifest perfect wisdom and final cessation.

§G1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads: "Dharma Body of all Buddhas can be said to be both differentiated and not differentiated," for all Buddhas in the ten directions have the same, single, Dharma Body, but there are nevertheless differences. All Buddhas are the same because of the support of Dharma Body. In their aspiration to benefit and gladden sentient beings they are also the same. In their manifestation of perfect awakening and final cessation among sentient beings, they are also the same. Thus, the Dharma Body of all Buddhas is not

differentiated. But some Buddhas have already attained perfect awakening in Dharma Body, and have already reached final cessation. Other Buddhas are [at present] truly realizing true awakening. Other Buddhas will in the future attain true awakening and reach final cessation. Thus they are in innumerable conditions, and their place in the sequence [of Buddhas] is not the same. In this sense Dharma Body is differentiated.

§G1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Because of the threefold non-differentiation of support, aspiration, and action, the Dharma Body of all Buddhas is not differentiated. The non-differentiation of support is grounded in the non-differentiation of suchness. The non-differentiation of aspiration is because all [Buddhas] aspire to benefit and gladden [all sentient beings]. The non-differentiation of action is because all [Buddhas] actually do also benefit the world, and because they do actions that manifest perfect awakening and final cessation. The sentence "[but] it should also be described as differentiated, because innumerable bodies [of bodhisattvas] arrive at perfect awakening" means that, because bodhisattvas do realize awakening individually through their innumerable bodies, it is not the case that there is no differentiation. A passage above [in §B3d], "because there is no clinging to self there is no differentiation in support," [does not mean that there are no differences whatsoever], because [that same passage also said] "because of the naming [of Buddhas] in consequence of their former [lives], they are different."

§G2-3 ENJOYMENT BODIES AND TRANSFORMATION BODIES AS DIFFERENTIATED AND UNDIFFERENTIATED

§G2-3 Mahāyānasaṅgraha

Just as is the case with Dharma Body, so also Enjoyment Body is not differentiated: its aspiration and action are not differentiated. However, it is differentiated in its support, because it arises with innumerable supports. The Transformation Body is to be understood as similar to the Enjoyment Body [in these respects].[80]

§G2-3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line says: "Dharma Body is the same as the Apparitional Body." This means that the interpretation of the non-differentiation and differentiation of the Apparitional Bodies of all Buddhas is the same as that of Dharma Body.

The line "they are not differentiated since the support and action are not differentiated" means that the Apparitional Bodies of all Buddhas in the ten directions have the same support: Dharma Body. They are thus not differentiated. It is these Apparitional Bodies that act by means of the Transformation Bodies, for there is no Apparitional Body that is not the support for Transformation Bodies. Because the action whereby they arise in

---

80 The sense in which the Enjoyment and Transformation bodies can be said to have "innumerable supports" (*apramāṇāśraya*?) is clearly not the same sense in which they have Dharma Body as support (*āśraya*, see Asvabhāva's comment in §G2-3, MSU). In the former case *āśraya* must connote something like the adventitious and varied conditions which 'support' a specific *nirmāṇa* or *saṃbhoga*; in the latter it means their metaphysical basis, the Dharma Body proper.

the Transformation Bodies is the same, they are not differentiated.

The line reads: "it is not the case that, being able to support differentiation, they are not differentiated, for there is a conversion of support in innumerable bodies." Innumerable bodhisattvas practice the path and convert their support. The number of these bodhisattvas is the same as the number of their bodies. Thus it is not the case that they are undifferentiated because their bodies are undifferentiated. Just as each of their bodies is individual and different, so also are their Transformation Bodies. Thus they are differentiated. Also, their Transformation Bodies are not differentiated because they are supported upon Dharma Body, and yet are differentiated because they are supported upon Apparitional Body.[81]

§G2-3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The same is to be said of the other two bodies. The support of these two [bodies] is Dharma Body, and neither their aspiration nor their action is differentiated. [But] there is a difference inasmuch as it is said 'this is one assembly [of a particular Buddha]' and 'that is another', or 'this is Śākyamuni' and 'that is Vipaśvin'.

81 Hsüan-tsang's version of the MSBh preserves no commentary to this section.

§H THE TWENTY-ONE QUALITIES OF DHARMA BODY

§H states in summary form the twenty-one good qualities with which all Buddhas were traditionally credited. The list is an ancient one; it is probable that Asaṅga adopted it from the *Mahāyānasūtrālaṅkāra*. The good qualities are simply listed in §H of the MS and given brief comments in the *Mahāyānasaṅgrahabhāṣya*. Asvabhāva, for reasons that are unclear, chooses to provide detailed exegesis of some of the good qualities (notably #12, #13, #14, #15, and #19) here in §H, while saving his detailed comments on others for the relevant parts of §H*. The material in this section is traditional in the full sense of that term. Inclusion of it was, no doubt, obligatory for any Buddhist intellectual treating Buddhahood after about the second century of the Christian era. But Asaṅga and his commentators have done little more with this list than include it; there is no sign of creative intellectual effort in this section. A further and more detailed discussion of each of these good qualities is given by the commentators in the relevant sections of §H*; references to additional sources are given there rather than here.

§H Mahāyānasaṅgraha

With how many good qualities is Dharma Body endowed? It is endowed with [the following] perfectly purified [good qualities]: (1) four immeasurables; (2) eight liberations; (3) eight spheres of mastery; (4) ten spheres of totality; (5) non-contentiousness; (6) vow wisdom; (7) four specific understandings; (8) six supernatural knowledges; (9) thirty-two major marks of a great person; (10) eighty minor marks; (11) four purifications of all aspects; (12) ten powers; (13) four fearlessnesses; (14) three things that need not be guarded against; (15) three focuses of mindfulness; (16) complete destruction of the propensities; (17) non-forgetfulness; (18) great compassion; (19) eighteen exclusive qualities of a Buddha; (20) wisdom of all excellent aspects; (21) six perfections.

§H Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The Dharma Body of all Buddhas is joined to these four immeasurable qualities and so forth. Moreover, it is joined to the causative and resultative actions that constitute those other [good qualities], and thus to these virtues.

§H Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

Since Dharma Body is joined to the factors of all these good qualities, it is termed 'Dharma Body'. [The text] raises the question [about the number of good qualities joined to Dharma Body] with the intention of explaining them. The verses [on these qualities that follow] both explain the meaning of the good qualities of the Tathāgatas, and explain the respect due to one who possesses them.

§H Mahāyānasaṅgrahopanibandhana [Tibetan version]

[The text] explains that the Blessed One is superior to disciples and so forth because he is well endowed with good qualities which they do not share. The term "perfectly purified" means that [his good qualities] exist in the continuum [of his consciousness], which has abandoned the obstacles which are

the passions and the obstacles to what is knowable.

Those activities termed (1) "immeasurable" are friendliness, compassion, gladness, and equanimity. They are directed towards uncountable living beings.

The (7) "four specific understandings" are the specific understandings of doctrine, meaning, words, and analysis.

The (8) "six supernatural knowledges" are: magical power; divine eye; knowing the states of mind [of others]; knowing that remembers former lives; knowing death and birth; knowing the destruction of impurities.

The (9) "thirty-two major marks of a great person" are the circular [pattern] stamped on the hands and feet and the rest.

The (10) "eighty minor marks" are the elegant nails and the rest, described in the sacred texts. [These marks] are associated with Dharma Body, and it is explained [elsewhere] that they are manifest when Dharma Body is present.

The (11) "four purifications of all aspects" are the purification of support, of object, of mind, and of wisdom.

The (12) "ten powers" are: the power to understand what is possible and what is not possible; the power to understand one's own actions;[82] the power to understand meditations, liberations, concentrations, and attainments; the power to understand the differences among the faculties [of sentient beings]; the power to understand the various commitments [of sentient beings]; the power to understand the various world-realms [in which sentient beings exist]; the power to understand the paths which lead to every kind [of destiny]; the power to understand and recall former lives; the power to understand death and birth; and the power to understand the destruction of impurities.

The (13) "four fearlessnesses" are: The Blessed Buddha proclaims: 'I see no reason why anyone should accuse me, saying that there are some things which I have not fully realized, for I am a perfectly awakened one. This is the first fearlessness. I see no reason why anyone should accuse me, saying that there are some impurities which I have not completely destroyed, for I am one whose impurities are completely destroyed. This is the second fearlessness. I see no reason why anyone should accuse me, saying that the path which I have proclaimed for the deliverance of hearers does not lead to the complete destruction of suffering for those who practice it. This is the third fearlessness. I see no reason why anyone should accuse me, saying that those things which I have proclaimed as obstacles for hearers are not obstacles for those who adhere to them. This is the fourth fearlessness. Seeing no reason [for criticism] on these four points, I remain serene and fearless.

The (14) "three things that need not be guarded against" indicate that the Tathāgata performs no impure physical action that he might think should be hidden from the awareness of others. The same should be said about the Tathāgata's words and thoughts.

The (15) "three focuses of mindfulness" are as follows: first, when the Tathāgata teaches the doctrine, some hearers hear it respectfully, pay close attention to it, develop a mind turned toward complete knowledge, and practice the doctrine with its implications. But the Tathāgata does not become

---

82 This second power has a variant form, on which see notes to §H*9 (MSU).

enraptured, elated, or beside himself with joy because of that. Second, in the contrary case, when some [hearers] do not hear respectfully, pay close attention, develop a mind turned towards complete knowledge, and practice the doctrine and its consequences, the Tathāgata does not become hostile, impatient, or untrusting because of that. Third, when some hear respectfully and some do not, a Tathāgata becomes neither enraptured nor hostile, but continues in all cases with equanimity, mindful and aware.

The state of (17) "non-forgetfulness" occurs because of the (16) "complete destruction of the propensities", and will be explained below.

The (19) "eighteen exclusive qualities of a Buddha" are those not shared [by anyone else]. The first quality is that the Tathāgata does not act in an untoward manner. Compare the case of a saintly monk whose impurities are destroyed. On the way to a village for alms, he might sometimes meet an angry elephant or horse, a butting ox, or a vicious dog, and he might have to tramp through the deep undergrowth and brambles, and so tread on a cobra. Sometimes he might enter a house where a woman invites him in an improper manner. Sometimes, losing his way in the jungle, he might go by the wrong road and encounter thieves, robbers, lions, tigers, or wolves. Untoward actions of this kind, which may be done by saints, in no way apply to the Tathāgata. Second, a saint sometimes roams through the jungle thickets and, upon losing his way and entering an empty house, might raise his voice and shout, making a great din. Or, because of the defects of his defiled propensities, he might bellow forth a great guffaw, showing his grinning teeth laughing together. Noises of this kind, which are made by saints, in no way apply to the Tathāgata. Third, the Tathāgata does not have a faulty memory because his memory of what he said and did long ago is undefiled. Fourth, the saint who has attained to concentration is concentrated, but upon leaving concentration he is no longer concentrated. But in all conditions a Tathāgata never lacks a concentrated mind. Fifth, when there is still a remainder, the saint knows only opposition, and when there is cessation without remainder[83] he knows only peace. [But] a Tathāgata is aware of no distinction between remainder or cessation. Sixth, without deliberation the saint practices indifference towards actions that benefit sentient beings, but a Tathāgata has no such unconsidered indifference. [The seventh to the twelfth qualities] indicate that the saint, by being impaired in what has not yet been obtained in regard to the purification from the obstacles to what is knowable, is also diminished in zeal, energy, memory, concentration, wisdom, and liberation. A Tathāgata has no such sixfold loss. [The thirteenth to the fifteenth qualities] indicate that the saint sometimes undertakes good physical actions and sometimes morally neutral actions. The same is true of his words and thoughts. But a Tathāgata performs no morally neutral actions because all three types of of actions [i.e., of body, speech, and mind] are [in his case] preceded by wisdom and follow after wisdom. The term 'preceded by wisdom' refers to what is established by wisdom, and 'following after wisdom' refers to what is accomplished by wisdom. [The sixteenth to the eighteenth qualities] indicate that the saint, simply by making the effort, cannot understand what is accessible to knowledge in the three

[83] For material on these distinctions as they were made by Yogācāra thinkers, see Schmithausen, *Nirvāṇa-Abschnitt*.

times [i.e., past, present, and future], and thus his wisdom and vision are obstructed. Since he cannot understand everything, his wisdom and vision are impeded. But a Tathāgata understands what is accessible to knowledge in the three times simply by making the effort. Therefore, these are termed the "eighteen exclusive qualities of a Buddha."

The (20) "wisdom of all excellent aspects" is [that which] understands all the excellent aspects in the aggregates, realms, and spheres, and is indeed the state of [understanding].

§H Bodhisattvabhūmi

In yet another manner the four hundred exclusive Buddha qualities—the Tathāgata's non-contentiousness, vow wisdom, specific understandings, and so forth—are termed unsurpassed true wisdom. The one hundred and forty exclusive Buddha qualities are the thirty-two major marks of a great person, the eighty minor marks, the four purifications in all aspects, the ten powers, the four fearlessnesses, the three stations of mindfulness, the three things that need not be guarded against, great compassion, non-forgetfulness, the complete destruction of the propensities, and wisdom in all aspects. All these should be analyzed as in the *Pratiṣṭhā* chapter [of the *Bodhisattvabhūmi*].[84]

[84] The *Pratiṣṭhā* chapter does not treat all the members of this list. It omits reference to non-contentiousness, vow wisdom, the four specific understandings, and the six supernatural knowledges. The apparent reason for this is that the *Pratiṣṭhā* chapter follows the *Bodhi* chapter in referring to one hundred and forty exclusive qualities and so cannot treat all the items in the standard list without exceeding one hundred and forty.

§H* VERSES ON THE TWENTY-ONE QUALITIES OF DHARMA BODY

In this section Asaṅga uses nineteen verses to expound the good qualities of Dharma Body already listed in §H. The nineteen verses that constitute §H* are found also in the MSA.[85] They are also found as an independent text in the Tanjur (Tōhoku #1115, *Chos kyi sku la gnas pa'i yon tan la bstod pa*), attributed to Asaṅga and translated by Jinamitra, Śīlendrabodhi, and Ye shes sde. These same individuals translated the MS from Sanskrit into Tibetan, and the Tibetan version of the verses found in the MS is thus effectively identical with that found in Tōhoku #1115. The translators of the *Mahāyānasūtrālaṅkāra* into Tibetan were, however, different (Śākyasiṃha and Dpal brtsegs), and the Tibetan version of these verses found in that text differs interestingly from that found in the MS. For each verse we thus have available the Sanskrit original (from the *Mahāyānasūtrālaṅkāra*) and two different Tibetan versions. The translation given here is made from the Sanskrit version; all the versions are given, for the purposes of comparative study, in the third part of this study. It should also be noted that Hsüan-tsang's Chinese version of the *Mahāyānasaṅgrahabhāṣya* preserves no commentary on any of these nineteen verses (the same is true of Dharmagupta's version). The comments preserved in Paramārtha's version of the *Mahāyānasaṅgrahabhāṣya* are, in places, corrupt and confused, and frequently show evidence of not being based upon a Sanskrit original. The Tibetan version of the *Mahāyānasaṅgrahabhāṣya* is also lacking for all of these verses.

§H*1 FOUR IMMEASURABLE ACTIVITIES[86]

*§H*1 Mahāyānasaṅgraha*

Here are verses [on these twenty-one qualities]:

You sympathize with sentient beings
You aspire to unite and to separate
You aspire not to separate
You aspire for happiness and welfare--homage to you!

*§H*1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats the four immeasurable [activities]. The line "you sympathize with sentient beings" treats great compassion. The line "you aspire to separate from all bonds" refers to great mercy because [Buddhas] have the intention to separate sentient beings from defiled craving and to bestow happiness. The line "you aspire not to separate sentient beings" refers to gladness, for if sentient beings are happy and already separated from suffering, [Buddhas] always elicit a mind of gladness in regard to them. The line "you have aspiration for happiness and welfare--homage to you!" refers to

---

85 MSA 20-21.43-61, ed. Lévi, 180-188. Also see Hakamaya, "Mahāyānasūtrālaṃkāraṭīkā."

86 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:52*; *Le traité*, 1239-1273; AKBh on AKK 8.29-32, ed. Śāstrī, 1170-1176; MSABh on MSA 17.17-28, ed. Lévi, 121-124; Aronson, *Love and Sympathy;* Nagao, "Tranquil Flow of Mind."

great abandonment. They abandon the intention of not eradicating suffering and have the intention of bestowing happiness, for they yearn to bring benefit and happiness. Again, they abandon such things as resentment and possessiveness, but they have an intention whereby they yearn to bring about benefit and happiness with equanimity. Because of these good qualities, we pay homage [to Buddhas]. Moreover, the line "you have the intention to separate from all bonds" can be understood as a separation from the compassionate mind of the infidels and [adherents] of the two vehicles. When the compassionate mind of the infidels encounters sentient beings, it becomes entangled [with them, for infidels cling to the reality of self]. When the compassionate mind of the [adherents to] the two vehicles encounters things, it becomes entangled [with them, for adherents of the two vehicles cling to the reality of things]. But the great compassion of Tathāgatas does not so arise when it encounters these two, and thus [the text] uses the word "separate". Mercy is the same as compassion. The line "you have the intention not to separate sentient beings" can be understood as meaning that, although Tathāgatas are separated from becoming entangled with sentient beings or things, yet they are never separated from the intentions of the four immeasurable [activities]. They are not separated from the intention of eradicating suffering for those who have suffering. They are not separated from the intention of bestowing happiness for those who lack it. They are not separated from gladness in regard to those who have already separated themselves from suffering and are experiencing happiness. They are not separated from the intention to bring benefit and happiness with equanimity to these kinds of sentient beings. Benefit means that the one to whom homage is paid brings about the attainment of transcendent gain. Happiness means that he brings about the attainment of gain in the world. The four immeasurable [activities] encompass both.

*§H*1 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The phrase "here are verses" means that the explanation of the exclusive qualities supported by Dharma Body is here put into verses in a hymn of praise; by this those qualities are explained. The line "you sympathize with sentient beings" indicates that the four immeasurables have sympathy as their essence. Friendliness is the aspiration whereby [Buddhas] desire that [sentient beings] might unite with happiness when they are in a state of neither suffering nor happiness. Compassion is the aspiration whereby they desire that [sentient beings] might be separated from suffering when they are in a state of suffering. Gladness is the aspiration whereby they desire that [sentient beings] might not be separated from happiness when they are in a state of happiness.[87] The line "you have aspiration for happiness and welfare" refers to equanimity, which means detachment. In order not to bring the passions of others into being [Buddha] has undefiled aspiration. Because it is you [the Buddha] who possesses these qualities, the salutation "homage to you" is added to all [the verses].

---

87 The text here adds a grammatical note: "The grammatical form of the word *āśaya* [in the first line of the verse] is that of the vocative case."

*§H*1 Mahāyānasūtrālaṅkārabhāṣya*

[Buddha's] sympathy for sentient beings is shown by his aspiration for [their] happiness and welfare. His aspiration for [their] happiness, moreover, refers to: his aspiration to unite them with happiness through friendliness; his aspiration to separate [them] from suffering through compassion; and to his aspiration not to separate [them] from happiness through gladness. His aspiration for [their] welfare [is achieved] through equanimity; this [equanimity], moreover, should be understood as characterized by aspiration without defilement.

*§H*1 Mahāyānasūtrālaṅkāraṭīkā*

Here "[Buddha's] sympathy for sentient beings is shown by his aspiration for [their] happiness and welfare" means that his aspiration for the happiness of sentient beings is shown by [the first] three immeasurable [activities], and his aspiration for [their] welfare by the fourth. The line "this [equanimity], moreover, should be understood as characterized by aspiration without defilement" means that, since the passions of sentient beings are of two kinds, attachment and aversion, [Buddha] wishes, through equanimity, that sentient beings should neither be attached to pleasurable sensations nor averse to painful ones, so that they might be without greed and without hatred.

*§H*1 Abhidharmasamuccaya*

What is friendliness? Based upon meditation, it is the concentration, wisdom, and connected [states of] mind and mental concomitants which consist in the perfection of aspiring that sentient beings should gain welfare. What is compassion? Based upon meditation ...[88] the perfection of aspiring to separate sentient beings from suffering. What is gladness? Based upon meditation ... the perfection of the aspiration not to separate sentient beings from happiness. What is equanimity? Based upon meditation ... the perfection of the aspiration for the welfare of sentient beings.

*§H*1 Abhidharmasamuccayabhāṣya*

Here, the basis of friendliness is meditation. Its object is sentient beings. Its constant mode of action is [the aspiration that] they may realize happiness. Its essence is concentration and wisdom. Since all its accompanying good qualities are comprised in tranquillity and insight, they are [its] mind and mental concomitants. [The same] should be applied in due order to compassion and the rest. The constant mode of action of equanimity should be understood as [the aspiration that] beings might be liberated from defilements such as those expressed in exclamations of sadness, and that they might be indifferent to [such emotions as] attachment directed towards beings such as those who are happy.

*§H*1 Bodhisattvabhūmi*

Understand that the three immeasurable [activities] of bodhisattvas are

---

88 The ellipses here indicate that the refrain "based upon meditation ... concomitants" (translated in full for the first) is repeated for each of the four *apramāṇāni*. In translating extracts from the AS and ASBh, we indicate the presence of this refrain by ellipses.

comprised in their aspiration for happiness, that is, in [their] friendliness, compassion, and gladness. One immeasurable is comprised in the aspiration for benefit that is equanimity. All these immeasurable [activities] of bodhisattvas are termed 'sympathy', and those bodhisattvas endowed with them are said to be sympathetic.

§H*2 EIGHT LIBERATIONS, EIGHT SPHERES OF MASTERY, TEN SPHERES OF TOTALITY[89]

*§H*2 Mahāyānasaṅgraha*

You are liberated from all obstacles
You are the sage who masters the entire world
Knowables are pervaded by your wisdom
Your mind is liberated—homage to you!

*§H*2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese Version]*

This verse treats three vehicles. The line "you are liberated from all obstacles" treats the eight liberations, for these eight liberations eradicate two kinds of obstacles: those to practice and those to supremacy. The eight liberations indicate both uncontaminated and ultimate [states]. They eradicate the obstacles to practice, i.e., the delusions [severed] by insights into the [four] truths, because they are uncontaminated. They eradicate the obstacles to supremacy, i.e., a low or shallow mind, because they are ultimate. The line "the sage who overcomes the world" refers to the eight spheres of mastery. Because these eight spheres of mastery are [states] that, when uncontaminated, are not ultimate, and, when ultimate, are not uncontaminated, they differ from the eight liberations, for when the mind is able to control objects it causes them to follow upon the mind. "The sage who overcomes the world" refers to Buddha. [The text] says "you whose wisdom is universally replete" refers to the ten spheres of totality. [The text] says that [wisdom] is universally replete because these ten spheres are the objects of wisdom and pervade everywhere. The line "your mind is liberated—homage to you!" means that the mind has attained liberation in these three qualities.

*§H*2 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The line "you are liberated from all obstacles" shows that the Blessed One's liberations are superior to those of the hearers. The line "you are the sage who masters the entire world" shows the superiority of his spheres of mastery. The line "knowables are pervaded by your wisdom" refers to the spheres of totality. [The Blessed One's liberations, spheres of mastery, and spheres of totality] are unlike the eight liberations, eight spheres of mastery, and ten spheres of totality of the vehicle of the hearers. In this arrangement, liberations precede the spheres of mastery and the spheres of totality.

---

89 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:52*-53*; *Le traité*, 1281-1307; AKBh and AKV on AKK 8.32-37, ed. Śāstrī, 1176-1184; Hurvitz, "The Eight Liberations."

*§H*2 Mahāyānasūtrālaṅkārabhāṣya*

The superiority of the Blessed One's liberations is demonstrated by the fact that he is liberated from all those obstacles which are the passions, and all obstacles to what is knowable. The superiority of his spheres of mastery [is demonstrated] by his mastery over the entire world; because of his dominion over his own mind, the objects [of his thought] are magically transformed and altered in accord with his wishes, through his power. The superiority of his spheres of totality [is demonstrated] by the fact that all knowables are pervaded by his wisdom. Thus his mind is liberated because he is liberated from those things that oppose the good qualities of the liberations and so forth.

*§H*2 Mahāyānasūtrālaṅkāraṭīkā*

There are eight liberations.[90] The first liberation is that the possessor of form perceives form. The second is that the conceptualizer of formlessness internally perceives form externally. The third is that, upon directly experiencing [this] pleasant liberation with his body, [the meditator] attains to and abides [therein]. The fourth is that, upon completely transcending concepts of form, ceasing from confrontational concepts, paying no attention to any concepts of diversity, thinking that space is infinite, [the meditator] attains to and abides in the sphere of infinite space. The fifth is that, upon completely transcending the sphere of infinite space, thinking that consciousness is infinite, [the meditator] attains to and abides in the sphere of infinite consciousness. The sixth is that, upon completely transcending the sphere of infinite consciousness, thinking that there is nothing at all, [the meditator] attains to and abides in the sphere of nothing at all. The seventh is that, upon completely transcending the sphere of nothing at all, [the meditator] attains to and abides in the sphere of neither conceptualization nor non-conceptualization. The eighth is that, completely transcending the sphere of neither conceptualization nor non-conceptualization and directly experiencing the cessation of conceptualization and sensation in the body, [the meditator] attains to and abides [therein].

There are eight spheres of mastery. The first is that the conceptualizer of form internally perceives forms externally which are small and pleasantly or unpleasantly colored. Upon mastering these forms, he knows and sees them and conceptualizes accordingly. The second is that the conceptualizer of form internally perceives forms externally which are large and pleasantly or unpleasantly colored. Upon mastering these forms, he sees them and conceptualizes accordingly. The third and fourth are that the conceptualizer of formlessness internally perceives forms externally, which are respectively small and large, in just the same manner as in the first two spheres of mastery. The fifth is that the conceptualizer of formlessness internally perceives forms externally which are blue, blue in color, blue in appearance, radiantly blue, just like the [blue] Umaka flower or fine cloth from Vārāṇasī, blue, blue in color, blue in appearance, radiantly blue. In the same manner the conceptualizer of formlessness internally perceives forms externally which are blue, blue in

---

90 The following list is almost identical with that found in the Pali texts (DN, 2:110-111; 3:260-261; MN, 2:13-14), and with that of the AKBh (especially on AKK 8.35). There are, though, some differences between the list given here and that given in the *Mahāvyutpatti.*

color, blue in appearance, radiantly blue. The sixth is that the conceptualizer of formlessness internally perceives forms externally which are yellow, yellow in color, yellow in appearance, radiantly yellow, just like a [yellow] Karṇikāra flower or fine cloth from Vārāṇasī, yellow, yellow in color, yellow in appearance, radiantly yellow. In the same manner the conceptualizer of formlessness internally perceives forms externally which are yellow, yellow in color, yellow in appearance, radiantly yellow. The seventh is that the conceptualizer of formlessness internally perceives forms externally which are red, red in color, red in appearance, radiantly red, just like a [red] Bandhujīvaka flower or fine cloth fron Vārāṇasī, red, red in color, red in appearance, radiantly red. The eighth is that the conceptualizer of formlessness internally perceives forms externally which are white, white in color, white in appearance, radiantly white, which are just like the color of the planet Venus or fine cloth from Vārāṇasī, white, white in color, white in appearance, radiantly white. In the same way, the conceptualizer of formlessness internally perceives forms externally which are white, white in color, white in appearance, radiantly white.

There are ten spheres of totality: earth totality, water totality, fire totality, wind totality, blue totality, yellow totality, red totality, white totality, the sphere of the totality of infinite space, which some regard as immeasurable and non-dual above, below, and on all sides, the sphere of the totality of infinite consciousness, which some recognize as immeasurable and non-dual, above, below, and on all sides.

Hearers are freed from the obstacle to cessation by the [first] three liberations; they destroy the obstacle to non-attachment to tranquil liberation by the [next] four liberations, and they place at a distance the obstacle to these [liberations] by the liberation of the cessation of sensation and conceptualization. In contrast, the liberations of Blessed Buddhas are superior [to those of hearers], since they are liberated from those obstacles which are the passions and from all those obstacles to what is knowable. By such liberations, [Blessed Buddhas] are committed to knowing objects.

Hearers master the objects [of their meditation] by means of these spheres of mastery, while Blessed Buddhas master the entire world. Since they construct the object [of their understanding] and its transformations as they wish, in virtue of their dominion over their own minds, [their spheres of mastery] are thus superior [to those of the hearers].

Hearers extend the forms with their supports in the totality of the earth [i.e., they take as meditational object all material images], by means of the spheres of totality. [In contrast] Blessed Buddhas are superior [to hearers] because all knowables are pervaded by their wisdom.

*§H*2 Abhidharmasamuccaya*

How is it that the possessor of form perceives form? Based upon meditation, either by not suppressing concepts of form located in the self as perceiver, or by establishing [just such concepts], as a result of liberation from the obstacle of transformation ... [it is] the accomplishment of perceiving visible forms.

How is it that the conceptualizer of formlessness internally perceives forms externally? Either by suppressing concepts of form located in the self as

perceiver, or by establishing concepts of formlessness ... [there is] the accomplishment of perceiving visible forms.

How is it that [the practitioner], upon directly experiencing the pleasant liberation with his body, attains to and remains therein? As a result of liberation from those obstacles which consist in the occurrence of passions related to pleasant and unpleasant things, [the practitioner] obtains for himself the conceptualization of the mutual interdependence, the mutual interconnectedness, and the mutual identity of pleasant and unpleasant things. ... [there is] the accomplishment of [existing] therein.

What is the liberation of the sphere of infinite space? It is ... accomplishment in regard to the sphere of infinite space conformable to [that] liberation. The liberations of infinite consciousness, of nothing at all, and of neither conceptualization nor non-conceptualization should be understood in the same way as the liberation of infinite space. These are liberations of peace and liberations from the obstacle of attachment.

What is the liberation of the cessation of conceptualization and sensation? As a result of liberation from obstacles related to the cessation of conceptualization and sensation, subsequent to the complete transcendence of the peaceful liberations based upon the liberation of the sphere of neither conceptualization nor non-conceptualization, it is the cessation of [states of] mind and mental concomitants which consists in accomplishment conformable to [that] liberation. [The first] four spheres of mastery are to be understood by means of the [first] two liberations. The [second] four [spheres of mastery] by means of the one [third] liberation. By means of the spheres of mastery one achieves mastery [over objects] as a result of supremacy [over them]. Forms are designated as small or large in reference to the classes of sentient or non-sentient beings. They are designated inferior or superior [in reference to] men or gods. The remainder [of the spheres of mastery] are as described [in the section on] the liberations.

The spheres of totality are ... the accomplishment of extending [the meditative object] to totality by means of the spheres of totality subsequent to the attainment of mastery over the meditative object through the spheres of mastery. Why are the spheres of totality, earth and the rest, called 'total'? Because of the accomplishment in extending forms which possess a [material] basis [i.e., forms, such as a clay disk, which are constructed for the purpose of this type of meditation]. The remainder [of the spheres of totality] are as described in [the section on] the liberations. The spheres of totality fully perfect the liberations.

*§H*2 Abidharmasamuccayabhāṣya*

On the eight liberations: a detailed exposition of the first, that the possessor of form perceives form, follows. How is one a "possessor of form"? This means that one is such as a result of the direct experience of concepts of form located in the self as perceiver; this occurs as a result of not removing concepts of form located in the self through basing oneself upon formless attainments; or it occurs as the result of establishing concepts of form [located in the self]. How is it that one sees forms? This occurs as a result of seeing [objects] after having paid attention to forms, such as things with pleasant or unpleasant color. How is this a liberation? It is such because one is liberated

through it from the obstacle of transformation.

Conceptualizing formlessness internally means that this occurs because of the direct experience of conceptualizations relating to names located in the self as perceiver, which [in turn] occurs as a result of removing concepts of form through basing oneself upon the formless attainments, or by establishing concepts of formlessness. The rest is as in the case of the preceding [liberation].

"[The practitioner] upon directly experiencing the pleasant liberation with his body attains to and remains [therein]," for, through basing oneself upon the conceptualization of the mutual interdependence and interconnectedness of pleasant and unpleasant things, [the practitioner] obtains the conceptualization of their mutual identity. The thought that there are some unpleasant things among the pleasant occurs in regard to pleasant things, while the thought that there are some pleasant things among the unpleasant occurs in regard to unpleasant things. [But], these two are interdependent, since there is no thought of two such categories when [the practitioner] sees things as of only one category. For unpleasantness is yoked to pleasant things, and pleasantness to unpleasant things, as in the case of the thirty-six impure internal things (hair and the rest) which belong to a skin considered pleasant. Thus, having blended all things into mutuality, [the practitioner] is liberated through that conceptualization which identifies the pleasant [with the unpleasant]. For one who has attained mastery over the liberations of form and so forth, the obstacle of transformation relating to pleasant and unpleasant things is abandoned, as is the obstacle of the arising of passion [relating to the transformation of pleasant and unpleasant things]. What is passion relating to transformation? It is enjoyment relating to the transformation of pleasant forms and opposition to the transformation of unpleasant forms.

The four spheres—of infinite space and so forth—are those pure [states] which are appropriate to the absence of impurities of hearers; they are called liberations since they liberate from attachment. Perfect purification consists in the absence of attachment to those peaceful liberations and those formless [attainments] which completely transcend the [attainments] of form.

The basis of the cessation of conceptualization and sensation is the sphere of neither conceptualization nor non-conceptualization. Since [in this state] neither mind nor mental concomitants exist, there are no objects [of thought], modes [of thought], or accompaniments [to thought]. Its essence is the cessation of mind and mental concomitants. It is a condition similar to liberation because of the non-arising of the defiled mind, and because of the supreme peace located in the state of quiescence of hearers whose support has been converted by the transcendent path.

These eight liberations are called 'dwellings' because saints dwell in them. Among these [eight liberations], the saints frequently dwell in two, namely the third and the eighth, because of their pre-eminence. Therefore, the phrase "upon directly experiencing ... with his body, he attains to and remains [therein]," is applied to these two [liberations] and not to the others. This is because [these two liberations] without remainder remove respectively the obstacles to the liberations which possess form and those which are formless. Another way of saying this is that these two [liberations are pre-eminent] because of the direct experience of the complete conversion of support that

characterizes them.[91]

... Here, "through the liberations one attends to objects", small objects and so forth, while "through the spheres of mastery one achieves mastery," since [thereby] one can make objects disappear and shape them at will. Here small forms are sentient beings, because of their small size, while large forms are non-sentient beings, because of the large size of things like houses, palaces, and mountains. Pleasantly and unpleasantly colored things are beautiful and ugly forms. Inferior and superior refer to men and gods respectively. The phrase "upon mastering these forms"[92] means upon obtaining supremacy over them. The phrase "one knows" means that [this is done] through the path of insight. The phrase "one conceptualizes accordingly" means that one conceptualizes that [object] without error whether or not one has mastered it. "Blue" is a descriptive term. "Blue in color" is said of things innately blue. "Blue in appearance" is said of things that are blue by connection [with something else]. "Radiantly blue" refers to things whose radiance emits light in both [of the preceding cases]. The same should be understood for yellow, red, and white. The twofold example [of the flower and the cloth from Vārāṇasī] is used to illustrate, respectively, innate color and color by connection [with something else]. Another way of putting this is to say that "blue" is a descriptive term applying equally to the cloth and the flower, whereas "blue in color" is said in reference only to the flower because of its innate blueness, and "blue in appearance" is said in reference to the cloth because its blueness originates through connection [with something else]. "Radiantly blue" is said in regard to both the flower and the cloth, since both possess radiance. This is the explanation of the terms "blue in color" and so forth as applied to the examples of the Umaka flower and the cloth from Vārāṇasī. The same should be understood in the case of yellow and the rest.

The rest [of the spheres of mastery] are as described in [the section on] the liberations. What are the rest? [They are] "the conceptualizer of form internally perceives forms externally"[93] and so forth. This should be understood in accord with the explanation of the terms: "possessor of form", "form", "he sees", and so forth [given earlier in the commentary].

After attaining supremacy over the meditative object through the [practice of] the spheres of mastery in this way, [the practitioner] extends [that meditative object] to totality by means of the spheres of totality. This means that [the practitioner mentally] extends [the meditative object] infinitely on all sides. Furthermore, there are ten of these spheres of totality: earth totality, water totality, fire totality, wind totality, blue totality, yellow totality, red totality, white totality, the totality of the sphere of infinite space, and the totality of the sphere of infinite consciousness. If the earth [totality] and the others [i.e., the first four totalities] were not separately established among the spheres of totality, then, without the great elements [of earth, water, fire, and

---

91 We omit at this point a translation of the ASBh's discussion of the eight spheres of mastery, since it differs in no important particular from the account given in the MSAṬ (translated above).

92 At this point Sthiramati appears not to be quoting the AS, on which he is ostensibly commenting, but rather a standardized description of the eight spheres of mastery given not in the AS but, among many other places, in the MSAṬ (translated above).

93 At this point Sthiramati returns to quoting the AS directly.

wind] as base, it would be impossible to extend the blue [totality] and the rest, since these are based upon those [great elements]. Therefore, this should be understood as the separate establishment of those [first four totalities] among the totalities, because of the accomplishment in extending the forms which are based on [those four]. The remainder [of the spheres of totality] are as described in [the section on] the liberations, i.e., [the last two totalities of] the spheres of infinite space and [the spheres of infinite consciousness].

Here, the phrase "by means of the liberations" refers to the initial stage. The phrase "by means of the masteries" refers to the application [of practicing those stages]. The phrase "by means of the spheres of mastery" refers to the perfection of the liberations.

§H*3 NON-CONTENTIOUSNESS[94]

*§H*3 Mahāyānasaṅgraha*

You tame all the passions of all sentient beings without remainder
You crush the passions
You take pity on the passionate—homage to you!

*§H*3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse refers to the concentration of non-covetousness. In all his actions [a Buddha] does not elicit contentiousness in regard to any sentient being. Buddhas are able to destroy the anguish of sentient beings. Tathāgatas always elicit a merciful mind in regard to the defilements of sentient beings.

*§H*3 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

Non-contentiousness[95] is of the nature of conventional wisdom.[96] Its distinguishing feature is that, in contrast to the non-contentiousness of hearers, who, when they are about to enter a village or a wilderness, would not enter there if that would give rise to contention or passion from any sentient being, or to harm for themselves or others. This is not so for Buddhas, who, upon entering, tame these depravities when they see [men] capable of being tamed, even if passions would [otherwise] arise [in them]. This is explained in the line "you tame all the passions of all sentient beings without remainder." Hearers who dwell in non-contentiousness avoid the occasions of eliciting passion [in others], and tame those passions which have objects and occur in the realm of desire,[97] but they do not [tame] other passions. This is not so for Buddhas. They can avoid all passions, and, although they remove passions,

---

[94] In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:53*; BoBh, ed. Wogihara, 89.

[95] *araṇā.* Note Lamotte's freely interpretive translation: "pouvoir d'empêcher la naissance de la passion d'autrui" (*La somme*, 2:291). The Tibetan translation *nyon mongs pa med pa* indicates simply the absence of *kleśa*, of passions. See also the gloss in AKBh on AKK 1.8: *raṇā hi kleśāḥ ātmaparavyābādhanāt* (ed. Pradhan, 5).

[96] See AKK 7.36a, ed. Pradhan, p.417. This discussion of *araṇā* is translated below.

[97] On *avastuka* and *savastuka* passions see AKBh on AKK 6.58b, ed. Pradhan 375 (T 29.129c-130a).

[they] do not avoid the [beings] who have these passions. Rather, they always have compassion on the passionate, just as it is said in the following verse:

For the purpose of curing the harm caused by demon-possession
A doctor attacks [the demon] but not the [possessed] individual
Who is babbling abusively;
So also you [Buddha] do not show compassion to the passions
But rather remain for the sake of the one afflicted by passion.

*§H*3 Mahāyānasūtrālaṅkārabhāṣya*

Here [i.e., in this verse], the superiority of the Blessed One's non-contentiousness is shown by his sympathy for passionate sentient beings, since he tames the passions of all sentient beings and applies the [proper] remedy even to passions that have already come into being. Other dwellers in non-contentiousness merely avoid those conditions among other sentient beings that arouse those passions which have [themselves] as object. They do not remove passions that have already arisen from the [conscious] continuity [of the minds of sentient beings].

*§H*3 Mahāyānasūtrālaṅkāraṭīkā*

Non-contentiousness is the concentration, wisdom, and associated qualities which, supported upon meditation, are characterized as protecting from the conditions that elicit passion in others.[98]

*§H*3 Abhidharmasamuccaya*

What is non-contentiousness? It is ... the accomplishment of guarding against eliciting passion in others.

*§H*3 Abhidharmasamuccayabhāṣya*

When the dweller in non-contentiousness desires to become visible to certain sentient beings, he looks down [upon them] by his power of vow-wisdom with a regard for the non-arising of passions among them, and with a regard for their continuance in that state [of being without passion]. [Considering] whether or not it is appropriate to go down to the place [where they will see him], he does not elicit contentiousness or the major and minor passions such as attachment, resistance, envy, or jealousy. Hence it is said that "non-contentiousness, based upon meditation is ... accomplishment in guarding against eliciting passions in others."

*§H*3 Abhidharmakośabhāṣya*

Here, in regard to non-contentiousness, a certain worthy one, knowing that the suffering of sentient beings has passion as its originative cause, and knowing also that he is a distinguished recipient of gifts [and thus maker of merit], wishes to prevent the arising of those passions among others which have himself as their object. He therefore develops wisdom of the kind which completely prevents the arising of contentiousness on the part of others, and so no one develops greed, hatred, or delusion with him as its object. This

98 Notice the adoption of the AS's formula here.

practice generates no contentiousness, and is thus called 'non-contentiousness'. Moreover, *non-contentiousness is conventional wisdom* [AKK 7.36a]—this is its essential nature.

§H*4 VOW WISDOM[99]

*§H*4 Mahāyānasaṅgraha*

You are spontaneous, unattached, unimpeded, concentrated;
You always answer all questions—homage to you!

*§H*4 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

The first half of this verse, "you are spontaneous, unattached, unimpeded, and always quiescent", refers to vow wisdom. "Vow" suggests the desire to know everything in the three times [of past, present, and future]. "Wisdom" suggests the knowledge that all Tathāgatas have been able to realize. They are "spontaneous" because of their practices. They are "unattached" because [their] propensities have been exhausted. Therefore, they are able to realize knowledge in regard to objects in the three times. They are "unimpeded" because they are able to know to such a broad extent. They are "quiescent" because Tathāgatas never leave meditation. That quiescence is manifested in spontaneity, and that spontaneity is manifested in absence of attachment. The next line, "you are able to answer the questions of all sentient beings--homage to you", refers to the four unimpeded understandings [of teaching, meaning, words, and discourse], for it is through these four understandings that [Buddhas] are able to answer the questions of sentient beings.

*§H*4 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

Vow wisdom is superior in five respects: it is spontaneous, unattached, unimpeded, continually concentrated, and severed from all doubts. Having undertaken a vow for a particular wisdom, hearers become concentrated upon that [wisdom], knowing nothing else. But a Buddha, by contrast, is just like a jewel or like heavenly music,[100] since he knows effortlessly and spontaneously. Having already understood what is knowable, [a Buddha] is not attached to his understanding because he has abandoned the obstacle of passion together with its propensities. Because he has abandoned the obstacles to what is knowable, his understanding is unimpeded. Because he has abandoned the obstacles to the attainment [of concentration], he is always concentrated, just as it has been written that "the elephant is concentrated even while walking" and so forth. Because you [the Buddha] have become like this, you are therefore called one who "always answers all questions".

---

99 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:53*; BoBh, ed. Wogihara, 89.

100 Jewels are spontaneous and effortless in their shining; heavenly music in its apparent causelessness. See MSABh on MSA 9.18-19, ed. Lévi, 37.

*§H*4 Mahāyānasūtrālaṅkārabhāṣya*

Here [i.e., in this verse], the superiority of the Blessed One's vow wisdom is shown in five ways: in presenting [that vow wisdom] spontaneously, in presenting [that vow wisdom] without attachment; in being unimpeded in regard to all knowables; in being always concentrated; and in severing the doubts of all sentient beings. Others who have attained a vow wisdom do not, after that vow, present their vow wisdom spontaneously. They are not without attachment because they are interested in entering the attainments. They are not unimpeded because they know only partially. They are not always concentrated, and neither do they sever all doubts.

*§H*4 Mahāyānasūtrālaṅkāraṭīkā*

What is the quality of vow wisdom? It is the concentration and wisdom, together with their associated mind and mental states, which, supported upon meditation, fulfil that vow after consciously vowing that it should be known.

*§H*4 Abhidharmasamuccaya*

What is vow wisdom? It is ... accomplishment in vowing to know what must be known.

*§H*4 Abhidharmasamuccayabhāṣya*

Vow wisdom is the desire on the part of one who obtains it to know those things which occur, for example, in the three times. After having made a mental vow that 'I will come to know that', he enters meditation, and, after emerging therefrom, he accomplishes his vow. The meaning is that he knows what is to be known.

§H*5 FOUR SPECIFIC UNDERSTANDINGS[101]

*§H*5 Mahāyānasaṅgraha*

Your mind is always unimpeded with regard to the support
And that which is supported: that which is to be taught;
And with regard to speech and wisdom: that which teaches.
You are always a good teacher—homage to you!

*§H*5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

The line "needed language and wisdom in regard to that which is supported and the support" means that the support is meaning and that which is supported are the teaching models. The needed language refers to the dialects [of human beings] and wisdom is skilful discourse [in these dialects]. The line "you are able to teach unimpededly" means that in these four [specific understandings] the abilities of Buddhas are unimpeded and their teaching is unimpeded. The line "you are the teacher—homage to you!" means that, since that which is taught is already apart from delusion and craving, it is undefiled.

---

101 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:53*-54*; *Le traité*, 1614-1624; AKBh and AKV on AKK 7.37c-40c, ed. Śāstrī, 1102-1105; SNS §8.19-23, Lamotte, *Saṃdhinirmocana*, 218-222.

Since he has the quality of teaching, he is called "teacher."

*§H*5 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The lines "with regard to the support and that which is supported: that which is to be taught" and so forth treat the specific understandings. Herein, the "support" is the doctrine, namely the sacred texts and so forth. "That which is supported" is the meaning expressed by that doctrine. Because [the doctrine and its meaning] are taught by two things, "that which teaches" is speech and wisdom. This is because [these two] bring about verbal [activity]. With regard to these [four specific understandings of doctrine, meaning, words, and eloquence], the understanding [of a Buddha] is unimpeded; this means that his comprehension is irreversible. Herein, understanding unimpeded in regard to the support is the specific understanding of the doctrine, inasmuch as [a Buddha's] mind is unimpeded in [understanding that doctrine] in its various expressions. The understanding unimpeded in regard to that which is supported is the specific understanding of meaning, inasmuch as [the understanding of a Buddha] is unimpeded in [understanding] both particulars and universals, and also the alternate hidden meanings of the doctrine.[102] The understanding unimpeded in regard to words is the specific understanding of words [whereby the doctrine's meaning is expressed], inasmuch as [the understanding of a Buddha] is unimpeded in the enunciation of the doctrine in different vernaculars which express [similar thoughts] in different words. Understanding unimpeded in regard to the knowledge of the divisions of the doctrine is the specific understanding of eloquence.[103]

*§H*5 Mahāyānasūtrālaṅkārabhāṣya*

Here [in this verse], in brief the Blessed One's four specific understandings are shown by the fact that [his] mind is always unimpeded with regard to that which is taught and that by which it is taught. That which is taught here is twofold: the doctrine, which is the support, and the meaning, which is supported by it. The two [things] whereby it is taught are speech and wisdom. The term "good teacher" refers to action in regard to such things.

*§H*5 Mahāyānasūtrālaṅkāraṭīkā*

The four specific understandings are: (1) the specific understanding of doctrine; (2) the specific understanding of meaning; (3) the specific understanding of words; (4) the specific understanding of eloquence. The knowledge of saints is unobstructed and unattached in regard to the methods of doctrinal teaching; to the particulars and universals; to language; and to semantics. These [four] flow from the [four] enumerated above, i.e., the specific understandings of doctrine, meaning, words, and eloquence.

---

102 The reference here is to the non-literal or intentional (*ābhiprāyika*) meanings of the dharma. See Lamotte, *La somme*, 2:130-131; MSABh on MSA 12.16-17, ed. Lévi, 82. On the term see Broido, "Intention and Suggestion."

103 Hsüan-tsang here provides an added reason: "Unimpeded understanding means that [a Buddha] is unimpeded in discourse because he is unimpeded in the wisdom that can analyze all doctrines."

*§H*5 Abhidharmasamuccaya*

What is the specific understanding of doctrine? It is ... accomplishment in being unimpeded with regard to what is comprised in the classifications [of the doctrine]. What is the specific understanding of meaning? It is ... accomplishment in being unimpeded with regard to the characteristics and interpretations [of the doctrine]. What is the specific understanding of words? It is ... accomplishment in being unimpeded with regard to the etymological explanation of doctrine in the dialects of various countries. What is the specific understanding of eloquence? It is ... accomplishment in being unimpeded with regard to the divisions of things.

*§H*5 Abhidharmasamuccayabhāṣya*

The specific understanding of doctrine is that concentration which consists in being unimpeded with regard to what is comprised in the classification [of the doctrine]. That is to say, to be unimpeded by such things as lack of knowledge, lack of vision, and lack of realization concerning the [negative] qualities beginning with ignorance. The specific understanding of meaning is accomplishment in being unimpeded with regard to the specifics and the universals [of doctrine], that is, in regard to the specific and universal characteristics of things, and in regard to other meanings [of the doctrine]. In the specific understanding of words, the dialects of various countries refer to the vernacular usage of different terms belonging to other regions. The etymological explanation of doctrine refers to [etymological analyses], such as that "the world" is that which can be broken or destroyed, and that "form" is that which can be shattered.[104] The specific understanding of eloquence relates to those things which exist as objects, those things which exist as designations, those things which exist relatively, and those things which exist ultimately.

*§H*5 Bodhisattvabhūmi*

What are the four specific understandings of the bodhisattva? The specific understanding of doctrine refers to unfailing and unobstructed understanding gained through meditation, in regard to all the methods of all doctrines both in extent and in principle.[105] The specific understanding of meaning refers to unfailing and unobstructed understanding, gained through meditation, in regard to all the characteristics of all doctrines both in extent and in principle. The specific understanding of words refers to unfailing and unobstructed understanding, gained through meditation, in regard to all the enunciations of all doctrines, both in extent and in principle. The specific understanding of eloquence refers to unfailing and unobstructed understanding, gained through meditation, in regard to all the differences in the varieties of words of all doctrines, both in extent and in principle. These

[104] Standard etymologies for the term *loka* (world) derive it from the root *ruj-/luj-*, meaning 'to break' or 'to detroy'. The term *rūpa* (form), is explained as derived from the root *rup-*, 'to shatter'.

[105] Translating *yāvadbhāvikatā* and *yathāvadbhāvikatā*. On these expressions see: Kamata, "Ru-so-yu-hsing;" Takasaki, *A Study*, 301; Nagao, *Chūkan to yuishiki*, 33-36; "'What Remains' in śūnyatā"; Hakamaya, "On a Paragraph in the Dharma-viniścaya"; Yeh, "A Study of the Theories of Yāvad-bhāvikatā and Yathāvad-bhāvikatā." The earliest occurrence of these terms (or their close analogues) may be in SNS §8.20 (Lamotte, *Saṃdhinirmocana*, 98-99), where they are used (as they are here) to explain the senses in which bodhisattvas know *artha*.

four specific understandings of the bodhisattva should be understood as supported upon the unlimited skill of the bodhisattva in five areas: aggregates, realms, bases, dependent co-arising, and what is possible and impossible. In these four methods [i.e., the four specific understandings], all doctrines are fully understood by bodhisattvas for themselves, and well elucidated for others. There is no higher understanding for oneself or elucidation for others.

§H*6 SIX SUPERNATURAL KNOWLEDGES[106]

*§H*6 Mahāyānasaṅgraha*

You, having approached [sentient beings] through their words,
Knowing their conduct in regard to their coming, going, and deliverance,
You instruct sentient beings well—homage to you!

*§H*6 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

The text reads: "You encompass dwelling in life and forsaking it, transformation and changes, you have attained mastery over concentration and wisdom, Blessed One--homage to you!"[107] This verse refers to the supernatural knowledges. Even if the lifespan [of a Buddha] is to be ended, he can again take up a long life, and live for 80,000 great aeons without cessation. If he wishes to live for more aeons yet, at will he is able to do so. If he wishes to forsake [living], he is also able to do that. It is through all their concentrations that [Buddhas] are able to do these three things. "Transformation" indicates that from one body they are able to make innumerable different bodies appear. "Change" indicates that they transform gold, earth, and so forth. It is said that they have attained mastery over concentration and wisdom because the supernatural knowledges are completed at will and are unimpeded through concentration.

*§H*6 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The verse beginning "you, having approached [sentient beings] through their words" clarifies the supernatural knowledges. The phrase "you instruct ... well" applies to each [of the notions mentioned in the verse]. Because [a Buddha] instructs perfectly he instructs well. To instruct means to preach in order to lead [sentient beings] to make excellent progress. The line "you, having approached ... instruct well" means that [Buddha] approaches those who need religious training through the supernatural knowledges of magical powers. The

---

106 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:54*; *Le traité*, 1809-1826; AKBh and AKV on AKK 7.42-46, ed. Śāstrī, 1106-1114; La Vallée Poussin, "Le Bouddha et les Abhijñās;" BoBh, ed. Wogihara, 58-77.

107 This verse is the eighth in all other versions. Paramārtha has transposed verses six and eight. Verse eight, given here, is taken to treat the four purifications in all other versions and is very awkwardly aligned by Paramārtha with the six supernatural knowledges. It is difficult to tell whether the Sanskrit text read by Paramārtha already contained this transposition or whether Paramārtha has contributed it. Ui has argued for the former probability (*Shōdaijōron kenkyū*, 740), and such an explanation is at least possible, since the verses as they stand are not apodictically related to the Buddha-qualities the commentaries take them to refer to. But the matter must remain unresolved without new evidence.

line "through their words ... you instruct well" means that [Buddha], through that supernatural knowledge [called] 'divine ear', hears, even from a long way off the coherent sounds that have been made by disciples in all destinies, and then presents the teaching as is appropriate to their needs. The line "knowing their conduct ... you well instruct" means that [Buddha] comprehends the higher and lower faculties [of sentient beings] by means of his supernatural knowledge of the states of mind [of others]. The line "in regard to their coming ... you instruct well" refers to the knowledge of remembering former lives, since thereby [Buddha] comprehends where [sentient beings] have come from. The line "in regard to their going ... you well instruct" refers to the knowledge of the death and birth [of sentient beings], since thereby [Buddha] comprehends where [sentient beings] are going to. The line "with regard to deliverance ... you well instruct" means that thereby [Buddha] comprehends the abandonment of defilements [by sentient beings], by means of his supernatural knowledge of the destruction of defilement.[108]

*§H*6 Mahāyānasūtralaṅkārabhāṣya*

Here [in this verse], the fact that the Blessed One gives perfect instruction is shown by means of his six supernatural knowledges. He approaches those who need religious training by means of his supernatural knowledge of magical power. He [hears] what they say by means of his supernatural knowledge of the divine ear. Upon knowing the disposition of [their] minds by means of his supernatural knowledge of states of mind, he instructs them by means of the three remaining supernatural knowledges in due order: [first], as to how they came from a previous life into the present world; [second], as to how they will go to a future life; [third], as to how they may be delivered from transmigration.

*§H*6 Mahāyānasūtralaṅkāraṭīkā*

The six supernatural knowledges are: (1) the sphere of magical power; (2) the divine eye; (3) the divine ear; (4) the knowledge of other minds; (5) memory of former lives; (6) knowledge of destruction of the defilements.[109]

*§H*6 Abhidharmasamuccaya*

What is the supernatural knowledge of magical power? It is ... accomplishment in [effecting] various transformations by means of magical power. What is the supernatural knowledge of the divine ear? It is ... accomplishment in hearing various sounds. What is the supernatural knowledge of other minds? It is ... accomplishment in entering into the mental activity of other sentient beings. What is the supernatural knowledge of remembering former lives? It is ... accomplishment in the memory of previous

---

108 It might be noted that the fourth and six supernatural knowledge (*abhijñā*) mentioned here are usually knowledges that an awakened one has of his own previous lives and his own destruction of defilement. That they are here altered to become knowledges pertaining to others is, we think, dictated by the structure of the verse around which the commentary is constructed.

109 This list is different from that given in the MS-corpus and from that in the MSABh. Compare also AKBh, ed. Pradhan, p.421. The *cyutyupapādajñāna* (item *5 in the other lists) is here replaced by *divyacakṣus* (item *2 in the MSAṬ). See Hakamaya, "Mahāyānasūtrālaṃkāraṭīkā," 435, note 71, for some discussion.

actions. What is the supernatural knowledge of death and rebirth? It is ... accomplishment in seeing the death and rebirth of sentient beings. What is the supernatural knowledge of the destruction of defilements? It is ... accomplishment in knowing the destruction of defilements.

*§H*6 Abhidharmasamuccayabhāṣya*

The supernatural knowledge of magical power is ... "accomplishment in [effecting] various transformations by means of magical power", for example by making one into many. "Accomplishment in hearing various sounds" refers to sounds made by gods and so forth. "Accomplishment in entering into the mental activity of other sentient beings" means accomplishment in accurate knowledge of the functioning of minds, for example of those filled with passion. "Accomplishment in the memory of previous actions" is [accomplishment in the memory] of modes of existence, such as name, birth, and lineage, beginning with a succession of sensations in the past, one after another. The supernatural knowledge of death and rebirth is the concentration and so forth which consist in accomplishment in seeing death and rebirth. The divine eye sees the deaths and rebirths of sentient beings, their pleasant and unpleasant qualities, the good and bad destinies to which they go upon dying. "Accomplishment in knowing the destruction of defilements" is that method whereby the defilements are completely destroyed. That which completely destroys them is the cause for the perfected knowledge of that [destruction].

§H*7 MAJOR AND MINOR MARKS[110]

*§H*7 Mahāyānasaṅgraha*

Upon seeing you, all embodied beings recognize you as a noble person;
You inspire devotion merely by being seen—homage to you!

*§H*7 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats the thirty-two major marks of a great person and the eighty minor marks. When sentient beings see the minor marks of a Buddha they develop the mind of faith and reverence and confess that the Tathāgata is indeed a great lord. The Tathāgata's major marks are also able to elicit the pure mind in sentient beings.

*§H*7 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

Because Dharma Body is the support for the manifestation of the major

110 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:55*-58*. Lists of these thirty-two marks occur several times in texts from the Pāli canonical collections, always in essentially the same form. The locus classicus is the *Lakkhaṇasutta* (DN, 3:142-179), wherein the marks are listed and given detailed commentary. See also DN, 2:16-18; MN, 2:136ff. Compare Thomas, *The Life of Buddha*, 220ff. There are also lists in the *Abhisamayālaṅkāra* (ed. Wogihara, 2:918-919), and in the RGV (ed. Johnston, 94-95). The list given in the *Mahāvyutpatti* (**236-269) is closest to that found in the *Abhisamayālaṅkāra* and differs only insignificantly from that found in the BoBh (translated below). The list from the *Lalitavistara* given by Lamotte (*La somme*, 2:55*) follows the Pāli and the BoBh; these lists appear to be based on the same tradition, in contrast to that preserved in the RGV.

and minor marks, [Buddha] is spoken of as possessing [these marks]. The line "upon seeing you, all embodied beings recognize you as a noble person" means that [all sentient beings] indeed understand that [Buddha] is a noble person, since upon seeing you, the possessor of the major and minor marks, they comprehend that the Blessed One is indeed a great person.[111] The line "you inspire devotion merely by being seen" means that [Buddha] elicits faith.

*§H*7 Mahāyānasūtrālaṅkārabhāṣya*

Here [in this verse], the function of Buddha's major and minor marks is shown to be the arousing of devotion in others, since, merely by seeing [Buddha], they are convinced of the Blessed One's greatness.

*§H*7 Mahāyānasūtrālaṅkāraṭīkā*

Some examples of the thirty-two major marks of a great person are that he walks evenly upon the ground with firmly placed feet, for this is a mark of a great person. Upon the soles of his feet there are thousand-spoked wheels with hubs and rims, complete in every aspect. Examples of the minor marks are the twenty digits of hands and feet, which have beautiful nails and knuckles. The details of the major and minor marks should be understood from the sacred texts of the Great Vehicle, and [especially] from the *Bodhisattvabhūmi.*[112]

*§H*7 Abhidharmasamuccaya*

What are the major and minor marks? They are ... accomplishment in the manifestation of a body adorned with the major and minor marks.

*§H*7 Abhidharmasamuccayabhāṣya*

As for the major and minor marks, Blessed Buddhas, by their mastery over concentration and wisdom, manifest a material body adorned with the thirty-two major and the eighty minor marks for the benefit of those who need religious training. These [marks] should be understood as the essence of Blessed Buddhas, since they are augmented by the Dharma Body. They are also the essence of the concentration and wisdom of those bodhisattvas who are able to manifest themselves in such a manner. These [marks] should be understood as the essence of the maturation derived from that [concentration and wisdom] of others born into the assemblies.

*§H*7 Bodhisattvabhūmi*

What are the thirty two-marks of a great person? (1) A great person has firmly established feet and walks firmly upon the ground. This defining mark of a great person belongs to a great person. (2) Upon the soles of his feet there are thousand-spoked wheels with hubs and rims, complete in every aspect. (3) The great person has long fingers. (4) He has broad heels. (5) His hands and feet are soft and delicate. (6) His hands and feet are web-like (or,

---

111 Hsüan-tsang's translation here adds: "All sentient beings are those who profoundly experience these transformations, both at the encompassing moment of insight and afterwards."

112 This passage clearly shows that Asvabhāva was acquainted with the BoBh (the relevant passage from that text is translated below). Asvabhāva's phraseology here follows exactly that in the *Mahāvyutpatti* lists of the marks.

like nets).[113] (7) His feet (ankles?) are hidden. (8) His legs are like those of an antelope. (9) His body does not bend. (10) His sexual organ is sheathed. (11) He is round like a banyan tree. (12) He has a halo extending as far as his arms can reach. (13) His body hairs point upwards. (14) His body hairs are separate, each separate [hair] grows in its own pore and is blue, curled, and turned to the right. (15) His skin is golden. (16) His skin is smooth; because of the smoothness, dust and dirt do not stick to his body. (17) His body has seven protuberances: two on his hands, two on his feet, two on his shoulders, and one on his neck. (18) The front of his body is like a lion. (19) His torso is well-rounded. (20) He has no hollow between his shoulders. (21) He is straight and tall. (22) He has forty even teeth. (23) His teeth have no spaces [between them]. (24) His teeth are very white. (25) His jaw is like a lion's. (26) His tongue is long and thin; because of the length of his tongue, when he sticks it out he covers his entire face up to the edge of his hair. (27) He has obtained an excellent sense of taste. (28) His voice is like Brahmā's: it speaks as delightfully as a Kavaliṅka bird. The sound of his voice is like a drum. (29) His eyes are intensely blue. (30) His eyelashes are like a cow's. (31) His head is like a turban. (32) The hair growing between his eyebrows is white, soft, and turned to the right.

§H*8 FOUR PURIFICATIONS[114]

*§H*8 Mahāyānasaṅgraha*

You have attained mastery over concentration and wisdom
In regard to taking up, maintaining, and forsaking,
And in regard to magical transformation and acquisition—homage to you!

*§H*8 Mahāyānsaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse reads "you, having approached [sentient beings] through their words, know their conduct in regard to their coming, going, and deliverance; you instruct sentient beings well--homage to you."[115] This verse treats the four purifications in all aspects. You instruct in accord with the conditions of sentient beings and the words they utter. "Going" means that those sentient beings have in the past been reborn. "Coming" means that at present they are being reborn. "Deliverance" means that their actions in these two times have attained the result of the path of the three vehicles. Buddhas realize and know all these events, and, as appropriate, instruct in the right teaching. They are able to do this through the four purifications.

113 Some iconographical evidence suggests that Buddha is intended to have a membrane of skin connecting the digits of his hands and feet, but Thomas (*Life of Buddha*, 222) follows Buddhaghoṣa in denying this, holding that the referent is a network of lines on the hands and feet.

114 In addition to the texts translated in this section, consult: Lamotte, *La somme*, vol.2, pp.58*-59*.

115 Paramārtha's transposition of the verses in §H*6 and §H*8 means that he here cites the verse translated in §H*6 above and interprets it (somewhat awkwardly) as referring to the four purifications.

*§H*8 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

This verse is a hymn of praise which explains the four purifications, for it treats "taking up, maintaining, and forsaking" and "magical transformation and acquisition". The purification of the support [of consciousness] is that which, through meditation, obtains mastery over the taking up, the continuation, and the renunciation of the body. This is done at will, and for as long as one wills. The purification of the object [of consciousness] is that which obtains mastery over the magical transformation of images that already exist—such as gold—or the acquisition of images that do not yet exist in all their aspects. The purification of mind is the mastery, at will, over techniques of concentration, because [Buddha] enters concentration and the other attainments at will, at every moment. The purification of wisdom is the perfection of holding in mind, at will, the techniques of prayer-formulae.

*§H*8 Mahāyānasūtrālaṅkārabhāṣya*

Here [in this verse], the four purifications in all aspects are explained by the Blessed One's four masteries. The purification of support is explained by his mastery over taking up, maintaining, and forsaking the body. The purification of the object is explained by his mastery over the magical transformation and acquisition of objects. The purification of the mind is explained by his mastery over concentration in all its aspects. The purification of wisdom is explained by his mastery over understanding in all its aspects.

*§H*8 Mahāyānasūtrālaṅkāraṭīkā*

The four purifications are: support; object; mind; and wisdom.

*§H*8 Abhidharmasamuccaya*

What is the purification of support? It is ... accomplishment in taking up, dwelling in, and abandoning [bodily] supports at will. What is the purification of object? It is ... accomplishment in the knowledge, the creation, and the transformation of objects at will. What is the purification of mind? It is ... accomplishment in mastering entry into concentration at will. What is the purification of wisdom? It is ... accomplishment in maintaining entry into prayer-formulas at will.

*§H*8 Abhidharmasamuccayabhāṣya*

There are four purifications belonging to Blessed Buddhas, and to those bodhisattvas who have obtained the great supernatural knowledges. "Accomplishment in taking up, dwelling in, and abandoning [bodily] supports at will" means, respectively, that they are born whenever they desire; that, when they are born, they live as long as they desire; and that they relinquish life at whatever time they desire. "Accomplishment in the knowledge, the creation, and the transformation of objects at will" means, respectively, that they create previously unseen forms and so forth; that they transform already arisen forms, such as gold; and that they understand all aspects [of all forms]. "Accomplishment in mastering entry into concentration at will" means that they enter limitless concentrations at will from moment to moment. "Accomplishment in maintaining entry into prayer-formulas at will" means that they attain the ability to discourse upon all the classifications of doctrine when they attend to

one particular letter among the forty two letters [of the Sanskrit language].

*§H*8 Bodhisattvabhūmi*

The four purifications of all aspects are: the purification of [bodily] support; the purification of object; the purification of mind; and the purification of wisdom. The purification of [bodily] support in all aspects refers to the complete eradication, forever and without remainder, of [bodily] supports for passionate weakness, together with their propensities, and to the coming to mastery over the taking up, maintaining, and forsaking of individual existences at will. The purification of object in all aspects refers to the coming to mastery over all objects in regard to magical creation, transformation, and manifestation. The purification of mind in all aspects refers to the accumulation of all the good roots in the mind, since all former weaknesses have vanished. The purification of wisdom in all aspects refers to the coming to mastery over wisdom which understands, without obstacle, all knowable things, since the former weaknesses that accompany ignorance have vanished.

§H*9 TEN POWERS[116]

*§H*9 Mahāyānasaṅgraha*

You shatter the demons who deceive sentient beings
With regard to expedients, refuge, purification,
And deliverance in the Great Vehicle—homage to you!

*§H*9 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

The term "expedients" refers to everything [Buddha] did, from leaving home and accepting religious discipline to the attainment of the highest condition in the world. The term "refuge" refers to [his deeds], from patience in suffering to [the attainment] of the second result [i.e., the stage of a once-returner]. Through this he attained the four indestructible confidences. The term "purification" refers to the third and fourth results [i.e., the stages of non-returner and saint], resulting from his separation from worldly desires through to his reaching the world of formlessness. Demons are able to hinder sentient beings in regard to all this, and to cause them not to attain the results of practice. But, if one cultivates the practice of the ten stages in the Great Vehicle, one will transcend these hindrances. Even here, demons are able to hinder, but Buddhas, endowed with their ten powers, are able to suppress all demons for the sake of sentient beings.

*§H*9 Mahāyānsaṅgrahopanibandhana [Tibetan version]*

This verse is a hymn of praise which explains the powers in that it says "with regard to expedients, refuge, purification" and so forth. [Buddha] shatters the demon who deceives sentient beings concerning four matters: good or bad destinies; actions; purification; and the Great Vehicle. Therefore, the function of the ten powers [of a Buddha] is here described. [By means of his first power

---

116 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:59*; *Le traité*, 1505-1506; AKBh and AKV on AKK 7.28c-30d, ed. Śāstrī, 1085-1089.

Buddha] declares that good [actions] are the means of [attaining] pleasant destinies, and that evil [actions] are the means of [falling into] unpleasant destinies. [But], standing nearby in order to deceive, the demon says that the reverse is true, that pleasant destinies come from evil [actions] and that unpleasant destinies come from good [actions]. Or, he says that everything arises without cause, or from a cause such as god. [But], the Blessed Ones shatter [the demon] by the power of the knowledge of what is possible and what is impossible,[117] saying that it is impossible and cannot happen that the destinies arise without cause or arise from dissimilar causes. They explain that this exists when that exists, and that this arises when that arises, and that thus karmic formations arise from ignorance[118] and it is not god who causes things to arise in succession.[119] In the verse, the term "expedients" refers to what is possible. The term "refuge" indicates [one's] actions, just as it has been stated that this world is the experience of one's karmic inheritance.[120] The demon also deceives concerning these [truths]. But the Blessed Ones shatter the demon by the power of the knowledge of the maturation of actions,[121] saying

---

117 This power (*sthānāsthānajñānabala*) is interpreted in the AKV. There, *sthāna* is glossed with *sambhava* and *asthāna* with *asambhava*, and the text goes on to say: "It is impossible that a woman should become awakened, for there is no scope for that. But it is possible for a man. It is impossible that a woman should realize Brahminhood, for there is no scope for that. But it is possible for a man." (*kathaṃ punar daśa dharmāḥ sthānāsthānam ity ucyate/ sambhavaḥ sthānam asambhavo 'sthānam iti/ athavā asthānam anavakāśo yat strī buddhatvaṁ kārayiṣyati sthānam etad yat puruṣa iti/ asthānam anavakāśo yat strī brahmatvaṃ kārayiṣyati sthānam etad yaḥ puruṣa iti*, AKV on AKK 7.28c, ed. Śāstrī, 1085). Thus this power clearly has to do simply with knowing what is within the realms of possibility and what is not. The AS and the ASBh further explain what a Buddha does with this power: "What action does [Buddha] perform by means of the powers? Rejecting the theory [that things occur] without cause or with dissimilar cause, as well as the theory that one enjoys [the results of] what one has not done, he teaches the path of true arising." (*balaiḥ kiṃ karma karoti/ ahetuviṣamahetuvādaṃ pratyākhyāyākṛtābhyāgamavādaṃ ca samyagabhyudayamārgaṃ deśayati*, AS, ed. Gokhale, 37). The ASBh comments: "By the power of the knowledge of what is possible and what is impossible, the Blessed One refutes the theory [that things occur] without cause or with a dissimilar cause, such as that there is arising without a causal agent, or that the causal agent is such things as nature, or god." (*sthānāsthānajñānabalena bhagavan nirhetuko 'bhyudayaḥ prakṛtīśvarādihetuko vety evam ahetuviṣamahetuvādaṃ pratikṣipati*, ASBh, ed. Tatia, 134). See also BoBh, ed. Dutt, 265ff.

118 See Yamaguchi, *Madhyāntavibhāgaṭīkā*, 148, on the source of this passage in the *Śālistambhasūtra*.

119 For another passage dealing with the rejection of god (*īśvara*) as cause of successively arising existents, see AKBh, ed. Pradhan, 101 (T 29.37c).

120 On karma as the womb of the world see *Mahāvyutpatti* **2313-6; Lamotte, *La somme*, 2:297.

121 Translating *las kyi rnam par smin pa mkhyen pa'i stobs* (=*karmavipākajñānabala*). This second power has a variant form: *las bdag gir bya ba mkhyen pa'i stobs*=*karmasvakajñānabala*., occurring below in the MSAṬ, the AS, and the ASBh, translated in all three cases as "the power of the knowledge of one's own actions." The Sanskrit of the MSA, though, reads *karmavipākajñānabala*; it is not clear why the MSAṬ contains the *karmasvaka-* form if the text on which it commented contained the *karmavipāka-* reading. Both forms are found in the AKBh (ed. Pradhan, 411, 414), though in these cases the Tibetan version accurately reflects the Sanskrit original. Perhaps the Tibetan translators of the MSABh and MSAṬ read different texts than that preserved for us in Sanskrit, or they may simply have mistakenly substituted a common variant form. Both are found (see BoBh, ed. Wogihara, 384; ed. Dutt, 265, for the *karmasvaka-* form).

that sentient beings are divided by their actions into the higher and the lower, or the inferior and the excellent, and that they do not arise from god or by chance. The term "purification" in the verse alludes to the two kinds of purification: worldly and transcendent. Because the suppression [of passions] and the crushing of proclivities are brought about both by the purification of meditations, concentrations, and attainments, and by the purification of the holy path, there are therefore tentative and final purifications. [The demon] also deceives concerning these [truths]. Then again, the Blessed Ones shatter the demon by the power of the knowledge of meditations, concentrations, and attainments. The line "with regard to ... deliverance in the Great Vehicle" refers to the function of the rest of the [ten] powers. While [the Buddha] declares the Great Vehicle in order to deliver [sentient beings] into Buddhahood, the demon, standing nearby in order to deceive, says that it is difficult to attain final, ultimate awakening, and so it is better to deliver [oneself over to] the [vehicle of] the hearers. But the Blessed Ones shatter the demon by the other seven powers.

*§H*9 Mahāyānasūtrālaṅkārabhāṣya*

Here [in this verse], the function of the Blessed One's ten powers is shown to be the shattering of the demon who deceives sentient beings in four ways. He deceives about the expedients that lead to good and bad destinies; about refuge [by teaching about] gods who are no refuge; about purification [by teaching about] only a contaminated purification; and about deliverance, which is the Great Vehicle. By the power of the knowledge of what is possible and what is impossible, the Blessed One shatters the demon in the first case. By the power of the knowledge of the maturation of actions, [he shatters the demon] in the second case. By the power of the knowledge of meditations, liberations, concentrations, and attainments [he shatters the demon] in the third case. By the power of the knowledge of the higher and lower faculties [of sentient beings he shatters the demon] in the fourth case, for, after putting aside the inferior faculties, he addresses [himself] to the best [faculties].

*§H*9 Mahāyānasūtrālaṅkāraṭīkā*

The ten powers of the Tathāgata are: (1) the power of the knowledge of what is possible and what is impossible; (2) the power of the knowledge of one's own actions;[122] (3) the power of the knowledge of meditations, liberations, concentrations, and attainments; (4) the power of the knowledge of the higher and lower faculties [of sentient beings]; (5) the power of the knowledge of the various kinds of confidence [belonging to sentient beings]; (6) the power of the knowledge of the various realms; (7) the power of the knowledge of the paths which lead to all the various destinies; (8) the power of the knowledge of remembering former lives; (9) the power of the knowledge of death and rebirth; and (10) the power of the knowledge of the exhaustion of impurities. These are the ten powers of a Tathāgata. A detailed exposition is found in the *Sūtra on the Ten Powers.*[123]

---

122 See notes to §H*9 (MSU).

123 *Daśabalasūtra*, T **780-781. See Lamotte, *Le traité*, 1506-1509.

The line "he deceives about the expedients that lead to good and bad destinies" means that the demon is a deceiver in regard to those means for [attaining] a good destiny because he teaches that the means [for attaining a good destiny] consist in such things as cattle-stealing [which in fact cause one to] enter hell. The demon is a deceiver in regard to the means [for falling into] a bad destiny, since such a teaching [itself] leads to a bad destiny.

Since the Blessed One is said to destroy the demon who deceives in regard to the expedients that lead to good and bad destinies through the powers, it is said "by the power of the knowledge of what is possible and what is impossible, the Blessed One shatters the demon in the first case". This means that through the knowledge of what is possible and what is impossible, the Blessed One [teaches] the possibility of being reborn in such places as hell as the result of such actions as killing, as well as the impossibility and lack of scope for being reborn in good destinies [as the result of such actions]. He accurately knows causes when there are causes, and results when there are results. He completely refutes those ascetics and Brahmins who assert [that a result can exist] without a cause or with a dissimilar cause.

The line "deceit about refuge [by teaching about] gods who are no refuge" means that, since the gods are not directly aware of the path to deliverance, they are not a refuge. The term "refuge" means protection. It is because the gods do not understand the means that they are not able to protect sentient beings from all the fears of transmigration and bad destinies. [Therefore], when the demon teaches that [gods] are a refuge for the world, he is deceiving in regard to refuge. Gods deceive the world by means of such things as miracles and excellent gifts.

Because the Blessed One is superior to the demon in virtue of the power of the knowledge of one's own actions, he is said to shatter the demon. The line "deceit in regard to deliverance in the Great Vehicle" means that the demon, having turned the aspiration of beginning bodhisattvas away from the religious duties of a bodhisattva by vocally criticizing [that Great Vehicle], leads them into the path of the hearers. In contrast, the Blessed Buddhas, having destroyed the demon who deceives in regard to deliverance in the Great Vehicle through the other powers—such as the knowledge of the higher and lower faculties [of sentient beings]—inculcates entry into the religious duties of a bodhisattva. Because of this, the Blessed One is said to shatter the demon.

*§H*9 Abhidharmasamuccaya*

What is the power of the knowledge of what is possible and what is impossible? It is ... accomplishment in complete knowledge of what is possible and what is impossible. What is the power of the knowledge of one's own actions? It is ... accomplishment in complete knowledge of one's own actions. The rest of the powers should be understood in a similar way.[124]

---

124 The ASBh, in its commentary to §H*9 (AS), simply lists the ten powers in terms effectively identical to those used by the MSAT, translated above. See ASBh, ed. Tatia, 129.

§H*10 FOUR FEARLESSNESSES[125]

*§H*10 Mahāyānasaṅgraha*

You teach understanding, abandonment, deliverance,
And that which makes obstacles,[126]
For the benefit of both self and other,
Without being overcome by the infidels—homage to you!

*§H*10 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats the four fearlessnesses. "Understanding" means the fearlessness of universal wisdom. "Abandonment" means the fearlessness of the exhaustion of defilements. "Deliverance" means the fearlessness of the path that explains the exhaustion of suffering. "Obstacles" means the fearlessness of the path that explains obstacles. If infidels criticize a Buddha, saying that he does not have universal wisdom; or that all his defilements are not exhausted; or that one cannot be delivered from suffering through the path that exhausts suffering, as taught by the Tathāgata; or that his doctrine on obstacles itself elicits these obstacles; or that these obstacles do not interfere with the attainment of the path—then the Tathāgata is able to overcome these evil criticisms through his fearlessnesses.

*§H*10 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

This hymn of praise treats the analysis of the [four] fearlessnesses. It says: "you teach understanding, abandonment, deliverance, and that which makes obstacles." [The Buddha's statement], "I am a perfectly awakened one ... " refers to understanding.[127] His statement " ... whose impurities have been completely destroyed" refers to abandonment. These two deal with what benefits oneself. His statement "those things[128] which I have proclaimed for the deliverance of hearers" refers to the teaching of deliverance. His statement "those things which I have proclaimed as obstacles for hearers" refers to that which makes obstacles. Obstacles are the same as hindrances. These latter two deal with what benefits others. Therefore [the second part of the verse] says "for the benefit of both self and other, without being overcome by the infidels--homage to you!" Because [Buddha] is fearless and not overcome, it is explained that [he] is free from fear.

*§H*10 Mahāyānasūtrālaṅkārabhāṣya*

Here [in this verse], those things which bring about understanding and

---

125 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:59*; *Le traité*, 1567-1613; AKBh and AKV on AKK 7.32ac, ed. Śāstrī, 1090-1092.

126 Our translation takes *jñānaprahāṇaniryāṇavighnakāraka* as a *dvandva* modified by *deśika*. The comments given in the MSABh (§H*10), read *jñānaprahāṇa* as modified by *kāraka* and *niryāṇa-vighna* as modified by *deśika*. This second interpretation seems less appropriate to the analysis of the four fearlessnesses, and it is perhaps not surprising that Asvabhāva, in the MSAṬ, chooses not to comment on it but merely to list the four fearlessnesses according to the standard formula. On this see Hakamaya, "Mahāyānasūtrālaṃkāraṭīkā," 430, note 86.

127 See §H (MSU) (translated above) for a fuller version of the four fearlessnesses.

128 In §H (MSU) the text reads *lam* (path) rather than *chos* (things).

abandonment are for one's own sake, while the teaching on the obstacles to deliverance is for the sake of others. Because the Blessed One is not overcome by any of the infidels, his four fearlessnesses arise in due order.

*§H*10 Mahāyānasūtrālaṅkāraṭīkā*

The four fearlessnesses are: (1) Since I claim to be perfectly awakened, I see no reason why any god, demon, Brahmā, monk, or Brahmin's creature should justly accuse me of not having completely realized something in this world of gods, men, and angels. Seeing no such reason, I obtain security. I become and remain fearless. I claim the exalted position of the bull,[129] for I turned the wheel of Brahmā which had never before been correctly turned by any Brahmin or monk in the world. (2) Since I claim to have completely exhausted the impurities I see no reason why anyone should accuse me of not having exhausted any impurity, and so forth. (3) I see no reason why anyone should accuse me that those things I have described as obstacles are not obstacles for those who practice them. (4) I see no reason why anyone should accuse me that those things I have described as leading to deliverance should not lead to the complete destruction of suffering for those who practice them. The rest is to be understood as above. These are the four fearlessnesses.[130]

*§H*10 Abhidharmasamuccaya*

What is fearlessness with regard to complete awakening? It is ... accomplishment in establishing and asserting complete awakening with regard to knowables in all their aspects, with reference to what benefits oneself. What is fearlessness with regard to the destruction of the impurities? It is ... accomplishment in establishing and asserting the destruction of all impurities in all their aspects, with reference to what benefits oneself. What is fearlessness with regard to obstacles? It is ... accomplishment in establishing and asserting the teaching of the qualities which produce obstacles in all their aspects, with reference to what benefits others. What is fearlessness with regard to the path that delivers from suffering? It is ... accomplishment in establishing and asserting the teaching of the liberating paths in all their aspects, with reference to what benefits others.

*§H*10 Abhidharmasamuccayabhāṣya*

These four fearlessnesses should be understood as referring to what benefits oneself and to what benefits others. Here, what benefits oneself is twofold: the excellence of knowledge and the excellence of abandonment. What benefits others is twofold: removal of hostile qualities and inculcation of friendly qualities. Fearlessness with regard to complete awakening is the concentration ... which consists in accomplishment in the assertion that "with reference to my own benefit I have completely realized all knowables in all their aspects and with all their divisions," and in the establishment of this

---

129 Hsüan-tsang seems to have substituted the term 仙 (immortal) for "bull," perhaps because the Chinese immortal was indeed revered as a marvel while bulls enjoy no such reputation in China.

130 While the substance of this account of the four fearlessnesses does not differ significantly from that given in §H (MSU), the phraseology and some of the terminology does. The MSAṬ preserves the fuller version.

throughout the entire world in complete freedom from dispute. The remainder of the fearlessness should be understood in the same way. The phrase "impurities in all their aspects" indicates the passions together with their propensities. The phrase "the qualities which produce obstacles in all their aspects" indicates all hostile qualities which give rise to passions. The phrase "the liberating paths in all their aspects" indicates the paths, from the path of application to the final path.[131]

*§H*10 Bodhisattvabhūmi*

The texts on the four fearlessnesses should be understood in accord with the sacred texts. There were proclamations made by the Tathāgata in assemblies at four locations. The first location was [in Lumbini garden at Kapilavastu[132] where he proclaimed] his full complete awakening to all doctrines because, unlike the hearers, he was liberated from obstacles to what is knowable. The second location was [at the Bodhi tree in Magadha where he proclaimed] his liberation from those obstacles which are the passions, just as with the hearers. The third location was [Deer Park in Vārāṇasī where he proclaimed] the path which leads to the transcendence of suffering for those who desire liberation. The fourth location was [Hiraṇyavati river in Kusinagara where he proclaimed] the need to avoid the obstacles that prevent attainment of the path. At these four locations the Tathāgata made these truthful proclamations. But later others became unreasonable in that their physical, vocal, and mental actions did not accord with the proclamations made in the first two locations, and in that their past rejections did not allow for the proclamations made in the latter two locations. Their lack of insight became cause for dispute--maybe he possesses the divine eye and maybe not; maybe he knows the minds of others and maybe not--and they thus contradicted the proclamations made in these locations. But, being in the stations of fearlessness, he made these proclamations without dismay, apprehension, or timidity. Such indeed were the proclamations made by the Tathāgata. They are the accomplishment of perfection in what benefits both oneself and others. In the first two locations he proclaimed the accomplishment of perfection in what benefits oneself, while in the last two locations he proclaimed the accomplishment of perfection in what benefits others. Thus, having become fully and completely awakened to all doctrines, the proclamation of perfect awakening is intended to enable bodhisattvas to enter the Great Vehicle. The proclamation of the exhaustion of impurities is intended to enable sentient beings to enter the vehicles of the hearers and of the solitary enlightened ones. The proclamations of the path of deliverance and the obstacles are intended for both. As the Tathāgata says in a sacred text: "I have shown the path of liberation for bodhisattvas ... " The gathering of the bodhisattva teaching has been extracted from the canon of the hearers, but only bodhisattva teachings are found in the canon of the bodhisattvas.

---

131 That is, from the *prayogamārga* to the *niṣṭhāmārga*. On the divisions and subdivisions of these paths see Griffiths, "Indian Buddhist Meditation-Theory," especially chapter 3.

132 The identification of these four locations is conjectured from Nakamura, *Bukkyōdaijiten*, 522a. Compare Snellgrove, *Indo-Tibetan Buddhism*, 6.

§H*11 GUARDLESSNESS AND MINDFULNESS[133]

*§H*11 Mahāyānasaṅgraha*

You speak with resolve in the assemblies,
You are free from the two defilements,
You have nothing against which to guard,
You forget nothing,
You gather together communities—homage to you!

*§H*11 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

The verse reads: "You are unrestrained, irreproachable, undefiled, and non-abiding, unmoved by all things, free from fabrication—homage to you!"[134] This verse treats the four guardlessnesses. Not having a teacher, [Buddha] is not restrained. He is irreproachable because of the absence of the ten evils of body, mouth, mind, and life. Not only does he not have the passions of covetousness, anger, or false views, but all passions whatsoever have been eradicated and exhausted. He is undefiled and non-abiding because he is attached to nothing. He is unmoved because he does not attend to knowing anything, for there is no further meaning to be learned in knowing anything since he is far from discrimination and because his wisdom is universally replete. He does not fabricate [opinions] because such errors are already eradicated.

The verse reads: "You speak with resolve in the assemblies, you are free from the two defilements, you have nothing against which to guard, you forget nothing, you gather together communities—homage to you!" This verse treats the three mindfulnesses. If there are some sentient beings who, upon hearing the Tathāgata, speak in the assembly and slander [him], he is not angered. If they are able to receive [his words] in faith, he does not become attached [to them]. If they respond with indifference a Tathāgata does not reject [them]. In all three situations he always elicits great compassion whereby, through the power of skill in means, he preaches true doctrine and leads them to [that] truth. He is able in these great assemblies to subdue such sentient beings, for the doctrine he preaches does not elicit the two delusions of scorn or desire. And that absence of scorn and desire means that his knowledge is without ignorance. He is not forgetful because his mind has nothing against which he needs to guard. He forgets nothing because his great compassion and mercy are always secure in themselves. Therefore, his great compassion is able to encompass those great assemblies.

*§H*11 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

This verse of praise treats the guardlessnesses and mindfulnesses. The line "you speak with resolve in the assemblies" refers to the guardlessnesses. Anyone who has something to guard against or some kind of action to hide

---

133 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:59*; AKBh and AKV on AKK 7.32d, ed. Śāstrī, 1096.

134 This verse is not present in any of the other versions. It was either added by Paramārtha or was already present in the Sanskrit text he read.

cannot speak with resolve in the assemblies for fear of [falling into] unbecoming postures. The line "you are free from the two defilements" means that [Buddha] has neither attachments to those who listen [to him] respectfully nor aversion from those who do not so listen.[135] Since the gathering together of disciples comes from [states of] mindfulness, [the text] says "you forget nothing" and so forth.[136]

*§H*11 Mahāyānasūtrālaṅkārabhāṣya*

This [verse] clarifies the Blessed One's three things which need not be guarded against, as well as his three mindfulnesses. Their function is to gather together a community. By means of these [guardlessnesses and mindfulnesses] respectively, [the Blessed One] speaks with resolve in the assemblies because he has nothing to guard against, and is free from the two defilements because he has neither attachment nor repugnance, and because he is always mindful in virtue of his non-forgetfulness.

*§H*11 Mahāyānasūtrālaṅkāraṭīkā*

The three things which need not be guarded against are [comprised in] the Tathāgata's physical, vocal, and mental conduct [which] do not need to be guarded against. These three things which need not be guarded against explain the Tathāgata's abandonment of all inappropriate acts which need to be hidden. For saints, in contrast, there is the possibility of performing some inappropriate or [ethically] neutral act as a result of a momentary forgetfulness; but such things in no way occur for a Tathāgata, since his essential nature is in accord with his assertions.

The Tathāgata judges hearers, and after judging them dictates to some of them and rebukes some of them. Even though he performs such harsh actions, he does not arouse guarded thoughts [in himself] such as: "Since I am living among hearers it would be better if discontented and hostile [hearers], upon becoming aware of impure physical, vocal, or mental actions [on my part], did not discuss me and spread gossip."

What are the three special stations of mindfulness? Here, when the loving and compassionate teacher, desiring the benefit and welfare [of his hearers] teaches doctrine to hearers within the assembly and says: "Monks, this is for your welfare and happiness," and those hearers respectfully attend, give ear, and turn their minds toward full understanding, the Tathāgata does not become delighted or enraptured [on that account]. This is the first station of mindfulness. When the teacher teaches doctrine within the assembly and says "This is for your welfare and happiness" and hearers do not respectfully attend, give ear, and turn their minds towards full understanding, the Tathāgata does not become impatient or depressed [on that account]. This is the second station of mindfulness. When the teacher teaches doctrine within the assembly and says: "This is for your welfare and happiness," and some hearers respectfully attend, give ear, and turn their minds towards full understanding, while others do not do so, the Tathāgata does not become delighted or enraptured with those who respectfully attend, give ear, and turn their minds towards full

135 See the notes to §H (MSU) on guardlessness.

136 Asvabhāva adds: "These sentences are in the vocative case."

understanding, nor does he become impatient or depressed with those who do not do so. This is the third station of mindfulness.

In brief, by means of the three stations of mindfulness, from ages past the Tathāgata has thought: "May my disciples diligently practice in accord with the religious discipline prescribed in the doctrine which I have taught well." Thinking this from ages past, the Lord of doctrine, desiring to be an effective gatherer of communities in accord with this thought, was able to dispassionately disinguish that [community] which would increase from that which would fall away. He therefore established a threefold division of assemblies. What are the three assemblies? The first practices entirely correctly, the second entirely incorrectly, and the third partly correctly and partly incorrectly.

*§H*11 Abhidharmasamuccaya*

What are the three mindfulnesses? They are ... accomplishment in not acting in accord with the passions in all their aspects when an assembly is gathered. What are the three guardlessnesses? They are ... accomplishment in application to teaching and counsel before a gathered assembly at will [on the part of Buddha].[137]

*§H*11 Bodhisattvabhūmi*

The texts on the three stations of mindfulness should be understood in accord with the sacred texts. For ages past the Tathāgata has thought: "How can beings be established in the practice of doctrine and discipline that I have taught well?" Even with such a desire for ages past, this Lord of doctrine manifests an absence of passion by means of the three stations of mindfulness, whereby he meets with eager, interested, and disinterested assemblies. Because of the triple distinction of assemblies, these three are established. The first assembly is that which always practices correctly, the second that which always practices incorrectly, and the third that which practices partly correctly and partly incorrectly.

The text on the three guardlessnesses should be understood in accord with the sacred texts. In sum, [Buddhas] have eradicated the covering up of any base action, for they are distinguished by the three guardlessnesses of a Tathāgata. In contrast, a saint may perform some [ethically] neutral or base action from a moment of neglecting mindfulness. But this is never done by a Tathāgata. Thus the Tathāgata makes declarations in the natural course of things, commanding hearers harshly at one time, reproving them insistently at another time, or dismissing them abusively. Even so, he does not become guarded because he has spoken harshly, thinking: "It is not the case that, living among hearers, they will come to know my impure physical, vocal, or mental actions, and, on this account, come to harbor resentful thoughts and discontent, and relate this to others."

137 The ASBh to this section of the AS is almost identical with that found in §H (MSU) and §H (MSAT). We therefore do not translate it here.

§H*12 TOTAL DESTRUCTION OF THE PROPENSITIES[138]

*§H*12 Mahāyānasaṅgraha*

Your actions are never without omniscience everywhere,
Whether setting out or at rest;
Your omniscience always corresponds to reality—homage to you!

*§H*12 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats non-forgetfulness.[139] "Activity" refers to births already experienced and to births not yet experienced, and thus omniscience includes all births in the three times. "Reality" means that suchness is the essence [of the meaning understood]. He is non-forgetful because of the full understanding of reality. Furthermore, Buddha dwells everywhere because he cultivated the ten stages when he was in the causative condition [of a bodhisattva]. His full wisdom is able to penetrate all these causes, and his universal understanding has insight into all times. Thus, he can penetrate the three times and, in that penetration he can clearly know both himself and others.

*§H*12 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

This verse, on the destruction of the propensities, says "whether setting out or at rest", everywhere and always and so forth. "Setting out" here means to go out to beg for alms in a village or a town. "At rest" here means to dwell, for example, under a tree in [any] of the four postures. The line "your actions are never without omniscience everywhere" is [contrasted with one who is not omniscient], for even though his passions might be destroyed, [yet he does still] have frivolities produced by the propensities [of those passions]. For example, although he had no passions, the Elder Maudgalyāyana is said to have jumped about and acted like a monkey, because he had been a monkey during five hundred lifetimes.[140] Also, a certain solitary enlightened one is said to have decked himself out with finery because of the after-effects of his propensities produced by having been a prostitute for many lifetimes. But a Blessed One has no such actions which do not belong to an omniscient one, and this line treats of his unique qualities. The line "your omniscience always corresponds to reality" means that, since a Blessed One is not like others, such as infidels, like Purāṇa,[141] who pretend to be omniscient although they are not, therefore [the text says that] he is omniscient in the true sense.[142]

---

138 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:60*; *Le traité*, 1755-1782; "Passions and Impregnations of the Passions in Buddhism."

139 Paramārtha takes this verse to refer to *asaṃmoṣatā* (which in all the other versions is the subject of the verse in §H*13) and interprets the verse in §H*13 as referring to *vāsanāsamudghāta*.

140 See Lamotte, *La somme*, 2:60*, for a discussion of this passage.

141 Purāṇa Kāśyapa was a heretic encountered by the Buddha. See Lamotte, *Histoire*, 21; Thomas, *Life of Buddha*, 129-130. The original source appears to have been the *Sandakasutta*, MN, 1:513-524.

142 Asvabhāva adds: "the sentence 'your omniscience always corresponds to reality' is in the vocative case."

*§H*12 Mahāyānasūtrālaṅkārabhāṣya*

This verse explains the meaning of the Blessed One's total destruction of all passions and propensities, for whether setting out or at rest there is always and everywhere an absence of any activity that is not characterized by omniscience. One who is not omniscient, even though his passions might be destroyed, still performs actions that are not characterized by omniscience, such as chancing upon a wild elephant or a runaway chariot. This is because he has not totally destroyed the propensities. As the *Māṇḍavyasūtra*[143] says: "The Blessed One does not [perform such activities] because he knows all of the meaning of reality."

*§H*12 Mahāyānasūtrālaṅkāraṭīkā*

The total destruction of the propensities means that the Tathāgata destroys whatever conduct appears defiled, whether in his touching, seeing, or sitting, together with its propensities. [In contrast], saints, even though they may have destroyed their passions, possess conduct which both appears defiled and actually is so, whether they are in motion, seeing, speaking, or at rest.

*§H*12 Abhidharmasamuccaya*

What is the total destruction of the propensities? It is ... accomplishment, by reason of omniscience, in the non-performance of actions which belong to those who are not omniscient.

*§H*12 Abhidharmasamuccayabhāṣya*

The total destruction of the propensities is ... "accomplishment, by reason of omniscience, in the non-performance of" physical and vocal actions which belongs to those who indicate [by such actions] that there still remain [for them] those obstacles which are the passions and those which obstruct what is knowable.

*§H*12 Bodhisattvabhūmi*

[What is the Tathāgata's total destruction of the propensities?] This means that no actions which even appear to arise from passion are manifested by any Tathāgata, whether moving about or observing, whether speaking or being at peace. This is what is termed the Tathāgata's total destruction of the propensities. Even though saints may have eradicated their passions, yet they still do have various actions that appear to arise from passion in their moving about, observing, speaking, and being at peace.

143 This text, quoted also in MSABh on MSA 20-21.54, has not survived.

§H*13 NON-FORGETFULNESS[144]

*§H*13 Mahāyānasaṅgraha*

You do not waste time in doing what needs to be done
For the benefit of sentient beings;
What you do is never fruitless;
You are without forgetfulness—homage to you!

*§H*13 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

Innumerable sentient beings in the ten directions at each instant should attain benefit. By his great compassion a Tathāgata at each instant causes them to attain benefit. He does not idle or waste [his time], for he might miss the opportunity for a sentient being's attainment of the path. He waits for those who have not yet attained the status of streamwinner, and then preaches doctrine; then they all attain benefit at the proper moment. Thus his work is never without fruit. Confusion is ignorance, and ignorance is the essence of the propensities. His benefiting is not in vain because the propensities are exhausted.[145]

*§H*13 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The hymn of praise beginning "you do not waste time in doing what needs to be done for the benefit of sentient beings" deals with the state of forgetting nothing. Whenever there is any task to be done a Blessed One sticks to it and does not waste time. As a sacred text states: "Even if the tides were to become idle, a Buddha never wastes time [in regard] to the calves to be tamed."[146] The line "what you do is never fruitless" means that [Buddha's] work is not useless. The line "you are without forgetfulness" means that [a Buddha] never forgets that [work].

*§H*13 Mahāyānasūtrālaṅkārabhāṣya*

This [verse] shows the essential nature and function of the state of non-forgetfulness, namely that the Blessed One's actions are never barren, because whenever there is some benefit to be effected for some sentient being, [the Blessed One] does not waste that time.

*§H*13 Mahāyānasūtrālaṅkāraṭīkā*

The state of non-forgetfulness means that the Tathāgata effectively does, at the proper moment, what needs to be done, wherever, whenever, and however it needs to be done. This is the Tathāgata's state of non-forgetfulness. Moreover, the Tathāgata is not forgetful of any action, object,

---

144 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:60*. The verbal root from which *saṃmoṣatā* is derived means, most usually, 'to steal'. To say that Buddha is free from *saṃmoṣatā* is then not to say simply that he never forgets but also that his attention is not stolen, that he is confused about nothing.

145 Paramārtha interprets this verse as referring to *vāsanāsamudghāta*, contrary to all the other versions which see it as explaining *asaṃmoṣatā*. See the notes to §H*12 of MSBh.

146 See *Suvarṇavarṇāvadāna* (T *1550), ed. Roy, 293.

or means [for doing] all those actions, [for his] memory is always present. This should be understood as the state of non-forgetfulness.

*§H*13 Abhidharmasamuccaya*

What is the condition of non-forgetfulness? It is ... accomplishment in the accurate communication of all that has been said and done.

*§H*13 Abhidharmasamuccayabhāṣya*

The condition of non-forgetfulness is ... "accomplishment in the accurate communication of all that has been said and done" with reference to those things which should be done by those who need religious training.

*§H*13 Bodhisattvabhūmi*

[What is a Tathāgata's non-forgetfulness?] This means that all Tathāgatas always remember what, where, how, and when they are [to act]. It is the true memory of what, where, how, and when [to act] that is called a Tathāgata's non-forgetfulness. In regard to all the deeds to be performed, all the different places, all the methods to be employed, and all the different times, their memory is unfailing and they always remember correctly. Understand that this is what is called non-forgetfulness.

§H*14 GREAT COMPASSION[147]

*§H*14 Mahāyānasaṅgraha*

You behold the entire world six times each day and night;[148]
You are endowed with great compassion;
You have the aspiration for well-being—homage to you!

*§H*14 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats great compassion. In regard to the constant examination of sentient beings carried out by Buddhas, the phrase "six times" is used because at the six times [i.e., always], they cultivate actions that benefit both self and others, since they have actions whereby self-benefit benefits others, and they desire to demonstrate the path as a model for creatures to imitate. The realm of sentient beings indicates the lineages of sentient beings, and lineage is not the same [for all sentient beings]. Some cause evil to arise out of good. Some cause good things to arise out of good. Some cause good to arise out of joy. Because his great compassion is able to recognize these lineages and convert them, they are all associated with that great compassion, as are their [various] roots and desires.

---

147 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:60*-61*; *Le traité*, 1705-1717; also, for a rather different perspective, see Newland, *Compassion: A Tibetan Analysis.*

148 That is, always. A reference to the standard Indian division of the twenty-four hours into six equal periods.

*§H*14 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The verse beginning "you behold the entire world six times each day and night" deals with great compassion. [This] great compassion is the conventional wisdom[149] whereby the Blessed One closely examines the entire world six times, day and night, [to see] who is making progress and who is backsliding, who is to be matured and who is to be liberated, and so forth. Great compassion is active in closely examining the world; it consists essentially in an aspiration for the well-being [of sentient beings]. This compassion is great because it embodies [Buddha's] accumulations of merit and wisdom; because it is characterized by the severance of the three sufferings; because it bears upon all sentient beings in the triple world; because it functions equally for all sentient beings; and because there is nothing better.[150]

*§H*14 Mahāyānasūtrālaṅkārabhāṣya*

Here [in this verse], the Blessed One's great compassion is clarified in its functions and essential nature. By means of that great compassion the Blessed One closely examines the world six times day and night, [thus seeing] such things as who is making progress and who is backsliding. Since the Blessed One possesses [such a capacity], he always aspires towards the well-being of sentient beings.

*§H*14 Mahāyānasūtrālaṅkāraṭīkā*

Great compassion is that concentration, wisdom, and concomitant states which establishes sentient beings through a compassion which takes as its object all the varieties of suffering that occur among sentient beings in the triple world at all times.

*§H*14 Abhidharmasamuccaya*

What is great compassion? It is ... accomplishment in the state of great compassion which takes ceaseless suffering as its object.

*§H*14 Abhidharmasamuccayabhāṣya*

Great compassion is ... accomplishment in the states of great compassion which takes all the modes of the ceaseless suffering of sentient beings in the three realms as its object.

*§H*14 Bodhisattvabhūmi*

There are four reasons why compassion is termed 'great compassion'. (1) It arises with all the deep, subtle, and hard to fathom sufferings of sentient beings as its object. (2) Accumulated over a long period of time, it has been gained over many hundreds of thousands of aeons. (3) It has arisen with ardent intent upon its object, for bodhisattvas are filled with compassion of such intent in order to loosen the sufferings of sentient beings; they can cast off a hundred

---

149 This definition of great compassion as "conventional wisdom" (*kun rdzob kyi mkhyen pa = saṃvṛtijñāna*) is not found in Hsüan-tsang's translation of the MSU, and his arrangement of the material that follows differs in minor ways. For a comparable definition see AKBh, ed. Pradhan, 414.

150 For more on these five reasons for the greatness of compassion see AKBh on AKK 7.33c, ed. Pradhan, 415.

lives, not just one or just one single mass of possessions, in order to lead [sentient beings] out from all suffering and torment. (4) It is well purified by the bodhisattva stage of those bodhisattvas who have gone beyond the limit, and by the Tathāgata stage of the Tathāgatas.[151]

§H*15 EIGHTEEN EXCLUSIVE BUDDHA-QUALITIES[152]

*§H*15 Mahāyānasaṅgraha*

You far surpass all hearers and solitary enlightened ones
In performance, attainment, wisdom, and action—homage to you!

*§H*15 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats the eighteen exclusive qualities. "Performance" is the cause and "attainment" is the result. Wisdom is wisdom in principle and extent.[153] "Action" is action that benefits sentient beings. The eighteen exclusive qualities do not exceed these four meanings. They are exclusive because they are not shared by those in the two vehicles.

*§H*15 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The verse "in performance, attainment" and so forth treats the eighteen qualities exclusive to Buddha. The term "performance" refers to the [first] six qualities, from the first, that the Tathāgata has no inappropriate [actions], to the sixth, that he has no aloof equanimity. The term "attainment" refers to the [next] six qualities, from the seventh, that he has no loss of zeal, to the twelfth, that he has no loss of liberation. The term "wisdom" refers to the three qualities [from the sixteenth to the eighteenth] expressed in the sentence: "Insight wisdom functions in the three times without being attached or impeded." The term "action" refers to the three qualities [from the thirteenth to the fifteenth] since the physical, vocal, and mental actions [of the Tathāgata] are yoked to wisdom, which elicits and accompanies them. The line "you far surpass all hearers and solitary enlightened ones" means that [the Tathāgata] is endowed with these exclusive qualities.

*§H*15 Mahāyānasūtrālaṅkārabhāṣya*

Here [in this verse], the Blessed One's superiority to all beings is explained by the fact that he is superior to hearers and solitary enlightened ones, who are themselves superior to other beings. [He is superior] in virtue of the six exclusive Buddha-qualities comprised in his "performance"; in virtue of the six comprised in his "attainment"; in virtue of the three comprised in his "wisdom"; and in virtue of the three comprised in his "action". The six exclusive

---

151 Great compassion is referred to in the *Pratiṣṭhāpaṭala* of the BoBh (from which chapter all extracts translated from the BoBh in §H* thus far have been taken), and it is there said that a fuller explanation is given in the *Pūjāsevāpramāṇapaṭala*, from which the extract translated here is taken.

152 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:61*; *Le traité*, 1625-1704; AKBh and AKV on AKK 7.28ab, ed. Śāstrī, 1083-1084; notes to §H, above (especially the BoBh passage translated there).

153 On 如理如量智, *yathāvadbhāvikatā, yāvadbhāvikatā* see notes to §H*5 (BoBh).

Buddha-qualities comprised in "performance", found only among Buddhas and among no others, are that a Tathāgata does not bluster about, makes no raucous noise, does not have a faulty memory, does not have an unconcentrated mind, does not conceptualize differences, and has no aloof equanimity. The six comprised in "attainment" are [that a Tathāgata] loses neither zeal, energy, memory, concentration, wisdom, nor liberation. The three comprised in "wisdom" are that a Tathāgata's understanding is unattached and unimpeded in regard to the past, present, and future. The three comprised in "action" are that all a Tathāgata's physical, vocal, and mental actions are preceded and followed by wisdom.[154]

*§H*15 Abhidharmasamuccaya*

What are the qualities exclusive to Buddha? They are ... accomplishment in the purity of physical, vocal, and mental actions that are not performed in common with others; accomplishment in neither obtaining nor abandoning the faculties of a Tathāgata which possess both support and result; accomplishment in performing those actions which are not held in common with others; and accomplishment in the state of wisdom which is not held in common with others.[155]

§H*16 WISDOM IN ALL ASPECTS[156]

*§H*16 Mahāyānasaṅgraha*

You have attained the great awakening of all aspects
Through the three bodies;
You cut off the doubts of all sentient beings everywhere—homage to you!

*§H*16 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats the pre-eminent wisdom of all aspects. The three bodies are the three qualities [of awakening]. Dharma Body is the quality of severance. Apparitional Body is the quality of wisdom. Transformation Body is the quality of kindness. [Buddhas] attain the state of being endowed with the result characterized by these three qualities because of [their] three bodies. They are pre-eminent because they have attained unexcelled awakening. Sentient beings elicit doubts concerning all things, but all Tathāgatas are able to sever them.

*§H*16 Mahāyānasaṅgrahopanibandhana [Tibetan version]*

The verse "you have attained the great awakening of all aspects through the three bodies" treats the wisdom of all aspects. Because it knows

---

154 The MSAṬ has no commentary on §H*15.

155 The ASBh to §H*15 (AS) is almost identical with §H (MSU), translated above. It is therefore not translated here.

156 In addition to the texts translated in this section, consult: Lamotte, *La somme*, 2:61*; *Le traité*, 1743-1755; Jaini, "On the Sarvajñatva (Omniscience) of Mahāvīra and the Buddha"; Bühnemann, *Der allwissende Buddha*; Griffiths, "Omniscience in the Mahāyānasūtrālaṅkāra"; the entire first *padārtha* of the *Abhisamayālaṅkāra*-corpus.

everything that is excellent it is termed a wisdom of all excellent aspects.[157] [Buddha] completely knows all knowables in all excellent aspects; these are superior to anything else. The three bodies are the Essence Body and so forth, whereby he has attained the great awakening in all its aspects; this [great awakening] is, in its essence, stainless and unimpeded knowledge. Therefore, there is no aspect unknown to the Blessed Buddha. Thus, since he cuts off all the doubts of all sentient beings in all the world, whether gods or men, "you cut off the doubts" is said. It is in this function of skilfully untying the knots of doubt that his wisdom of all aspects is superior [to other knowledges].

Some say that the sixteen aspects [of the four truths], impermanence and so forth, are what are here termed "all aspects", because these are the initial source for awakening. But others hold that the phrase "all aspects" refers to the fact that these and [all] other things are essenceless, unarising, not destroyed, originally quiescent, essentially extinguished, and lacking anything that can be attained. Yet others think that this passage is not talking about those aspects whereby one controls what is to be controlled, but rather is speaking about the fullness of all meaning and benefit. It is just like the *maṇi* jewel being endowed with all aspects, for when one gazes upon all its aspects they are free from all obstacles since they are always free in this way. This means that [Buddha] has severed both the obstacle to knowledge and all of its propensities, for the great awakening, endowed with these aspects, is precisely the understanding of all objects and all aspects.[158]

*§H*16 Mahāyānasūtrālaṅkārabhāṣya*

This [verse] explains the Blessed One's wisdom of all aspects because he has attained the awakening of all aspects through the three bodies, and because he has the wisdom of all aspects in regard to all knowables.. The three bodies are: Essence Body, Enjoyment Body, and Transformation Body. Furthermore, the wisdom of all aspects in regard to all knowables is described here in its function, which is to cut off all the doubts of all sentient beings, such as men and gods.

*§H*16 Mahāyānasūtrālaṅkāraṭīkā*

The wisdom of all aspects means that [Buddha] establishes the path of the doctrine for long periods of time, brings to maturation the immature who rely upon the doctrine of the treatises, and liberates the mature because that wisdom is not attached to anything and because it cuts off the doubts of all sentient beings, such as hearers.

*§H*16 Abhidharmasamuccaya*

What is the awakening of all aspects? It is... accomplishment in the awakening of all aspects regarding aggregates, realms, and spheres.

157 The MSU here adds: "Its abstract noun is *sarvākāravarajñatā*.

158 This concluding paragraph is translated from Hsüan-tsang's Chinese version of the MSU (T 442c22-443a2). It is not found in the Tibetan version and it is difficult to be sure whether it stood in the original Sanskrit.

*§H*16 Abhidharmasamuccayabhāṣya*

Accomplishment in the awakening of all aspects regarding aggregates, realms, and spheres, means perfection in the complete knowing of the divisions, characteristics of the distinctions, and the essences of the aggregates and the rest.

*§H*16 Bodhisattvabhūmi*

In sum, the awakening by the Tathāgata is to the three groups of doctrine. These three are: the doctrines whose meanings have been methodically arranged, the doctrines whose meanings have not been methodically arranged, and the doctrines whose meanings are neither methodically arranged nor unmethodically arranged. Herein, when Tathāgatas unfailingly understand the group of doctrines whose meaning is not methodically arranged, and the group of doctrines whose meaning is neither methodically arranged nor unmethodically arranged, this is termed the understanding of all aspects. When they unfailingly understand the group of doctrines whose meaning is methodically arranged, this is termed excellent understanding. When this awakening of all aspects of the excellent knowledge is brought together in one place, it is called the awakening of all aspects.

H*17 FULLNESS OF PERFECTION

*§H*17 Mahāyānasaṅgraha*

You have no grasping, no fault, no turbidity, no stagnation,
No vacillation, and no fabrication towards all things—homage to you![159]

*§H*17 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]*

This verse treats the six kinds of purification belonging to Tathāgatas. [Buddhas] have no grasping, for this is the the purification of the obstacles of delusion and they have eliminated the three obstacles of delusion,[160] and so forth. They have no faults, for this is the purification of the action-obstacle, and they have eliminated the twenty-two action-obstacles. They have no

[159] This verse is missing from both Hsüan-tsang's and Buddhaśānta's Chinese versions of the MS.

[160] This appears to be a reference to the three kinds of obstacle discussed in the AKBh. There it is said: "The Blessed One has described three obstacles: the obstacle which is effected by action, the obstacle which consists in passion, and the obstacle which consists in maturation ... the obstacle which consists in action is the five [evil actions] that bring immediate result, namely, matricide, patricide, murder of a saint, causing schism in the monastic community, and wreaking violence and hatred upon a Tathāgata's person. The obstacle which consists in passion is intense passion. This passion is twofold: intense passion which is continuous and violent, and passion which is powerful ... the obstacle which consists in maturation is the three evil destinies [i.e., rebirth in the hells, as a hungry ghost, or as a wild beast], and a part of the good destinies [i.e., rebirth among the inhabitants of Uttarakuru and rebirth among the unconscious beings.]" (*trīny āvaraṇāny uktāni bhagavatā/ karmāvaraṇaṃ kleśāvaraṇaṃ vipākāvaraṇaṃ ca ... pañcānantaryāṇi karmāvaraṇam/ tadyathā mātṛvadhaḥ pitṛvadho 'rhadvadhaḥ saṅghabhedaḥ tathāgataśarīre duṣṭacittarudhirotpādanam/ tīvrakleśatā kleśāvaraṇam/ dvividho hi kleśaḥ/ tīvraś ca ya abhīkṣṇikaḥ tīkṣṇaś ca yo adhimātraḥ/ ... trividhā durgatiḥ vipākāvaraṇaṃ sugateś ca pradeśaḥ auttarakauravaḥ asaṃjñisattvāś* ca, AKBh on AKK 4.96, ed. Pradhan, 259).

turbidity, for this is the purification of the maturation-obstacle, and they have eliminated the seven kinds of transmigration. They have no stagnation, for this is the purification of benefit, i.e., non-abiding, and they have no hindrances in either transmigration or cessation. They have no vacillation, for this is the purification of obstacles to mastery, and they are able to appear at will and without effort in all conditions. [They have no conceptual fabrication], for this is the purification of fabrication, and they transcend the realm of language, insight, and judgment. The first three treat what benefits the self, while the last three treat what benefits others. The words "and so forth"[161] refer to these six purifications.

The radiant qualities [discussed] above penetrate both the Great and the Lesser Vehicles, and it has been explained that Dharma Body is joined to these qualities. But Dharma Body is also joined to the exclusive qualities of the Great Vehicle [which are to be explained in the next section].

*§H*17 Mahāyānasaṅgrahopanibandhana [Tibetan version]*[162]

The verse beginning "no grasping, no fault" treats the perfections. The term "no grasping" refers to the perfection of giving. The term "no fault" refers to the perfection of morality. The term "no turbidity" refers to the perfection of patience, since that malicious mind which gives rise to turbidity is absent. The term "no stagnation" means that, as a result of the zeal brought forth from acts of fortitude previously elicited, [Buddha] does not stagnate. The term "no vacillation" refers to the perfection of meditation, and denotes a state of concentrated non-agitation. The term "no fabrication" refers to the [perfection of] wisdom, which is non-discriminative wisdom. Such wisdom does not fabricate at all. The remainder is as explained above.[163]

*§H*17 Mahāyānasūtrālaṅkārabhāṣya*

This verse elucidates the Blessed One's fulfilment of the six perfections through his complete freedom from everything that opposes those perfections. His lack of attachment means that he is not concerned with wealth. His faultlessness means that his physical [vocal and mental] actions are immaculate. His lack of turbidity means that no worldly thing, no suffering, troubles his mind. His lack of stagnation means that he does not stagnate in the encumbrance of even small obstacles. His lack of vacillation means that he is not distracted. His freedom from fabrication means that he does not engage in discriminative fabrication.

*§H*17 Mahāyānasūtrālaṅkāraṭīkā*

The fulfilment of the perfections means that Buddha has abandoned all obstacles, such as avarice, together with their propensities. He has done so gradually, destroying more and more [obstacles] through three immeasurable aeons by means of the six perfections of giving and so forth. These perfections

---

161 The reference here is to the introduction to §H* in Paramārtha's version of the MSBh (T 255c.17).

162 Hsüan-tsang's Chinese version of the MSU preserves no commentary in this section.

163 This is probably a reference to the discussion of the various types of *nirvikalpajñāna* in the eighth chapter of the MS.

are comprised in the expedients of wisdom and compassion, and because of this he has fulfilled the six perfections of giving and so forth in all their aspects. [Such fulfilment] pertains to one who is completely awakened and [is] the uninterrupted activity of a Buddha who elicits [it] effortlessly, like a wish-fulfilling gem. The details of the Tathāgata's fulfilment of the supremely attained perfections are to be understood from such [sacred texts] as the *Āryaratnacūḍasūtra*.[164]

[164] T *1526. See Hakamaya, "Mahāyānasūtrālaṃkāraṭīkā", 446, note 26; Nakamura, *Indian Buddhism*, 272, note 30.

§HH SIX QUALITIES OF DHARMA BODY

In this section Asaṅga employs an ancient set of six analytical categories used to explore the various dimensions of any existent. One can analyze anything[165] by asking what it essentially is (*svabhāva*), what caused it (*hetu*), what its results are (*phala*), what it does (*karman*), what qualities are connected with it (*yoga*), and how it functions (*vṛtti*). This set of six categories is applied in §HH to Dharma Body; a similar application is found also in the *Mahāyānasūtrālaṅkāra*-corpus, and in the *Buddhabhūmisūtra* and its commentaries.[166] The use of these six categories at this point in the MS acts as a kind of summary of all that has gone before. Perhaps the most interesting philosophical point to be raised here is that of the definition of Dharma Body's essence as "pure Dharma Realm" (*dharmadhātuviśuddhi*).

§HH Mahāyānasaṅgraha

Furthermore, [Dharma Body] is endowed with the qualities of essence, cause, result, activity, associated qualities, and function. Therefore, the qualities of Blessed Buddhas are to be understood as supreme. Here are verses [on this]:

You have accomplished the ultimate meaning,
You have been delivered through all the stages,
You have attained pre-eminence among all sentient beings,
You are the liberator of all sentient beings.

You are associated with inexhaustible and unequalled qualities,
You are seen in the world and in the assemblies,
And yet you are invisible in every way to gods and men!

§HH Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "you have accomplished the ultimate meaning" refers to the essence of Dharma Body of all Buddhas, for all Buddhas have purified suchness that accomplishes ultimate meaning: this is their essence. The line "you have been delivered through all the stages" refers to the cause [of that accomplishment], for they have attained awakening by practicing in all the stages. The line "you have attained pre-eminence among all sentient beings" refers to the result [of that accomplishment], for they are pre-eminent among all sentient beings. The line "you are the liberator of all sentient beings" refers to the activity of that [accomplishment], whereby they are able unerringly to lead sentient beings to attain liberation. The line "you are associated with inexhaustible and infinite good qualities" refers to the union of that [accomplishment], for they are joined and united to those inexhaustible and

---

165 These same six categories are used, for example, in the *arthaviniścaya* section of the AS (DT RI 117a7-117b7; reconstructed into Sanskrit by Pradhan, 102-103; ASBh, ed. Tatia, 141-142). The context in this case has nothing to do with Dharma Body.

166 See Nishio, *The Buddhabhūmi-Sūtra*, 1:22-23; Lévi, *Mahāyāna-Sūtrālaṃkāra*, 1:44. See also: Takasaki, "Description of the Ultimate Reality"; "Hōshin no ichigenron nyoraizō shisō", 231-236; Hakamaya, "Shōjō hokkai kō", 2-4.

unequalled qualities. The line "you are seen in all the world" refers to the Transformation Bodies, while the line "you are seen in the assemblies" refers to the Enjoyment Bodies. The line "and yet you are invisible in every way to gods and men" refers to the Essence Body, which cannot be seen by any gods or men. This explains the three differentiations of the Buddha-bodies which are termed functional activities.

§HH Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

Herein are summarized the six qualities with which Dharma Body is joined. They are: the essence of Dharma Body; the cause of Dharma Body; the result of Dharma Body; the activity of Dharma Body; the union of Dharma Body; and the function of Dharma Body. These are supreme because they are not common to others in either the great or the lesser vehicle. The line "the Blessed One has accomplished Suchness" refers to the Essence Body. The accomplishment of suchness is undefiled purity. Prior to [the practice of] the path and during that practice, defiled entanglements have not yet been exhausted, and one cannot speak of accomplishment. But after [that practice of] the path, when defiled entanglements have been exhausted, one speaks of accomplishment. suchness is the essence of Dharma Body.

The line "you have been delivered through the practice of all the stages" refers to the cause of Dharma Body. Through the practices in the causative stages, upon the ending of the tenth stage that manifests suchness, [a Buddha] is delivered from the three obstacles of the skin, the flesh, and the mind.[167] These are severed by wisdom upon the two kinds of conversion of support [of the path and of the weaknesses],[168] since by means of this conversion of support he attains Dharma Body.

The line "you have attained pre-eminence among all others" refers to the result of Dharma Body. If [a Buddha] has realized the result of Dharma Body, then he attains the result of the four virtues of awakening: purity, self, joy, and eternity.[169] Such purity is not shared by those without potential;[170] self is not shared with infidels; joy is not shared with hearers; and eternity is not shared with those who are individually awakened.

The line "you are the liberator of all sentient beings" refers to the activity of Dharma Body. Having attained the result [a Buddha] liberates sentient beings. There are four kinds of liberation: establishment, goodness, practice, and the three vehicles. By these he liberates common worldlings and [adherents of] the three vehicles.

The line "united to inexhaustible qualities you are seen in the world" refers to the associated qualities of Dharma Body. The five kinds of inexhaustible good qualities are united with Dharma Body; this is because its purity, universality, immeasurability, inconceivability, and inexhaustibility are pre-eminent. Upon reaching the seventh stage the defilements of the

[167] That is, the three obstacles discussed in Paramārtha's Chinese version of the MSBh to §H*17. More information is given in the notes to that section.

[168] See Hakamaya, "Sanshu tenne kō", 51-56, for some discussion of these conversions.

[169] On these four *guṇapāramitā* see Takasaki, *Nyoraizō shisō*, 24.

[170] *icchantika*, i..e., those without potential for attaining awakening. See Keenan, "A Study", 383-385.

permeations that have to be counteracted, such as jealousy and the rest, are eradicated, and they do not arise as support [for action]. Thus purity in all good qualities is pre-eminent, and is united to Dharma Body. Because at the eighth stage non-discrimination is uninterrupted and a spontaneous, undefiled practice becomes the support, the universality of all good qualities in the undefiled realm is pre-eminent, and is united to Dharma Body. Because at the ninth stage a wisdom of immeasurable doctrine, able to encompass innumerable seas of concentrations and religious formulas, becomes the support, from which seas arises a series of good qualities, all these immeasurables are pre-eminent, and are united to Dharma Body. Because at the tenth stage the wisdom that realizes and renders present all the secret abodes of Tathāgatas becomes the support, their inconceivability is pre-eminent, and is united to Dharma Body. Then, upon the realization and attainment of the Buddha-stage, wisdom freed from all obstacles becomes the support, and the inexhaustibility of all their good qualities is pre-eminent, and is united to Dharma Body. Being inexhaustible, they are eternal, but, in order to manifest that eternity, they speak within time. Although the first four good qualities are differentiated as to stage, yet, since they bear upon the same result and are ultimate, they are all associated with Dharma Body.

The line "in the three modalities you are both easily seen and seen with difficulty by gods, men, and so forth" refers to function. The three modalities are the three bodies, among which the Apparitional Body and the Transformation Body are easily seen, but Dharma Body is difficult to see. Dharma Body is easily seen by bodhisattvas of deep practices, and by all Buddhas, but it is difficult for the four kinds of sentient beings, i.e., common worldlings, hearers, solitary awakened ones, and bodhisattvas who have just begun their practices, to see it. It is as a sacred text says: "The Tathāgata seed does not descend into the realm of sentient beings who are wrong-headed, and it is not [present] in the realm of bodhisattvas who are confused about emptiness."[171] This is so because common worldlings who do not regard all the things that have a material form and so forth as lacking essences, and who cling to an existent self, a self-essence, are unable to believe in or seek that realm of immortality[172] wherein one abandons support for seeing bodies. How much less will they be capable of the true awakening to the Tathāgata-womb, the realm of all Buddhas? In their crude practices, the adherents of the two vehicles take eternity to be pre-eminent, pour themselves into cultivating the characteristics of eternity, sport in the characteristics of eternity, and in such practices seek a self-purification. Such people, pouring themselves into those practices, are unable to attain the path of the Dharma Body of awakening, since, in their sporting, that Dharma Body, united to its four good qualities, does not become knowable. Bodhisattvas who have just begun their practice are confused about the principle of the Tathāgata-womb and emptiness. They believe in seeking [to implement] the liberation method of emptiness, and imagine emptiness to be the abandonment of existing things. They say that at first things are existent, but then abandonment implies that they are empty. Other bodhisattvas, because they have attained the characteristics of

---

171 A parallel notion occurs in the SDS. See Takasaki, *Nyoraizō shisō*, 107.

172 甘露界, *amṛtadhātu*. See Nishio, "Amidabutsu no meigi ni tsuite", 50-53.

emptiness, say that emptiness means being apart from existing things, such as material form and so forth. "My present practice," [they say] "is directed towards the realization of this emptiness, and in the future I will certainly attain it." But, because that principle means that the Tathāgata-womb neither exists nor does not exist, it is neither an existent object nor a non-existent object of those biased clingings of confused minds. The phrase "gods, men, and so forth" refers to these four kinds of sentient being. It is because Dharma Body is most profound and is not a knowable object that there arise these confused and deluded activities of these four kinds of sentient being in regard to it. The Essence Body in its three modalities cannot be seen by these four [kinds of sentient being].

§HH Mahāyānasaṅgrahopanibandhana [Tibetan version]

After showing that Dharma Body is endowed with the six qualities of essence and so forth, these qualities are explained by these [two] verses. The line "you have accomplished the ultimate meaning" means that Dharma Body in essence is fully perfected, since it is characterized by purified suchness.[173] [The text] treats essence as a quality of the Blessed One because [the author] wants to describe it, just as one, wanting to describe the quality of fire, speaks of [its essence which is] heat. The line "you have been delivered through all the stages" means that [Buddha] has been delivered through all the ten stages of joy and so forth. This is the cause for accomplishing the ultimate. The line "you have attained pre-eminence among all sentient beings" indicates the result, which is the knowledge of all aspects; this excels among all sentient beings. The line "you are the liberator of all sentient beings" refers to activity. The line "you are associated with inexhaustible and unequalled qualities" refers to associated qualities, since [Buddha], having joined himself to infinite and unique qualities, such as the [ten] powers and so forth, is united with these good qualities. The phrase "and yet" means [also] visible. The phrase "invisible in every way to gods and men" indicates the method of the Blessed One's appearance in his three bodies: he is visible in two and invisible in one.

§HH Mahāyānasūtrālaṅkārabhāṣya

Here, the characteristics of a Buddha are illuminated through six categories: essence, cause, result, activity, associated qualities, and function. The accomplishment of the ultimate is purified suchness; this is the essence of all Buddhas. "Cause" consists in the fact that they have been delivered through all the bodhisattva stages. "Result" is the obtaining of pre-eminence among all sentient beings. "Activity" is being the liberator of all sentient beings. "Associated qualities" means being united to inexhaustible and unequalled good qualities. There is a threefold differentiation of function, since it is taught that [Buddhas] are seen in various world-realms in their Transformation Bodies; [they are seen] in the assemblies in their Enjoyment Bodies; and they are completely invisible in Dharma Body.

---

173 *rnam par dag pa'i de bzhin nyid kyis rab tu phye ba = tathatāviśuddhiprabhāvitā* (?). On this important compound see Schmithausen, *Nirvāṇa-Abschnitt*, 111-113.

§HH Mahāyānasūtrālaṅkāraṭīkā

"Cause" means that they [i.e., Buddhas] have been delivered through all the bodhisattva stages, i.e., the ten bodhisattva stages of joy and so forth, for [these stages] are the cause for attaining pre-eminence among all sentient beings. "Result" is the obtaining of pre-eminence among all sentient beings. [Buddhas] are completely invisible in Dharma Body, and since Dharma Body must be experienced internally it is characterized as "inconceivable". Because Dharma Body is beyond the range of rational thought, it is taught that no instance of it is found in the world.

§I THE TWELVEFOLD PROFUNDITY OF DHARMA BODY

The theme of "profundity" (*gāmbhīrya*) is treated at length in the MSA[174] as well as in our text, though with significantly different emphases. The twelve verses given in §HH revel in paradox: everything that the Buddha (i.e., Dharma Body) is and does is both the same as and different from the same set of attributes as possessed by non-Buddhas. §I2 introduces the theme of unity and plurality, picked up and developed in §KK, §M, §O, §P, §R, §S, and §T. §I3 explores the paradox of an eternal changeless Dharma Body attaining awakening at a particular point in time. §I4 does the same with the paradoxical nature of the Buddha's detachment. §I5 treats the Buddha as a psycho-physical organism, a possessor of the aggregates. §§I6-I8 deal with Buddha's effortless and spontaneous liberative activity, and with the reasons why he appears differently to different sentient beings, when in fact he is (as Dharma Body) free from all differentiation. §§I9-I11 also deal with the various ways in which Buddhas function (or appear to function) in the world. And §I12 draws together the themes of the entire section, by showing in what sense Dharma Body is inconceivable.

§I Mahāyānasaṅgraha

The Dharma Body of Buddhas is profound and supremely profound. How should that profundity be examined? Here are verses on this.

§I Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

In the Great Vehicle, the Dharma Body of all Buddhas is characterized as profound. This profundity is explained in the following verses.

§I Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line "the Dharma Body of the Tathāgata is profound and supremely profound" means that, because it is difficult to formulate, to understand, and to attain, it is profound and supremely profound. It is profound because it is difficult to understand in words; it is supremely profound because the principle of its meaning is not shallow. Moreover, it is profound because it is difficult to delimit in written meanings, and supremely profound because it has many descriptions. The line "how should that profundity be seen?" asks how one can explain its meaning in images and thus cause it to be seen. The line "now [the Buddha] spoke verses" means that, as expressed in the Great Vehicle, the meaning of the profundities of Dharma Body is twelvefold, which is now expressed in verses.

§I Mahāyānasaṅgrahopanibandhana [Tibetan version]

"Profound" refers to [Dharma Body's] essential nature. "Supremely profound" refers to [Dharma Body's] distinctiveness. The essential nature of Dharma Body is difficult to comprehend because it does not fall within the scope of worldly intellects. Its distinctiveness is supremely profound because

---

174 See Lamotte, *La somme*, 2:61*, where MSA 9.22-25 on *lakṣaṇagāmbhīrya*, 9.26 on *sthānagāmbhīrya*, and 9.27-36 on *karmagāmbhīrya* are discussed.

it does not fall within the scope of hearers and the rest. The following verses summarize the twelvefold profundity [of Dharma Body].

§I1 THE PROFUNDITIES OF BIRTH, ABIDING, ACTION, AND SUSTENANCE

§I1 Mahāyānasaṅgraha

The unborn Buddha is born,
Abides in non-abiding,
Does everything spontaneously,
And eats the four foods.[175]

§I1 Mahāyānasaṅgrahabhāṣya [Tibetan version]

... except morsels of food, for they sustain their bodies with the three foods of sense-contact, thinking, and consciousness.[176] Therefore, that which sustains their bodies is threefold. That which sustains pure bodies is the four kinds of food--morsels of food and the rest--for the bodies of hearers and the rest are sustained thus.

[The fourth food, by which the body is] manifested and sustained is also part of the same four. Further, this food, which manifests the body as though by sustaining it, belongs [only] to Buddhas. So Blessed Buddhas manifest themselves as though dependent upon this fourth [food] so as to gladden the sentient beings who donate it. This is intended for their accumulation of merit, but that [food given by sentient beings] does not perform the function of actual food. When [a Buddha] accepts that food, the gods take it from him and give it to other sentient beings, thereby leading them to attain awakening. All this is to be understood as a single profundity.

Furthermore, the defining characteristic of the birth and non-birth of Buddha should be understood as tenfold: the removal of ignorance; the removal of differentiation; independence in regard to appropriating [births]; independence in regard to abiding [in births]; independence in regard to renouncing [births]; non-duality; mere appearance; similarity to illusion; abiding in non-abiding; and achieving the great goal.

The Tathāgata's non-abiding in either transmigration or cessation should also be understood as tenfold: right complete knowledge; complete abandonment; knowing non-existents; knowing the essential nature of non-existents; non-imagination and non-conceptualization; complete abandonment of mind; attainment of particular minds; equality of minds; non-imagination of existents; and imagination of objects.

The spontaneous deeds of Buddha are also accomplished in ten ways:

---

[175] On the four foods see (in addition to the commentaries translated below) AKBh, ed. Pradhan, 153 (T 29.55a-56a); Wayman, *Analysis of the Śrāvakabhūmi*, 135-162, especially 144-145; Warder, *Indian Buddhism*, 118. These foods are the four things that sustain life, though only the first of them is actually material sustanence (*kavalyāhāra*). As sense-contact (*sparśa*), thought (*manaḥsañcetanā*), and consciousness (*vijñāna*) also support life, they are also called "foods." The point is to deny that the Buddha in his Transformation Body needed to rely upon these foods.

[176] The Tibetan version of the MSBh, missing up to this point in the tenth chapter, resumes here (in mid-sentence).

right abandonment; spontaneity in what needs to be done; spontaneity as agent; spontaneity in action; spontaneous non-existence; spontaneous existence; transcending previous conditions; terminating tasks; not terminating tasks.[177]

Although Buddhas do not really need food, there are ten reasons why they appear to be sustained by material food: for the accumulation of merits for sentient beings; to accord with custom; to train [sentient beings] in the enjoyment of reason; to train in non-attachment; to gather offerings; to properly know the commencement of effort; to mature the roots of virtue; to show themselves as unattached; to show respect for the action [of offering food]; and to complete the arising of prayer.

§I1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "the unborn Buddha is born" refers to the profundity of birth, for, since all Tathāgatas are not born from passionate actions, as are common worldlings, theirs is termed a non-birth. Since their birth, having no such characteristics, is difficult to describe at all, it is termed a profundity of birth.

The line "he abides in non-abiding" refers to the profundity of abiding, for he abides in non-abiding cessation. It is this cessation that is termed the profundity of abiding.

The line "he does everything spontaneously" refers to the profundity of action, for, since all Buddhas act spontaneously, all [their actions] are termed a profundity of action.

The line "he eats the fourth food" refers to the profundity of sustenance, since, among the four kinds of food, i.e., those that sustain impure bodies and so forth, that which is consumed by Buddhas is the fourth. Among these four kinds of food, the first is that which sustains impure bodies, i.e., all the four kinds of morsels and the rest, which sustain the impure bodies of desire-bound sentient beings. The second food which sustains both impure and pure bodies is the three foods of [sense]-contact, [thinking, and consciousness] that sustain the pure and impure bodies of beings bound by form and formlessness. [Such bodies] are pure because they are already separated from the passions of the lower realms, but are impure because they are not yet separated from the passions of the higher realm. Thus we say pure and impure bodies are sustained by the foods of [sense]-contact, thinking, and consciousness, and not by morsels of food. The third kind of food sustains completely pure bodies, i.e., all four foods—morsels [sense-contact, thinking, and consciousness]—which sustain the pure bodies of hearers and the rest. The fourth kind of food sustains only Apparitional Bodies, and is all four kinds of food. Since Buddhas appear to be sustained by that which they receive, they do eat, but it is the fourth food [of consciousness] which sustains their appearances so as to enable all sentient beings to gain faith in order to lead them to increase their merit. Although [Buddhas] appear to take and eat these [four] foods, they do not really consume them. When a Tathāgata eats, all the gods receive [the food] and give it to other sentient beings, as allowed by the intention of the Buddha. Thereby, those sentient beings quickly realize wisdom.

---

177 Only nine of the promised ten spontaneities are listed here. Following the lists given in Paramārtha's and Hsüan-tsang's Chinese versions, it is probable that the tenth item should refer to Buddha's mastery over the maturation and cultivation of all attainments.

Thus, all should understand that this is generally termed a profundity.

Moreover, there are ten reasons whereby one should understand that the birth of Buddha is a non-birth: they have nothing to do with foolishness; they have nothing to do with differentiation; in encompassing, they attain mastery; in maintaining, they attain mastery; in rejecting, they attain mastery; they are non-dual; they only seem to cast a shadow; they are the same as a magical apparition; they abide in non-abiding; and they accomplish great things.

Furthermore, there are ten reasons whereby one should understand that a Tathāgata does not abide in transmigration as if it were cessation: they are not [limited] to knowledge; they are eternally severed; they have not practiced; their knowledge is not their essence; they lack any non-discrimination to be attained; they are far removed from thought; they do attain and realize thought; they are impartial to thought; there is nothing they can realize; and they can indeed realize and attain.

Also, there are ten reasons whereby one should understand that all Buddhas attain perfectly spontaneous deeds: their severance is wondrous; they lack support; that which they do is effortless; the agent [who does those actions] is free from effort; they do nothing that is not effortless; they are originally undifferentiated; they have brought to completion what they have begun; they have not yet brought to completion what they are [presently] doing; and they have mastery over the maturation and cultivation of all states.[178]

Yet again, there are ten reasons whereby one should understand that all Buddhas really do not eat and are not sustained by food: they only seem to eat and sustain their bodies; [they do this] in order to lead all sentient beings to increase their merit; they desire to appear as confrères; in order to bring about the true enjoyment that follows upon learning; in order to bring about the modesty and temperance that follow upon learning; in order to elicit zealous practice from sentient beings; in order to cause [sentient beings] to mature all their good roots; in order to manifest the non-defilement of their bodies; in order to aid and maintain respectful actions [on the part of sentient beings]; and because they desire to fulfil their original vows.

§I1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line "the unborn Buddha is born" refers to the profundity of [his] birth, since all Buddhas are characterized as receiving a non-birth of birth. There are ten reasons whereby one should understand this: they are not associated with ignorance; they are not associated with multiplicity; they have mastery in encompassing; they have mastery in abiding; they have mastery in rejecting; they are non-dual; they only seem to appear; they are like magical apparitions; they abide in non-abiding; and they are able to accomplish great deeds.

The line "he abides in non-abiding" refers to the profundity of abiding. All Buddhas abide neither in transmigration nor in cessation. There are ten reasons here also whereby this may be understood: they are not eternally

[178] Hsüan-tsang also lists only nine of the ten reasons for Buddha's spontaneity. Since the lists given by Paramārtha and in the Tibetan version differ as to wording and order, it is not clear which item is missing. All of these lists are very concise and abbreviated; they are not explained and seem to presuppose prior familiarity on the part of the reader. We have not been able to find parallels in other texts.

severed; their eradication is not exhaustive; all Buddhas are not existent beings; their knowledge is not compounded; they have no non-discrimination yet to be attained; they are already separated from thought; they have attained thought; their thought is equal; the cause of their abiding cannot be attained; and the cause of their non-abiding cannot be attained.

The line "he does everything spontaneously" refers to the profundity of action. Again, there are ten reasons: they have eradicated all obstacles; they have no support; their deeds need no thought; what they do does not engage their thought; their action is not agitated; they are spontaneous in regard to the non-existent; they have previously vowed to quickly benefit; they have completed what they have already done; they will complete what is not yet done; and they have mastery over the maturation and cultivation of all states.

The line "he eats the fourth food"[179] treats the profundity of sustenance. Again, there are ten reasons: all Buddhas do not require the four foods in order to sustain the manifestation of their own bodies; they desire to increase the good roots of sentient beings; they desire to manifest themselves as confrères of all sentient beings; they desire to lead the disciples to receive the four kinds of life-conditions in accord with their learning of doctrine; they desire to lead others to learn practices replete with understanding; they desire to lead others to elicit correct and diligent skill in means; they desire to mature the good roots of others; they desire to manifest the absence of defilement of their bodies; they desire to nurture minds that revere the true doctrine; and they desire to fulfil their original vows.

It is for these reasons that the Tathāgatas eat, but, among the four foods, theirs is the fourth. The four foods are, firstly, the sustenance that sustains impure bodies, i.e., morsels of food and the rest, whereby the bodies of sentient beings survive. These [foods] support impure bodies because the experience of sentient beings in the realm of desire cultivates the two bounds. They are the sustenance which supports these impure bodies because those [bodies] are supported in the survival granted by these four foods. The second is the sustenance of pure and impure bodies, i.e., the three kinds of action, consciousness, and contact,[180] whereby the bodies of sentient beings in the realms of form and formlessness survive. Their bodies are pure and impure because, although they are already separated from the delusion of the lower realm, they are not yet separated from the delusion of their own or higher realms. These [sustenances] support their pure and impure bodies because these [sustenances] grant them survival. The third is the sustenance of pure bodies, i..e, the four foods of morsels and so forth, whereby the bodies of hearers and solitary enlightened ones survive. Their bodies are pure because they have already exhausted the delusion of the two vehicles and the triple realm. These sustain those pure bodies because these four foods grant them survival. The fourth is the sustenance that allows for the manifestation of bodies, i.e., the four kinds of morsels and so forth whereby all Buddhas eat, for

179 Paramārtha's version, like those of Hsüan-tsang and Dharmagupta, notes explicitly that it is the fourth food which Buddha eats. This is in contrast to the Tibetan version of the MS, the MSBh, and the MSU, which say that Buddha eats four foods.

180 Paramārtha's listing of the foods differs here from that given in the other commentaries, for in place of contact, thinking, and consciousness he gives action, consciousness, and contact (業 識 触).

by means of this food all Buddhas manifest their own bodies and dwell in the world in order to increase, bestow, and govern pure faith, for they desire to cause meritorious good roots. Such sustenance does not constitute actual food for the Tathāgatas. When the Tathāgatas eat, all the gods receive [that food] and give it to sentient beings, since they are granted this by the intention of the Buddha. Because Tathāgatas desire to lead sentient beings to become Buddhas, they appear to eat by taking up morsels [of food] in their hands. These are the meanings of this profundity.

§I1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Here, the line "the unborn Buddha is born" refers to the profundity of birth. This means that, because the birth of a Buddha is in no way a birth of passion, and because this non-birth is the birth of Buddhas, therefore the birth of Buddhas is a non-birth.

The line "abides in non-abiding" refers to the profundity of cessation. This means that he abides by not abiding in either transmigration or cessation, that is, in non-abiding cessation.[181]

The line "does everything spontaneously" refers to the profundity of action. [This means that Buddhas] act effortlessly for the benefit of sentient beings, just like a *maṇi* jewel or the heavenly music from the heavens.[182]

The line "eats the four foods" refers to the profundity of sustenance. Among these four kinds of food, the sustenance of the impure body is morsels of food, whereby those bound by passion are sustained. The sustenance of pure and impure bodies is the [sense]-contact, thinking, and consciousness of those born in the realms of form or formlessness, for they have attained detachment from morsels of food. Also, stream-winners and such like, who have the pure and impure bodies [of the realm of form], are sustained by each of the four [foods], for they have things yet to learn. The sustenance of the saints is also these four kinds [of food]. The sustenance of all Blessed Buddhas, which seems to sustain them, is also the same four kinds of food--morsels and the rest--[but] they do not [actually] consume them, and are not [really] sustained by them, although they manifest themselves as is proper for [life in] the world, and sustain themselves [by appearing to eat].

§I2 THE PROFUNDITIES OF PLACE, NUMBER, AND ACTION

§I2 Mahāyānasaṅgraha

Buddhas are endowed with three bodies
Undifferentiated and immeasurable;
Their actions are immeasurable and single;
They have both interrupted and continual actions.

---

[181] See MSABh on MSA 20-21.35: *nirvāṇasaṃsārayor apratiṣṭhānāt* (ed. Lévi, 182).

[182] These two similes appear to be drawn from the MSA: "Just like sound that may come from gongs that have not been struck, so the Victor gives teaching without effort. Just as the *maṇi* jewel shows forth its radiance, so also Buddhas spontaneously show forth their actions." (*aghaṭitebhyas tūryebhyo yathā syāc chabdasaṃbhavaḥ/ tathā jine vinābhogaṃ deśanāyāḥ samudbhavaḥ// yathā maṇer vinā yatnaṃ svaprabhāvanidarśanam/ buddheṣv api vinābhogaṃ tathā kṛtyanidarśanam,* MSA 9.18-19, ed. Lévi, 37.)

§I2 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The next verse treats the profundities of place, number, and action. The line "undifferentiated and immeasurable" refers to the profundity of place. "Undifferentiated" means that Dharma Body has no distinctions. "Immeasurable" is said because [Buddhas] are awakened in many bodies. The line "their actions are immeasurable and single" treats the profundity of number, since, even though Buddhas are many, their actions are identical. The lines "Buddhas are endowed with three bodies ... they have both interrupted and continual actions" mean that, since Buddhas are endowed with the three bodies, the actions of their Enjoyment Bodies are continual, while those of their Transformation Bodies are interrupted. Such is the profundity of action.

§I2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundities of place, number, and action. The line "undifferentiated and immeasurable" refers to the profundity of place. They are termed "undifferentiated" because there is no differentiation in the Dharma Body of all Buddhas. They are termed "immeasurable" because their innumerable bodies realize awakening. The line "their single action is of an incalculable number" refers to the profundity of number, for, although Buddhas are innumerable, yet they all have the same single action. Therefore this is a profundity. The line "in interrupted and continual actions all Buddhas are endowed with the three bodies" refers to the Tathāgata's union with the three bodies, for the deeds of the Enjoyment Body abide continually, while the deeds of the Transformation Body are interrupted. Thus this is termed a profundity.

§I2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

[This verse], beginning with the line "undifferentiated and immeasurable" treats the second profundity, in which there are three items, place, number, and action. The line [cited] above treats the profundity of place. They are "undifferentiated" because the Dharma Body of all Buddhas is undifferentiated. They are "immeasurable" because they realize this Dharma Body in many, many bodies. The line "their single action is innumerable" treats the profundity of number, because the one action of all Buddhas takes place among the incalculable number of sentient beings in the three vehicles. The line "endowed with the three Bodies, their actions, both continual and interrupted, are supreme" treats the profundity of action. They are termed "supreme" because, together with the three Bodies which all Buddhas have, their essence is eternal, and because in their Apparitional bodies the continual action of the Tathāgatas cannot be altered. But in their Transformation bodies the action of the Tathāgatas is interrupted, since by their power [at one time] they deliver those of the two vehicles through skill in means, and then by their Apparitional bodies they teach the cultivation of the Bodhisattva practices.

§I2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The term "undifferentiated" refers to the profundity of place, because Dharma Body is not separable. The term "immeasurable" refers to the profundity of number, because many bodies become fully awakened. Although [Buddhas] are immeasurable, their actions are all undifferentiated because

benefit for others is accomplished in their Transformation and Enjoyment Bodies with the same pure action. Therefore, it is said that [Buddha] has both a continual and an interrupted action, because his action is interrupted in two [bodies] and continual in the Essence [Body]. This is the profundity of action.

§I3 THE PROFUNDITY OF PERFECT AWAKENING

§I3 Mahāyānasaṅgraha [Tibetan version]

There is no perfectly awakened one whatsoever, [but]
It is not the case that there is no perfectly awakened one at all.
At every moment they are immeasurable,
And are characterized by the non-existence of existence.

§I3 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The verse beginning "there is no perfectly awakened one whatsoever" treats the profundity of perfect awakening, for both persons and things are without existence. The line "it is not the case that there is no perfectly awakened one at all" means that all Buddhas are perfectly awakened. The line "at every moment they are immeasurable" shows to whom that perfect awakening pertains, since at every moment innumerable Buddhas become perfectly awakened. The line "are characterized by the non-existence of existence" means that suchness is the non-existence of existence. This means that Buddhas are characterized by that [non-existence of existence which is Suchness].

§I3 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse refers to the profundity of perfect awakening. The line "there is no perfectly awakened one" means that there is nothing that might be called personhood. The line "it is not the case that there is no perfectly awakened one" means that we say all Buddhas have been perfectly awakened by the principle of conventional description. How can we know that all Buddhas are perfectly awakened, for at each and every moment there are innumerable Buddhas? The verse shows that at each and every moment there is an innumerable number of awakened ones. The line "they are manifested by the non-existence of existence" means that suchness is both non-existent and existent, for all Buddhas are manifestations of suchness.

§I3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line "there is no perfectly awakened one" treats the third profundity, that of perfect awakening. There is no awakened one because, since both persons and things do not exist, that which might be awakened does not exist. The line "the awakened one does not altogether not exist" means that it is not the case that awakened ones do not exist at all, for all Buddhas are named by convention, and there is no Buddha who is not awakened. This is explained by the following line: "at every moment they are innumerable". This means that at every moment an innumerable number of Buddhas are perfectly awakened to suchness. Since this is so, all these Buddhas are both identical with and different from suchness. If they were only identical there would be no

awakening; if they were only different there would be no suchness. The line "they are manifested by the non-existence of existence" means that all Buddhas are manifested by the emptiness of all things, for all things are said to be the non-existence of existence: that is, all things are empty. Therefore, one can neither say that there is no one capable of awakening, nor that there is no awakening.

§I3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "there is no perfectly awakened one whatsoever" refers to the profundity of perfect awakening. Why is it that no perfectly awakened one exists? This is because the other-dependent [nature] does not exist in a discriminative manner. The line "it is not the case that there is no perfectly awakened one at all" means that the other-dependent nature does exist in the manner of full perfection. The line "at every moment they are immeasurable" means that in world-realms as numerous as the sands of the Ganges, [bodhisattvas] become perfectly awakened. The line "are characterized by the non-existence of existence" means that the ultimate stage of Buddhahood has been obtained by emptiness, that is, the non-existence of all existences.

§I4 THE PROFUNDITY OF DETACHMENT

§I4 Mahāyānasaṅgraha

[Buddha] is neither attached nor detached,
And is delivered by desire itself.
Having known desire and non-desire,
He has entered into the reality of desire.

§I4 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The line "[Buddha] is neither attached nor detached" indicates the profundity of detachment from desire. Since he has no attachment he is not attached, and as a result of his absence of attachment he is not detached. This is because attachment and detachment are correlative. The line "and is delivered by desire itself" is said because one who does not grasp the propensities of desire as a result of abandoning the snares of desire enters into a cessation like that of hearers precisely because of the absence of grasping. The lines "having known desire and non-desire, he has entered into the reality of desire" mean that, upon understanding that imagined desire is not desire, he enters the reality of desire.

§I4 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of detachment from desire. The line "he is neither attached not detached" means that he is not attached since he has no covetousness. But detachment is also absent since there is no attachment. This is so because detachment is correlative with covetous attachment. It is precisely because of the absence of attachment that there is no detachment. The line "he is delivered through desire itself" means that he has attained ultimate deliverance by abandoning the covetous bindings while still maintaining their inclinations. If he did not maintain these inclinations then,

like hearers and the rest, he would enter into final cessation. The line "after having known desire and non-desire, he has entered into the reality of desire" means that, understanding the nature of covetous desires clung to in pure imaginings, as well as their absence, he is able to enter into the suchness of desire.

§14 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

[This verse], beginning with the line "he is neither attached nor detached", treats the fourth profundity, that of detachment. Because attachments do not exist, the Buddha is unattached, but because of his original detachment he is also not detached. Only when there is attachment can there be detachment, and because originally he has no desire he is thus not detached. The line "he is delivered by desire itself" means that all bodhisattvas attain the deliverance of becoming Buddhas because, while eternally eradicating the desires of the arrogant mind, they yet retain the inclinations of desire. This is so because, if they did not retain these inclinations of desire, they would then enter cessation, just like those in the two vehicles. If they did not eradicate the desires of the arrogant mind then they would be no different from common worldlings. As the *Sacred Text on the Highest Refuge* states:

> "Bodhisattvas think as follows: 'All delusion does not necessarily enter the originally pure mind of sentient beings. It arises only from adventitious discriminations. I now have the ability to uproot the adventitious passions of all sentient beings. I am able to enunciate the true doctrine as it is in principle.' Because of this thought, bodhisattvas do not develop a shallow mind in regard to sentient beings, but rather a mind of respect. Again, all bodhisattvas think: 'All delusion has neither power nor ability, because all delusion has no true support. But by gaining the insight of true thinking as it is in principle—that all delusion is unreal discrimination--it can never again become an obstinate hindrance. Therefore, we must gain such an insight. Because of this insight, all delusion will never again elicit defiled clinging. And if all delusion never again elicits defiled clinging, then this is indeed good and is not [itself] defiled clinging. If I remain attached to the defilement of delusion, then how could I ever be able to loosen bonds of passion for sentient beings, and enunciate true doctrine as it is in principle? These [inclinations of] delusion are able to bring the transmigratory continuities of sentient beings together with [their] good roots, and mature them. Therefore, I will now embrace and retain these inclinations."[183]

The line "already having known desire and non-desire he enters into the suchness of desire" means that, for bodhisattvas, desire does not exist because they have understood that desire is discriminative. The characteristic and nature of this absence of desire is thus the true suchness of desire. It is because bodhisattvas understand that desire is non-existent and enter into the

183 *Wu-shang-i-ching*, T 16.469b-c. This is a short text of two *chüan* which presents Tathāgatagarbha themes. See Takasaki, *Nyoraizō shisō*, 7, 62.

suchness of desire that they attain deliverance by desire.

§I4 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "[Buddha] is neither attached nor detached" refers to the profundity of detachment from desire. Why is he not attached? Because the other-dependent [nature] does not exist in a discriminative manner,[184] and he is thus not detached because detachment arises [only] where there is attachment. The line "is delivered by desire itself" means that he is delivered because the desire for emptiness elicits a striving for a good quality. Furthermore, it can also be interpreted to mean that, in the abandonment of being ensnared by attachment, he has not removed the inclinations of desire, for these are necessary for the attainment of great awakening. If [Buddha] were to remove these inclinations, then, like hearers, he would have passed into final cessation. The line "having known desire and non-desire" means that he understands that discriminative desires are not desires. The line "he has entered into the reality of desire" refers to suchness and means that entering [suchness] is a direct realization.

§I5 THE PROFUNDITY OF ABANDONING THE AGGREGATES

§I5 Mahāyānasaṅgraha

Buddha has gone beyond the aggregates,
And yet dwells in the aggregates.
He is not separated from them and is not the same [as them],
For by not giving them up he has gone well beyond them.

§I5 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The verse beginning "Buddha has gone beyond the aggregates, and yet dwells in the aggregates" treats the profundity of the abandonment of the aggregates. Having completely transcended the five appropriated aggregates of material form and so forth, he dwells in the real aggregates[185] without an object. The line "he is not separated from them and is not the same [as them]" means that [Buddha] is not other than [the aggregates] as a result of abandoning them, since he dwells in their reality. But neither is he the same [as those aggregates], since, if [he and the aggregates] were identical, he would have an imaginary object of purification. The line "by not giving them up he has gone well beyond them" means that, not having given up the aggregates of full perfection, he has gone well beyond [them].

§I5 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of the abandonment of the aggregates. The line "Buddhas have gone beyond the aggregates yet they dwell within them" means that Tathāgatas transcend the five aggregates of material form and so

---

[184] This sentence is absent from Hsüan-tsang's Chinese version of the MSU.

[185] Translating *dharmatāskandha*. The idea is that the aggregates also can be viewed under their perfected aspect (*pariniṣpannasvabhāva*). See MVBh on MV 3.16cd (ed. Tatia, 24; ed. Nagao, 44). Also see Hakamaya, "A Consideration of Byams sus kyi le'u", 493.

forth, while yet dwelling in the real aggregates that have nothing to be attained. The line "he is not the same as or separated from them" means that, although he has already rejected all the aggregates that are clung to by imagination, yet he is not separated from them because he dwells in their reality. He is also not identical [with the aggregates] because, if he were, then the imagined nature would be the same as reality and would bring a purified state to perfection. The line "by not giving them up he yet is tranquil" means that he has not rejected the perfectly realized real aggregates because this is the essence of wondrous cessation.

§I5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

This verse, beginning from the line "Buddha has gone beyond the aggregates" treats the profundity of the abandonment of the aggregates. All Buddhas have already gone beyond the five aggregates of material form and so forth because they do not attain those five aggregates, but they do abide in the suchness of the aggregates. The line "he is neither separate from nor identical with them" means that all Buddhas have already abandoned the discriminative other-dependent nature, and are thus neither separate from nor identical with the aggregates. This is so because the five aggregates in which a Buddha abides are true suchness. Because they are the home of the discriminative other-dependent aggregates he is not separate [from them]. But although in this sense he is identical [with them], yet he is not different from the purified realm of suchness, and, since those aggregates are not that purified realm, he is not identical [with them]. The line "by not giving them up he has entered cessation" means that, since Tathāgatas are eternally united to the suchness of the aggregates, their final cessation is supreme.

§I5 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "Buddha has gone beyond the aggregates" refers to the profundity of the abandonment of the aggregates. Not discriminating the five discriminated aggregates of form and so forth he has gone beyond [them], for he does not objectify [them]. The line "and yet dwells in the aggregates" refers to the real aggregates.[186] The line "he is not separated from them" means that the real aggregates are not different from the discriminated aggregates because discrimination does not exist. The line "and is not the same [as them]" means that, because the discriminated aggregates are defiled, and because [the relationship] between things and their true nature is free from differentiation and non-differentiation, [he is neither different from nor the same as the aggregates].[187] The line "by not giving them up he has gone well beyond them" means that by not giving up the real aggregates he has blissfully entered into cessation.

---

[186] See notes to §I5 (MSBh, Tibetan version).

[187] We translate *chos dang chos can gzhan dang gzhan ma yin pa nyid las grub ba'i yang phyir* as though it represented *dharmadharmatāyā anyatvānanyatva [vi]-nirmuktatvāt.* This requires that *chos can* represent *dharmatā* (see Hsüan-tsang's 法性. Compare MVBh, ed. Nagao, 23 (DT BI 4a7-4b1; T 31.465c).

§16 THE PROFUNDITY OF MATURING

§16 Mahāyānasaṅgraha

The victor, whose actions completely interpenetrate,
Just like water in the ocean,
Has no intention of benefiting others by thinking
"I have done, am doing, or will do [such-and-such]."[188]

§16 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The line "whose actions completely interpenetrate" treats the profundity of maturation, for all [Buddhas] are equal in their actions of bringing sentient beings to maturity. They are "just like water in the ocean" since, just as those waters are enjoyed by fish and turtles, so those Buddhas who abide in the Dharma Realm are equal in appearing [to beings] so as to mature them. The line "I have done, am doing, or will do [such-and-such]" means that, throughout the three times they have no intention of benefiting others. But, even though this be so, they incarnate [spontaneously] to achieve what benefits sentient beings, just like *maṇi* jewels or heavenly music.

§16 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of maturation. The line "whose actions completely interpenetrate" refers to all the actions of Tathāgatas in maturing sentient beings. Since they are all equal, they are compared to water in the ocean, for, just as the intermingling of waters from many rivers that have entered the great ocean is useful for fishes and turtles, so the actions of Buddhas performed by entering the Dharma Realm combine, unite, and are useful for bringing sentient beings to maturity. The line "I have done, am doing, and will do [such-and-such]" means that [Buddhas] act simultaneously in the three times. The line "they have no intention to benefit others" means that they do not think "I have done, am doing, and will do [such-and-such] to benefit others". Rather, they spontaneously perform deeds to benefit and gladden all sentient beings, just as, in the world, a *maṇi* jewel or heavenly music [act spontaneously].

§16 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The verse beginning from the line "all the deeds of Buddhas interpenetrate like water in the ocean" treats the sixth profundity, that of bringing sentient beings to maturity. All Buddhas share the same deeds in that they all benefit sentient beings. Just as many rivers enter the great ocean and together are of benefit for fishes and turtles,[189] so all Buddhas enter the suchness of Dharma Realm, and act for the benefit of sentient beings with their equality nature. The line "they never think 'I have, am, or will do such a deed

---

[188] MSA 9.52ab may well have provided the source here: "It does not occur to Buddhas/ 'This one has been matured/ That embodied one is to be matured/ And now that one is being matured.'" (*na buddhānām evaṃ bhavati mama pakvo 'yam iti ca prapācyo* [Lévi reads *cāprapācyo*] *'yaṃ dehī api ca adhunā pācyata iti*, ed. Lévi, 43).

[189] This simile appears in the MSA (9.82-85, ed. Lévi, 49) and in the BBhS (T 16.723a). See Nishio, *Buddhabhūmi-Sūtra*, 21-22; Keenan, "A Study", 798-799.

for others'" means that they never even consider such a thought at any time. Although they never think about benefiting, yet, in accord with the Dharma [realm] they have attained, they do accomplish what needs to be done [spontaneously], like a *maṇi* jewel or a heavenly drum.

§I6 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "whose actions completely interpenetrate" refers to the profundity of maturing. [Buddha's] deeds for the benefit of sentient beings are mixed and intermingled one with another,[190] just as tributaries mix [into the ocean]. With what can they be compared? They are "like water in the ocean" which, being intermingled, serves for the benefit of fishes and so forth. The line "has no intention of benefiting others by thinking: 'I have done, am doing, or will do [such-and-such]'" means that [Buddhas] act without having to apply their minds or make purposeful effort, just like Śakra and the rest.

§I7 THE PROFUNDITY OF MANIFESTATION

§I7 Mahāyānasaṅgraha

Buddha does not appear as a result of the faults of sentient beings,
Just like the moon in a broken pot;
Like the sun he causes the light of the doctrine
To pervade the entire world.[191]

§I7 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This verse is presented to explain the profundity of manifestation. Some wonder why, if Buddhas have eternal bodies, the world is incapable of seeing them. The verse explains that this is because of "the faults of sentient beings, just like the moon in a broken pot". Water does not stay in a broken pot, and if there is no water then one cannot see the moon [reflected] in it. Likewise, if the continuities of sentient beings lack the liquid of quietude, they do not see the moon of the Buddha. Concentration is like water, for it has the nature of irrigating [the mind]. The line "like the sun he causes the light of the doctrine to pervade the entire world" means that, even if Buddhas are unseen, they do perform actions. For example, the doctrines of the sacred texts are like the rays of the sun, and they cause the Buddha's actions, which bring sentient beings to maturity, to appear in the world.

---

190 Translating *'dres pa dang nye bar 'dres pa = miśropamiśra.* See: AKBh, ed. Pradhan, 123 (T 29.757b-c); MSAVBh on MSA 13.8 (DT TSI 50b3-4); notes to §E1 (MSU).

191 Compare: "Just as the moon's image does not appear in a broken pot, so the image of the Buddha does not appear among defiled beings." (*yathodbhājane bhinne candrabimbaṃ na dṛśyate/ tathā duṣṭeṣu sattveṣu buddhabimbaṃ na dṛśyate,* MSA 9.16, ed. Lévi, 36). This passage appears to have been the source for the following BBhU passage: "Although sentient beings equally possess the pure Dharma realm, yet [they do not realize it], just as a man born blind does not see the sun or the moon, for he is held within the power of his impediment. As a verse says: 'it is due to the defilement of sentient beings that the pure Dharma realm does not appear, just as the moon [does not appear] in a broken pot. But it pervades the entire world, for its doctrine shines like the sun.'" (Keenan, "A Study", 608).

§I7 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of manifestation. If everyone in the world does not see the Buddha and says that the Buddha-bodies, being eternal, cannot be seen, [this verse answers that] "Buddhas are not seen because of the faults of sentient beings, just as the moon [is not seen reflected] in a broken pot." Water does not remain in a broken pot, and so the moon is not reflected therein. If sentient beings lack the water of quietude, the moon of Buddha does not appear in them. Concentration is like water, for its essence is reflective, encompassing all worlds. The line "like the sun, they cause the light of the doctrine [to pervade all the world]" means that, even though a Buddha is not seen at present in the world, yet he pervades everything, performing Buddha-deeds. Since the doctrine of the sacred texts and verses pervades the world like the light of the sun, the deeds performed by all Buddhas bring sentient beings to maturity.

§I7 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

This verse, beginning with the line "it is because of faults that the Blessed One is not seen, just as the moon [is not seen] in a broken pot" treats the seventh profundity, that of manifestation. Buddhas do not appear in the world, and the world explains this by saying that the Buddha's body is eternal. But if the Buddha's body is eternal, how could it not appear? It is similar to a broken basin which is unable to hold water and therefore cannot reflect the image of the real moon. Likewise, if the continuities of sentient beings lack the smooth surface of quietude and are possessed by faults, then the real Buddha will not appear in them, for the water of quietude has a smooth surface. How could Buddhas not exist just because they do not appear? The line "like the sun they pervade the whole world with the light of the doctrine" means that, if Buddhas in all their appearances to faultless sentient beings constantly perform the correct Buddha-deeds and preach the twelvefold teachings of the Great Vehicle, most certainly they also perform the varied benefiting deeds which mature and deliver lower kinds [of sentient beings]. Although a man born blind does not see the sun, yet the light of the sun constantly pervades all images of color in order to cause the sighted to see.

§I7 Mahāyānasaṅgrahopanibandhana [Tibetan version]

To those who wonder why it is that the body of the Tathāgatas is not always seen if it is indeed eternal, [the verse] says that "Buddha does not appear as a result of the faults of sentient beings, just like the moon in a broken pot". Just as the moon is not seen in a broken pot because, due to its fault, the water runs out, just so Buddha is not seen in the continuities of those who lack the liquid of quietude, due to the faults in those continuities. Concentration is like water in that it is smooth [and mirror-like]. As stated [in a sacred text], the Tathāgata is like an image reflected [upon the surface of the water of uncontaminated states]. Buddha is seen by those who have the [good] fortune [to encounter him]. But, even if he is not seen, yet his action is visible, for "like the sun he causes the light of the doctrine to pervade the entire world". Buddha, who is like the sun in that he has a garland of a thousand rays woven by the excellent teachings of the sacred texts and so forth, pervades the entire world with the teachings, and thus performs such actions as that of bringing

sentient beings to maturity.

§I8 THE PROFUNDITY OF MANIFESTING PERFECT AWAKENING AND FINAL CESSATION

§I8 Mahāyānasaṅgraha

At times, like a fire, Buddha manifests perfect awakening,
And at times, like a fire, he is extinguished.
But the body of the Tathāgatas is never non-existent.[192]

§I8 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The line "at times, like a fire, Buddha manifests perfect awakening, and at times, like a fire, he is extinguished" treats the profundity of the manifestation of perfect awakening and cessation, for, whether he manifests perfect awakening or cessation, he is like a fire which sometimes blazes up and sometimes dies out. Similarly, Buddha manifests cessation to some fully matured sentient beings, while he manifests perfect awakening to other immature sentient beings in order to liberate them completely. The single Dharma Body should be understood to be like a single undifferentiated fire. The rest of the verse is easy to understand.

§I8 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of the manifestation of perfect awakening and cessation. The line "at times, like a fire, Buddha manifests perfect awakening, and at times, like a fire, he is extinguished" means that, whether Tathāgatas manifest perfect awakening or cessation, their deeds, like fire, at times flare up and at times are extinguished. Whether Buddhas manifest final cessation to the varieties of immature sentient beings, or manifest the result, awakening, to the varieties of mature sentient beings[193] because they desire to lead them to liberation, these [manifestations], like fire, are not differentiated. Dharma Body is one, as the second half of this verse makes clear.

§I8 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The verse beginning "at times, like a fire, Buddha manifests perfect awakening, and at times, like a fire, he is extinguished" treats the eighth profundity, that of wisdom and final cessation. At times all Buddhas manifest perfect wisdom, and at times they manifest final cessation, just as fire at times flares up and at times is extinguished. Tathāgatas manifest final cessation for sentient beings who are already mature, but they manifest perfect wisdom for

---

192 Again, the MSA seems to be the source: "The manifestation and absence of manifestation of Buddhas should be understood to be like a fire which flares up in one place and is extinguished somewhere else." (*yathāgnir jvalate 'nyatra punar anyatra śāmyati/ buddheṣv api tathā jñeyaṃ saṃdarśanam adarśanam*, MSA 9.17, ed. Lévi, 37).

193 Hsüan-tsang's version, alone among all the commentaries upon this section of the MS, aligns final cessation with immature sentient beings and perfect awakening with the mature. He was probably concerned to avoid the conclusion that final cessation is superior to perfect awakening. Some further comments on this are offered in the introduction.

those who are not yet mature in order to lead them to attain maturity and deliverance. Fire has varied states, and yet is one; just so Dharma Body is one in the nature of true suchness.

§18 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "at times, like a fire, Buddha manifests perfect awakening, and at times, like a fire, he is extinguished" refers to the profundity of manifesting perfect awakening and cessation. Just as at one moment a fire flares up and at another moment goes out, so likewise Buddha on one occasion manifests perfect awakening for some immature [sentient beings], so as to liberate them, and at another time realizes cessation in the case of some mature [sentient beings], since they have no more work to be done. The line "the body of the Tathāgatas is never non-existent" is easily understood.

§19 THE PROFUNDITY OF DWELLING

§19 Mahāyānasaṅgraha

Buddha has a supreme self,
And a supreme dwelling in unholy conditions,
In human and evil destinies,
And in unchaste conditions.[194]

§19 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The verse "Buddha has a supreme self, and a supreme dwelling in unholy conditions, in human and evil destinies, and in unchaste conditions" treats the profundity of dwelling. "Supreme self" and "supreme dwelling" indicate that [Buddhas] dwell in holy dwellings and so forth. Here "holy dwelling" means dwelling in emptiness. "Heavenly dwelling" means dwelling in meditation. "Brahmic dwelling" means dwelling in the [four] immeasurable [states] of friendliness and the rest. "Unholy conditions" refers to unpleasant conditions. Since [Buddhas] dwell in these conditions through their dwelling in emptiness, those [unholy conditions] become holy. The meditation which takes as its object those sentient beings who are "human" and who have gone to "evil [destinies]" is the heavenly dwelling. Because [Buddhas] possess the supreme self with regard to unchaste conditions and so forth, this is their supreme self.

§19 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of dwelling. "Buddhas dwell in unholy conditions, in human destinies and in evil destinies, and in unchaste states" because they dwell in the supreme self, because that supreme dwelling is a holy dwelling. "Holy dwelling" means abiding in emptiness and so forth. "Heavenly dwelling" means abiding in meditation and so forth. "Chaste dwelling" means abiding in the immeasurable [states] of compassion and so forth. "Unholy conditions" are bad states. Buddha dwells in them by abiding in emptiness and so forth. It is because of abiding in the holiness of emptiness and so forth that

---

194 For another reference to the supreme self of Buddhas see MSA 9.23 and MSABh thereto (ed. Lévi, 37-38).

these dwellings are termed "holy". [Buddhas] dwell in human and evil destinies because they encounter those dwellings of sentient beings. "Heavenly dwellings" indicates abiding in the meditative state of all the meditations. [Buddhas] dwell in unchaste conditions by abiding in the four chaste abodes of compassion, mercy, and so forth. The line "they dwell in the supreme self" means that this supreme self is the supreme dwelling. This means that in all their dwellings, Buddhas abide in the supreme self.

§I9 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

This verse treats the profundity of dwelling. All Buddha-Tathāgatas dwell in the supreme dwelling and in the supreme self. The dwelling of all Buddhas is never apart from this dwelling in the supreme dwelling and the supreme self. "Evil conditions" refers to all bad factors. In such evil states a Tathāgata always dwells in the supreme dwelling, which is the concentration of emptiness; this is a "holy dwelling". The Tathāgata encounters and comes to dwell among sentient beings, whether in the human destiny or in the evil destinies. The "supreme dwelling" means either the fourth concentration, i.e., the "divine dwelling", or great compassion, i.e., the "Brahmic dwelling". Even in unchaste states, i.e., the defiled clinging of the six senses, a Buddha dwells in the supreme self. That supreme self is the pure Dharma Realm. That Buddha-dwelling is constituted by the constant understanding of Tathāgatas that the six qualities [of defiled sensation] are empty in essence and in meaning.

§I9 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The verse beginning "Buddha has a supreme self, and a supreme dwelling in unholy conditions" refers to the profundity of dwelling. The term "unholy conditions" means unpleasant ones. They have such a supreme self and such a supreme dwelling in those [conditions] because they take unpleasant states as their object by dwelling in emptiness without desire and without image. They have a supreme self and supreme dwelling also in human and evil [destinies], because they take those as their object by dwelling in the heavenly dwelling of meditation and attainment. They also have a supreme self and a supreme dwelling in unchaste states because they encounter these by dwelling in the celibate conduct of the four immeasurable [activities]. Herein, the term "supreme" indicates the Dharma Realm. Since that is their self, all Tathāgatas have it as their essence, and thus are eternal.

§I10 THE PROFUNDITY OF MANIFESTING BODIES

§I10 Mahāyānasaṅgraha

They move about everywhere,
And they do not move about at all;
They appear in all states of being,
And are beyond the sphere of the six senses.

§I10 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The verse beginning "they move about everywhere, and they do not move about at all" treats the profundity of manifesting bodies. Through wisdom

they enter both good and bad conditions, for they move about through their subsequently attained wisdom. They do not move about at all in their non-discriminative wisdom. For the twofold benefit of others their Transformation Bodies move about everywhere, but their other bodies do not move about at all. The line "they appear in all states of being" means that their Transformation Bodies are seen everywhere. But they "are beyond the sphere of the six senses", for their Transformation Bodies are seen by those in the hells in order to tame the sentient beings born there. But those Transformation Bodies are not Essence Body; they are taken also to be hellish beings by those who see them in the hells, for the Transformation Bodies are not objects of the six senses belonging to those who live in the hells.

§I10 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of manifesting bodies. The line "Buddhas move about everywhere but they do not move about at all" means that, by their subsequently attained wisdom they separately move about in good, bad, and morally neutral conditions, but by their non-discriminative wisdom they do not move about at all. In conventional understanding their Transformation Bodies move about everywhere, but their other two bodies do not move about at all. The line "they do appear in all their bodies" refers to their Transformation Bodies; these can be seen everywhere. The line "they are beyond the sphere of the six senses" refers to those Transformation Bodies, for they desire to convert those in the hells and so forth. But when [Buddhas] appear in those births, and the sentient beings that have been reborn in the hells see their Transformation Bodies, they do not see them as they are, are unable to understand them, and consider them to be hellish. Therefore, the Transformation Bodies are indeed beyond the sphere of the six senses of those in the hells.

§I10 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The verse beginning with the line "Buddhas move about everywhere" treats the tenth profundity, that of manifesting bodies. [They move about everywhere] because, by their subsequent wisdom, they are always fully active in good, bad, and morally neutral conditions. The line "but they do not move about at all" means that, because of non-discriminative wisdom, they cannot be objectified by understanding, neither can they be discriminated. Therefore, they do not move about at all. Furthermore, their Transformation Bodies have nowhere to which they do not move, but Dharma Body and Apparitional Body do not move at all. The line "in their appearances in all states they do not fall within the sphere of the six senses" means that by means of their Transformation Bodies all Buddhas do appear with their visible characteristics among all sentient beings. In those Transformation Bodies they are even seen by sentient beings in the hells; this is in order to tame and deliver the sentient beings there. But, because these appearances are not similar to Buddhas themselves, although those sentient beings do see, for [those transformations] are of the same type as their [bodies], yet they are unable to comprehend. The Transformation Bodies of Buddhas do not then fall within the sphere of the six senses of those in the hells and so forth.

§I10 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "they move about everywhere" refers to the profundity of manifesting bodies. The term "move about" here means to move about through the wisdom attained subsequently to non-discrimination. Where [do they move about]? Everywhere! [That is to say] in all the different knowable [conditions], such as the good, bad, and morally neutral, the contaminated and uncontaminated, the compounded and uncompounded. The line "they do not move about at all" refers to non-discrimination, since therein they do not move about [from one place to another]. The line "they appear in all states of being" means that they manifest births and so forth by means of the Transformation Bodies. The line they "are beyond the sphere of the six senses" means that in ultimate truth Dharma Body cannot be grasped by those who belong to the spheres of rebirth such as the hells.

§I11 THE PROFUNDITY OF ABANDONING PASSION

§I11 Mahāyānasaṅgraha

[Their] passions have been tamed, not abandoned,
Just like a poison counteracted by a magical spell.
Buddhas have exhausted passion through passion,
And have attained universal awareness.

§I11 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The line "[their] passions have been tamed, not abandoned, just like a poison counteracted by a magical spell" treats the profundity of the abandonment of passion. Although they have tamed the encumbering passions which belong to the condition of being a bodhisattva, they have not abandoned them for they retain their inclinations. The line "just like a poison counteracted by a magical spell" means that, just as a poison loses its capacity to kill once it has been counteracted by a magical spell, so Buddhas, fully understanding passion, cannot become impassioned. The lines "Buddhas have exhausted passion through passion, and have attained universal awareness" means that Buddhas, retaining the inclinations of passion, do not pass into cessation like hearers. The term "Buddha" itself means one who has attained universal awareness, together with the exhaustion of passion.

§I11 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of the abandonment of passion. The line "[their] passions have been tamed, not abandoned, like a poison counteracted by a magical spell" means that, while bodhisattvas, they have tamed their passionate bonds, but they have not abandoned the inclinations of those passions. Thus, just like the counteracting of a poison by a magical spell, although the poison remains, it is no longer harmful; similarly, although passions remain, they are no longer harmful. The line "they maintain the passions until those passions are exhausted" means that because they retain the inclinations of passion they are not like the hearers who rush into final cessation and attain a final exhaustion of all passion. The line "they reveal the universal awareness of awakening" means that they attain universal awareness upon the exhaustion

of all passion.

§I11 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The verse beginning with the line "all their delusion is already eradicated and subdued, just like a poison impeded by a magical spell" treats the eleventh profundity, that of the abandonment of delusion. "All their delusion" refers to all the passions [to be severed by] insight and practice. The former are eradicated and exhausted in the bodhisattva stages, although other passions of the mind are not eradicated since, once they have been tamed by wisdom and recollection, they are useful. Poison, once impeded by a magical spell, no longer has its original potency. Likewise, the delusion of the mind, once controlled by wisdom and recollection, is no longer able to elicit the two defilements of delusion. The line "they have exhausted delusion through delusion, and have attained universal awareness" means that all Buddhas retain the inclinations of delusion as aids to practice. They are not like those of the two vehicles who rush into final cessation, and therefore the practices they cultivate are ultimate, for they attain both the exhaustion of the permeations and perfect wisdom.

§I11 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "[Their] passions have been tamed, not abandoned" refers to the profundity of the abandonment of passion. The word "tamed" is used because their passions are not abandoned while they are still bodhisattvas. "Just like a poison counteracted by a magical spell"—this is because, just as the magical spell counteracting poison becomes itself a necessity for a sick person, so [although the] manifest passions are taken away, the inclinations yet remain. Why do they cause these inclinations [of passion] to remain? Because it would seem unsuitable for them to rush into final cessation in the vehicle of the hearers. Thus, the passions themselves are the cause for the destruction of the passions, and for the state of omniscience. As a sacred text says, "since passion, consumed by contemplation and wisdom, fully realizes various good things, it becomes weak and serves as a requisite for your awakening."

§I12 THE PROFUNDITY OF INCONCEIVABILITY

§I12 Mahāyānasaṅgraha

For those who practice the great expedients,
Passions become factors of awakening,
And transmigration is identified with tranquillity.
Therefore, Tathāgata is inconceivable.

These [verses, i.e., those in §§I1-I12] should be understood as applying to twelve kinds of profundity: (1) the profundity of birth, non-abiding cessation,[195] action, and sustenance; (2) the profundity of place, number, and action; (3) the

[195] *mi gnas pa'i mya ngan las 'das pa = apratiṣṭhitanirvāṇa.* This is the way in which Buddhas abide in the non-abiding or disestablished Nirvāṇa. The term used by Asaṅga here differs from those used in the commentaries, but the intention is the same.

profundity of perfect awakening; (4) the profundity of detachment; (5) the profundity of abandoning the aggregates; (6) the profundity of maturing sentient beings; (7) the profundity of manifestation; (8) the profundity of manifesting perfect awakening and final cessation; (9) the profundity of dwelling; (10) the profundity of manifesting bodies; (11) the profundity of abandoning passion; (12) the profundity of inconceivability.

§I12 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This [verse] treats the profundity of inconceivability. The line "passions become factors of awakening" explains the truth of origination. The phrase "and transmigration" explains the truth of suffering, for they are masters of tranquillity. This passage treats inconceivability as previously explained [in §B5], and should be understood through the three reasons [there given].[196]

§I12 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This verse treats the profundity of inconceivability. All bodhisattvas are endowed with great skill in expedients, because the truth of the origin of passions becomes a factor of awakening, and because by the truth of suffering transmigration becomes cessation. Such are the holy teachings of all the Buddhas. Because of these three reasons: inconceivability, expedients, and internal realization. It is because this twelvefold profundity is difficult to understand that the term "profundity" is used. Each is as has just been explained.

§I12 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

This verse, beginning with the line "the truth of delusion becomes a factor of awakening" treats the twelfth profundity, that of inconceivability. For one who has exhausted delusion by retaining delusion, the truth of origin of the two vehicles becomes a factor of awakening. In the two vehicles, the factors of awakening lead to an eradication of the origin of suffering, but, because bodhisattvas employ the truth of origin to eradicate the delusion of their minds, it becomes [for them] a factor of awakening. The line "transmigration becomes cessation" expedients that, just as the truth of origin becomes a factor of awakening, so suffering becomes cessation. This is so because all bodhisattvas suffer no defilement in transmigration, but elicit the fullness of benefiting both self and others. They are able to attain what benefits the self because, like those of the two vehicles who attain cessation without remainder, they are not defiled by the two delusions.[197] The line "having attained the great expedients, Buddhas are inconceivable" expedients that, because in the causative states they have attained the great expedients of wisdom and compassion, in the resultative states they attain the great expedients of the three bodies. Dharma Body is the great expedient for what benefits the self, while the other two bodies are the great expedients for what benefits others. Therefore,

---

196 See the discussion in §B5 (MSBh).

197 二惑, passions that consist in views and that can be removed by insight into truth (*darśanaheyakleśa*), and passions that consist in repeated actions that can only be removed by repeated practice (*bhāvanāheyakleśa*). This distinction is standard in all Abhidharma texts. See AKBh, chapter 6, and Griffiths, "Indian Buddhist Meditation-Theory", chapter 3.

Tathāgatas are inconceivable.

Buddhas have three bodies. But which bodies will those bodhisattvas who recollect Buddha encounter? They will encounter Dharma Body [and this is treated fully in §J].

§I12 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The profundity of inconceivability explains that all Buddhas can never be understood by reasoning [on such questions] as what is the cause and what the result of their passions becoming a factor of awakening, or their transmigration becoming tranquillity.

The twelvefold profundity has now been explained. The term "profundity" indicates that which is difficult to understand.

§J SEVEN RECOLLECTIONS OF BUDDHA

The act of "recollecting" or meditating upon and repeatedly bringing to mind the good qualities of Buddha is a key part of Buddhist devotional practice, and is in this section shown to have great salvific virtue. To this point in the text the theme has been Dharma Body itself; §J also treats aspects of Dharma Body's essential character, but it does so from a different perspective, that of the practitioner applying his or her mind to a meditation upon Dharma Body.[198]

§J1 RECOLLECTION OF MASTERY OVER ALL THINGS

§J1 Mahāyānasaṅgraha

When bodhisattvas recollect the Dharma Body of Buddhas, how many recollections do they employ? In brief, they cultivate the recollection of Buddhas in seven ways. They cultivate the recollection of Buddhas [first] by considering: 'The Blessed Buddhas have as their nature mastery over all things because they have acquired unobstructed clairvoyant discernment over all world-realms.' Here is a verse [on this]:

Buddhas do not have entire mastery
Over the realm of those sentient beings who are obstructed,
Without potential, or yoked to the twofold inevitability.

§J1 Mahāyānasaṅgrahabhāṣya [Tibetan version]

How is the Dharma Body of Buddhas recollected? Bodhisattvas recollect it in seven ways, and thus cultivate it. The phrase "mastery over all things" refers to the abiding [of Buddhas] in mastery over all things through their clairvoyant discernments. Inasmuch as Buddhas are endowed with unobstructed clairvoyant discernments in all world-realms, they are not obstructed as are hearers. If it is asked why, given that [Buddhas] have mastery over all things, all sentient beings have not entered cessation, the [answer] is given in the verse. The reason why all beings are not able to enter cessation is given in the terms "obstructed" and "without potential". The term "obstructed" means that even many Buddhas are unable to deliver from suffering those who are obstructed by such obstacles as their own actions, for Buddhas have no ability in such a case. The term "without potential" means that anyone not oriented towards cessation is one who, without potential in this direction, is admitted to be bereft of the [proper] lineage. The phrase "yoked to the twofold inevitability" refers to the inevitability of performing actions and the inevitability of experiencing the maturation [of those actions]. Consequently, Buddhas have no ability where these two inevitabilities are concerned. Here, the obstacle of maturation is exemplified by being mute.[199] Experiencing the maturation [of actions] refers to certain rebirth in destinies such as hell. This is the difference [between the two].

---

[198] For more on the recollection of the Buddha see Lamotte, *La somme*, 2:61*; *Le traité*, 1340-1361; BoBh, ed. Wogihara, 91 (T 30.499b.18ff.).

[199] That is, dumbness is judged to be the result of actions done in a past life.

§J1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

[The text] now explains that when bodhisattvas recollect Dharma Body of Buddha, they practice this recollection through seven recollections. The line "they have attained mastery over all things" means that all Tathāgatas have attained unobstructed clairvoyant discernment in all world-realms, and are not obstructed as are hearers.

If it is asked why, given their mastery over all things, all kinds of sentient beings have not entered cessation, the verse gives the reason: all sentient beings of all kinds are not able to realize final cessation. The line "there are some sentient beings bound, obstructed, without potential" means that sentient beings are obstructed because of the obstacles of their actions. Because of these obstacles, even if innumerable Buddhas were to appear in the world, they would be unable to lead [all sentient beings] into final cessation. Buddhas have no mastery over these [sentient beings]. Those "without potential" are those sentient beings who lack an orientation towards cessation and are thus said to be without potential for it because they lack [that] lineage. Buddhas have no mastery over these [sentient beings]. The "twofold inevitability" refers to the two kinds of inevitability: that of performing actions, and that of experiencing the maturation [of these actions], for both of these are inevitable. Buddhas are without mastery over these two inevitabilities. The inevitability of the obstacle of maturation refers to idiots and dullards. The inevitability of maturation refers to falling into the hells and so forth.

§J1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "in encountering Dharma Body all bodhisattvas bring to mind and recollect Buddha." Under how many aspects does this recollection occur? Although Dharma Body is the profound principle that is not measurable, if one does encounter Dharma Body, under how many aspects does such an encounter occur? The line "in brief, supported upon Dharma Body, bodhisattvas cultivate seven ways of recollecting Buddhas" means that these seven ways are the true function of Dharma Body, the perfect qualities of Dharma Body whereby it manifests the perfect qualities encountered in the recollection of all Buddhas. In brief, there are seven kinds. The first recollection is of the mind of Buddhas themselves, joined to that fullness, for they [have attained] mastery through clairvoyant discernment. The second recollection is of their eternal abiding in those good qualities, for such is their essential goodness. The third recollection is of their irreproachability, for their permeations have been exhausted by being eradicated. The fourth recollection is of their freedom from concern, for they are unimpeded and spontaneous. The fifth recollection is of their experience of the joy of the great doctrine, for all their pure lands are indeed purified. The sixth recollection is of their freedom from suffering, for they are unimpeded and unobstructed by any defilement. The seventh recollection is of the usefulness of their great deeds, for they equally benefit others. In bringing to mind and recollecting in these seven ways those perfect qualities, bodhisattvas are able to understand Dharma Body thoroughly. They must, however, be supported upon Dharma Body in cultivating these recollections of Buddha, because the methods of performing all these meditations they study are only accomplished by encountering true suchness. Without that encounter, their methods would not be purified.

The text says: "what are these seven? The first is that all Buddhas have reached unequalled mastery over all things." This means that in all the three times all Buddhas attain utmost mastery over the objects of the six clairvoyant discernments. They are masterful because men of the same rank are unable to obstruct [these discernments], and men of lower rank are unable to attain them. [This mastery] is unfailing in conscious or unconscious states, because their practices have reached maturity. It is in this sense that they are termed masterful. [This mastery] is unequalled because hearers and solitary enlightened ones do not reach the attainments of bodhisattvas, and because it can be compared to nothing in the world. The line "thus they cultivate the recollection of Buddhas" means that it is this cultivation that causes them to become one with Dharma Body through these recollections. The line "in all world-realms they have attained the six unobstructed, clairvoyant discernments" means that these six clairvoyant discernments perfected by Buddhas in the world with its ten directions cannot be stopped or lessened because they have no limits. Unlike that of adherents of the two vehicles, which is obstructed and does have boundaries, the mastery of Tathāgatas through clairvoyant discernment is unequalled.

The text presents a verse, [for the question arises that] if Buddhas have such unequalled mastery over all things, how is it that all sentient beings have not entered final cessation? This verse is intended to respond to the question by outlining the various causes why they have not entered into final cessation. The verse reads: "In the entire realm of sentient beings, Buddhas are without mastery over those who are obstructed, those without potential, and those who have the twofold inevitability."

"Those who are obstructed" are those who are obstructed by their actions. In such a case Buddhas are unable to lead them into final cessation, and so have no mastery [over them] because their clairvoyant discernment is obstructed. If sentient beings lack a lineage that leads to cessation they are described as being "without potential". In such a case Buddhas are unable to lead them to final cessation, for here also their clairvoyant discernment is without mastery. Those who lack a lineage that leads to cessation are those covetously attached to transmigration, those who do not believe in or seek the Great Vehicle. The next line reads: "dwelling in the twofold inevitability in the entire realm of sentient beings". The "realm of sentient beings" refers to the reality of the six elements, that is, the four elements [of earth, water, fire, and wind], as well as space and consciousness. [The term] "sentient being" is a conventional description in the context of these six elements, for it is a conventional designation. The two inevitabilities of such sentient beings are the inevitability of their actions and the inevitability of experiencing the maturity [of those actions]. The inevitability of action refers to the ten evils of the actions of common worldlings; their actions will most certainly influence their maturing into the four bad destinies. The inevitability of maturation refers to the fact that sentient beings of dull senses, those who are defective and crazed, will properly experience maturation in the four bad destinies. Tathāgatas have no mastery over such sentient beings. How could they? Those [sentient beings] cannot [be influenced] by external encounters!

§J1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

With regard to the recollection of Buddhas, it is said that "the Blessed

Buddhas have mastery over all things as their nature." The phrase "mastery over all things" means that they have attained that mastery, for at a simple act of desire the fullness of their good qualities becomes manifest. Therefore it is said that "they have acquired unobstructed clairvoyant discernment over all world-realms".

But, if the clairvoyant discernment of all the Tathāgatas is unobstructed in all worlds, why then do not all sentient beings pass into final cessation? The verse [in reply to this question] gives exceptions to the general rule of mastery over all things, for it does not include those "who are obstructed, without potential" and so forth. Here, the term "obstructed" refers to the [three] obstacles of passions, deeds, and recompense [which respectively relate to] those with violent passions, those who [commit] the capital sins,[200] and those who are idiots and dullards. The term "without potential" refers to those lineages [unable] to enter final cessation, and to those [subject to] the inevitably bad states. These two are the inevitability of carrying actions out, and the inevitability of experiencing recompense [for those actions]. In these cases, the Buddhas do not have the ability to lead [such beings] into final cessation. [There is] an inevitability that actions will be carried out because, due to the habitual repeating [of those actions] like results flow from like causes, just as King Ajātaśatru murdered his father [and so became King of the Śākyas].[201] There is an inevitability of experiencing the recompense [of actions] because the results of the maturation of actions are inevitable, just as the Śākya tribe was attacked and annihilated by Virudhaka [of Kosala]. So the statement that the Blessed Buddhas have in general mastered all things does not include these cases. It is explained [elsewhere] that the three obstacles [to the Buddhas' mastery] are those [who commit] the capital sins, [those who are of] violent passions, and those sub-rational sentient beings in miserable and lamentable states.

§J2 RECOLLECTION OF ETERNITY

§J2 Mahāyānasaṅgraha

By considering: 'The body of Tathāgatas is eternal, since they are uninterruptedly liberated from impurities.'

§J2 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The line "the body of Tathāgatas is eternal" means that uninterrupted suchness, liberated from impurities, is eternal, and this is the body of Tathāgatas. Therefore, the body of Tathāgatas is eternal.

200 諸無間業, the *pañcānantarya*, the five most serous offences: patricide, matricide, murdering an *arhat*, shedding a Buddha's blood, and destroying the harmony of the monastic community.

201 See Basham, *The Wonder That Was India*, 46.

§J2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "the body of Tathāgatas is eternal since suchness is uninterrupted and delivered from impurities" means that the Tathāgatas' body is eternal, since Dharma Body is manifested and accomplished through the uninterrupted principle of suchness and delivered from the impurities of all obstacles.

§J2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line "the body of Tathāgatas is eternal" means that one usually realizes that Dharma Body and its good qualities are eternal through the ten reasons, three of which apply to Dharma Body and seven of which apply to the other bodies. The three which apply to Dharma Body are as in the text.[202] The line "with suchness uninterrupted they are liberated from impurities" recounts the first of these three reasons. True suchness is here suchness after practice. Its uninterrupted condition means that the Buddha's diamond-like concentration is able to eradicate that final, subtle ignorance, and so has no [need for] the two truths of the sufferings of transmigration and their origin. Therefore, they are liberated from all impurities. This suchness of undefiled purification is eternal. It is because all Buddhas take this to be their body that the body of all Buddhas is eternal. Since all their good qualities are supported upon that eternal body, these also are eternal and are said to be eternal in their essential nature.

§J2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "the body of Tathāgatas is eternal" means that they have as their essence perfectly purified suchness; they are unchangeable because this does not alter.

§J3 RECOLLECTION OF IRREPROACHABILITY

§J3 Mahāyānasaṅgraha

By considering: 'The Tathāgatas are supremely irreproachable because they are free from all obstacles to what is knowable and obstacles that are passions.'

§J3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version][203]

The statement "Tathāgatas are supremely irreproachable for they are eternally free from the obstacles of delusion and the obstacles to knowing" means that Tathāgatas are supremely irreproachable among all reproachable and irreproachable sentient beings because they have already eradicated and exhausted all causes for faults. They are eternally free [from these obstacles] because, being already eradicated in the present, [faults] will never arise again in the future.

§J3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The sentence "the Tathāgatas are supremely irreproachable" means

[202] It is unclear to which part of the text Paramārtha refers here.

[203] Among the various versions of the MSBh, only Paramārtha's preserves commentary on §J3.

that they abandon the obstacle of passion and the obstacle to what is knowable.

§J4 RECOLLECTION OF SPONTANEITY

§J4 Mahāyānasaṅgraha

By considering: 'The Tathāgatas are spontaneous because all of a Buddha's actions are uninterruptedly spontaneous.'

§J4 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version][204]

The line "spontaneously they always elicit correct deeds and never reject them" means that, while correct deeds that are [performed] with effort can either occur or not, [Buddha-deeds] are always spontaneous and thus always occur. They are never rejected because their original vows are not exhausted. Those original vows are not exhausted because sentient beings are not exhausted.

§J4 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The meaning of the sentence "the Tathāgatas are spontaneous" is easy to understand [and so needs no commentary], for such a manifestation is like heavenly music.

§J5 RECOLLECTION OF GREAT ENJOYMENT

§J5 Mahāyānasaṅgraha

By considering: 'The Tathāgatas possess great enjoyment because the perfectly purified Buddha lands are also a great enjoyment of doctrine.

§J5 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The line "'The Tathāgatas possess great enjoyment'" means that the perfectly purified land of any Buddha is great, and that the Tathāgatas act with proportionate enjoyment.

§J5 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "Tathāgatas enjoy great riches" means that the pure Buddha lands of the Tathāgatas are termed the enjoyment of those great riches.

§J5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text reads "Tathāgatas abide in great riches and enjoyment." Great riches are from external treasures and great enjoyment is from true doctrine. The line "all Buddha lands are subtly pure because of those riches and that enjoyment" means that they are subtly pure because in those pure lands there are eight things absent and two things present. The eight absent are infidels, suffering sentient beings, differentiations in the household wealth of families, evil doers, men who break discipline, evil destinies, lower vehicles, and bodhisattvas of shallow thought and practice. The two things present are bodhisattvas whose thought and action are superior, and the dwellings manifested by all Buddhas in the world; these are subtly pure for they are able

---

204 Among the various versions of the MSBh, only Paramārtha's preserves commentary on §J4.

to abide in wondrous purity.

§J5 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The sentence "the Tathāgatas have great enjoyment" means that the arrayed adornment of the good qualities of the Buddha land brings great enjoyment.

§J6 RECOLLECTION OF UNSOILEDNESS

§J6 Mahāyānasaṅgraha

By considering: 'The Tathāgatas are not soiled because they are not soiled by any worldly thing, even though they appear in the world.'

§J6 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version][205]

The text reads "Tathāgatas are supremely unsoiled and unattached." "Soiled" refers to the delusions of the high-minded, while "attachment" refers to the delusions of the inclinations. Or, "soiled" refers to the obstacles of all the delusions and attachment to the obstacles of all the delusions, and attachment to the obstacles to knowing. Or again, passion is twofold, [consisting in] pleasure and melancholy. Desire, pride, opinions, and so forth flow from pleasure, while anger, doubt, ignorance, and so forth, flow from melancholy. Pleasurable delusion is soiled, while melancholic delusion is attachment. Because [Buddhas] have eradicated and exhausted these two kinds of delusion, they are said to be unsoiled and unattached.

The [next] line reads "in their departure and appearance in the world they are not soiled by any worldly thing, just as dust cannot soil space." They are said to depart from the world because they have established the cause [for departure]. They are said to appear in the world because they have accomplished the result [of wisdom]. They are said to depart from the world because their self-benefit is replete. They are said to appear in the world because their benefit for others is replete. Alternatively, the meaning is that when the Buddha has accomplished his path but has not yet turned the wheel of doctrine he has departed from the world but not yet appeared in the world. For, if he had turned the wheel of doctrine, then the world would be able to clearly understand that the Buddha has universal awareness. Although [in his appearance in the world], the Buddha employed the four supports of clothing, food, and so forth, in order to increase good roots in sentient beings, his body did not need these requisites and he neither took pleasure in them nor was melancholy on account of them. Therefore [Buddhas] are not soiled or stained by anything in the world. Space is not of a compounded essence for it is not soiled by anything; just so is a Tathāgata.

§J6 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The meaning of the sentence "they are not soiled" is easy to understand: they are like red lotus flowers.

205 Among the various versions of the MSBh, only Paramārtha's preserves commentary on §J6.

§J7 RECOLLECTION OF GREAT USEFULNESS

§J7 Mahāyānasaṅgraha

By considering: 'The Tathāgatas are of great use because, by manifesting great awakening and final cessation, they mature those sentient beings who are not completely mature, and liberate those who are completely mature.'

§J7 Mahāyānasaṅgrahabhāṣya [Tibetan version]

"Great use" means that all Tathāgatas, in manifesting perfect awakening and final cessation, cause those who are already mature to attain liberation, and those who are not yet mature to become mature. The meaning of the remainder of the Buddha-recollections is easy to understand [and thus there is no commentary on them above, in §J3, §J4 and §J6].

§J7 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "Tathāgatas are able to accomplish great deeds" means that they are of great benefit because they manifest awakening and final cessation. Those who are already mature are led to attain liberation, while those not yet mature are led to maturity. The other practices of recollecting Buddha [not commented on above] are easy to understand.

§J7 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line "the great deeds of the Tathāgata are of great use in the world" means that their deeds are great because they appear in the world to accomplish their practice in their Transformation Bodies until their final cessation. They are of use because the action of those bodies benefits sentient beings. The [next] line reads "they manifest the accomplishment of supreme wisdom and final cessation because they lead yet immature sentient beings to maturity, and already mature sentient beings to liberation." They manifest the accomplishment of wisdom in order to lead [sentient beings of] lower lineages and immature sentient beings to a lower kind of maturity, and they manifest final cessation in order to lead more mature sentient beings to liberation.

§J7 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The sentence "the Tathāgatas are of great benefit" means that they are of great benefit to sentient beings, for they mature and liberate them according to their capacity by manifesting awakening and final cessation.

§J8 CONCLUDING VERSES

§J8 Mahāyānasaṅgraha

Here are verses [on these recollections]:

Perfected in relying on their own minds,
In eternity, in good qualities, in spontaneity,
In giving great joy in doctrine.

Perfected in independent existence,
In desiring [benefit] for sentient beings;

Wise men should recollect all these [qualities] of all Buddhas.

§J8 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The verses beginning "perfected in relying on their own minds" teach the seven recollections of Buddha. In each item the words "perfected in" should be understood. In the first place bodhisattvas should recollect the perfection of Buddhas by thinking: "perfected in relying on their own minds". They should then bring to mind "[perfected] in eternity, in good qualities", for thereby they are supremely irreproachable. Next they should bring to mind "[perfected] in spontaneity" for the actions of Buddha are spontaneous. Then they should bring to mind "[perfected] in giving great joy in doctrine", for in those perfectly pure Buddha lands they experience great joy in doctrine. Then they should bring to mind "[perfection] in independent existence", for whoever is independent of suffering exists thus, and this refers to the behavior of Buddhas. As a result, "[perfected] in desiring benefit for sentient beings" refers to the recollection that [Buddhas] are accomplished in desiring the welfare of many sentient beings.

§J8 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Now these seven ways of recollecting Buddhas are interpreted in two verses which proclaim the seven perfections of all Buddhas and encourage the practice of recollecting Buddhas. This means that bodhisattvas first recollect the perfection whereby Tathāgatas rely upon their own minds. Then they recollect the perfection whereby the body of Tathāgatas is eternal. Then the perfection whereby Tathāgatas are endowed with purity and goodness, that is, their irreproachability. Then they recollect the perfection whereby Tathāgatas act spontaneously, since Buddha-deeds are done without effort. Then they recollect the perfection whereby Tathāgatas bestow great enjoyment of doctrine, for in the pure Buddha lands one experiences great enjoyment in doctrine. Then they recollect the perfection whereby Tathāgatas are unsoiled, for their universal activity has no support. A supported universal activity implies suffering, but, because the universal activity of Buddhas is without support, it is never involved in suffering and is never soiled. Lastly, they recollect the perfection whereby they benefit many [sentient beings] with equality, for they recollect that Buddhas are able to accomplish great deeds in maturing and liberating sentient beings.

§J8 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text then presents two verses to emphasize these seven ways [of recollecting], which bear upon the seven perfect qualities of Dharma Body. They state that "they are perfected in relying upon the Tathāgata's mind, and are perfected in good qualities, eternity, irreproachability, spontaneity, and in granting great joy in doctrine to sentient beings."

The line "they are perfected in relying upon the Tathāgata's mind" refers to the perfection of all Buddhas, that is, the six clairvoyant discernments and the rest; for, in relying upon their own minds they need no external causes. They are accomplished in eternity because, abiding in Dharma Body, their bodies are eternal since essential goodness is their nature. All their good qualities are also eternal. They are irreproachable because Dharma Body is free from all obstacles, and, since that support is irreproachable, they are

capable of being irreproachable. They are spontaneous because all their Buddha-actions, brought to maturity by their cultivation of the [proper] causes and of the original vows, are naturally accomplished. They are spontaneous because they have no concern nor difficulty. They are able to grant great joy in doctrine to sentient beings because they have attained mastery over the pure lands. Joy in doctrine means that, since some great men are capable of receiving the great doctrine and expanding their own practice in accord with principle, they lead them to that practice in accord with principle.

The [next verse] in the text reads: "In all their actions they are unobstructed; they equally benefit many men. Wise men should base themselves upon such a recollection of all Buddhas universally." All their actions are unobstructed because, without pleasure or melancholy, the subsequent wisdom of Tathāgatas always distinguishes the deeds [of men] in regard to the eight worldly conditions.[206] Their actions are unobstructed, for if they were not, they would suffer. Being unobstructed, they are at peace. Although all Buddhas function with the six senses, they transcend language since they are free from clinging to existence or non-existence. They equally benefit many men because Tathāgatas are able equally to benefit common worldlings, those of the two vehicles, bodhisattvas who are new to practice, and bodhisattvas who are deeply into their practice. They preach the practice of great wealth, the practice of the good path, the practice of peaceful joy, and the practice of benefiting self and others. Thus their great deeds are useful indeed.

Wise men should practice this recollection of all Buddhas universally. This means [that they should recollect] with their [wisdom] eye.[207] "Wise men" here means bodhisattvas. Basing themselves upon these seven ways, bodhisattvas recollect the Dharma Body of all Buddhas.

§J8 Mahāyānasaṅgrahopanibandhana [Tibetan version]

These seven kinds of recollection of Buddhas are then summarized in two verses, which speak of being "perfected in relying on their own minds" and so forth. The perfection of relying on their own minds refers to mastery over all things. The perfection of being eternal refers to the perfection of being eternal, as so stated. The perfection of possessing good qualities refers to the possession of supreme irreproachability. The perfection of not being assiduous refers to the manifestation of the perfection of spontaneity. The perfection of giving great enjoyment in doctrine refers to the outward appearance of great enjoyment. The perfection of unfettered range refers to not being soiled by any worldly thing. The perfection of desiring [benefit] for many sentient beings refers to the great benefit [Buddhas bring]. The phrase "all these [qualities] of all Buddhas" refers to all these seven perfections of all Buddhas, and the phrase "wise men should recollect" means that these [qualities] should be reflected upon, expressed, and kept in mind.

---

206 八世法, *aṣṭalokadharmāḥ*. The AKBh lists these as: greed, loss, honor, dishonor, blame, praise, pleasure, and pain (AKBh, ed. Pradhan, 199). They are given here simply as examples of things that have no independent substantive reality.

207 The translation of this sentence is tentative. The text is unclear.

§JJ THE PERFECTLY PURIFIED BUDDHA LAND

A good deal has been said in the introduction about the significance of the material on pure land in our texts; we see no need to repeat here what was said there. We simply stress that the MS-corpus, in presenting a detailed description of the glories of pure land as it does in §JJ, is expropriating and re-interpreting an already well defined set of concepts and devotional practices surrounding the pure lands and their Buddhas.[208] For Asaṅga and his commentators, useful expedients though these devotional practices might be, it is essential to realize that even pure lands are only constructs of the mind of wisdom (see especially §JJ6).

§JJ Mahāyānasaṅgraha

How is the perfectly purified Buddha land of the Buddhas to be understood? In the manner in which it is described in the Preface to the *One-Hundred-Thousand-Verse Sacred Text of the Bodhisattva Collection,*[209] which recounts that the Blessed One dwells in a great palace.

§JJ Mahāyānasaṅgrahabhāṣya [Tibetan version]

The perfectly purified Buddha land is explained on the basis of *One-Hundred-Thousand-Verse Sacred Text* . The [following] sentences explain the supremely good qualities of that perfectly purified Buddha land.

§JJ Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The preface to the *One-Hundred-Thousand-Verse Sacred Text of the Bodhisattva Collection* describes the purified Buddha land and explains the supremely good qualities of that purified Buddha land.[210]

§JJ Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

Above, it was explained in regard to the seven recollections how the

---

208 In addition to the MS and the accompanying commentaries, this theme of the perfections of the pure land is treated not only in the SNS (T 16.720b-c) and its commentaries but also in the BBhS (T 16.292b), and the BBhV (ed. Nishio, p.1), as well as in the BBhU (T 26.292bff.; see Keenan, "A Study," 363-395).

209 *Bodhisattvapiṭakaśatasāhasrikāsūtra.* No text exists with precisely this title. Lamotte suggests that the SNS might be meant, for there apparently was a recension of this text in 100,000 verses. See Lamotte, *La somme*, 2:61*. See also Demiéville's review of Lamotte's edition and translation of the SNS. But Nishio (*Buchikyōron kenkyū*, 2:34) disputes this suggestion. He argues that the preface did not originally appear in the SNS, whose original form is represented by Paramārtha's Chinese version of that text (T 16.711b), and that in this version the place of preaching is not identified as the pure land but simply as Rājagṛha. Nishio gives three reasons for his thesis. First, the version of the SNS contained in §§75-78 of the *Viniścayasaṅgrahaṇī* section of the Ybh does not include this description of pure land. Second, if the SNS was indeed the source for the present passage in the MS, it is unlikely that the text's name would not have been given correctly. Third, the account of the Blessed One's twenty qualities given in the second chapter of the MS does not parallel that found in the present preface to the SNS; this may suggest that Asaṅga was not acquainted with that preface.

210 The MSU's commentary on §JJ is difficult to separate from its commentary on §JJ1. We have therefore included it there.

great wealth and enjoyment of the Tathāgatas consists in their pure lands. However, there mention was made only of the eight things not found and the two things found therein, and no explanation was given of their qualities. Now [the text] intends to treat these qualities, and so questions are raised about the characteristics of the pure land.

The text says "in the way in which it is described in the Preface to the *One-Hundred-Thousand-Verse Sacred Text of the Bodhisattva Collection.*" The author mentions this because he reveres all sacred texts. He describes that [sacred text] as consisting of one hundred thousand verses because, in the *Bodhisattva Collection*, there is a distinct pure land sacred text in one hundred thousand verses. The *Avataṃsaka* is also called a one-hundred-thousand-verse sacred text because it also has one hundred thousand verses. The Preface to this sacred text describes the characteristics of pure land. [Our text] treats these many good qualities by following these descriptions of pure land.

§JJ1 THE PERFECTION OF COLOR[211]

§JJ1 Mahāyānasaṅgraha

The Buddha dwells in a great palace which is ornamented with seven luminous gems, and there emits a great light, completely filling immeasurable world-realms.

§JJ1 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The perfection of color in pure land refers to the seven gems: gold, silver, lapis lazuli, coral, emerald (including sapphire), red pearls (which come from red insects and are the most precious of all), and quartz. The line "emits a great light, completely filling immeasurable world-realms" means that light is brilliantly emitted from these seven precious gems.

§JJ1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

These first two lines treat the perfection of color in the pure Buddha land. The seven gems are gold, silver, lapis lazuli, coral, emerald (including sapphire), red pearls (which come from red insects and are the most precious of all), and quartz. The line "emits a great light completely filling immeasurable world-realms" refers to the great brilliance emitted by all these gems. These two lines explain the perfection of color.

§JJ1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "The Blessed Buddha dwells in a palace ornamented by the seven precious gems that brilliantly shine about it." [These seven are] gold, silver, lapis lazuli, coral, emerald, sapphire, and red pearls. The light emitted by each of these gems completely fills all realms. The Buddha dwells in the midst of this palace ornamented by these seven gems. The line "it emits a great light brightly shining in immeasurable world-realms" means that those seven gems shine upon that palace, are reflected therein, and disclose the objects

211 See Liu, *Ancient India and Ancient China*, 92-95, on the connection of the *saptaratna* with the commercial practices of the Kushan period.

around about [that palace]. These two lines treat the perfection of color.

§JJ1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "the Buddha dwells in a great palace which is ornamented with seven luminous gems" and so forth refers to the perfectly purified Buddha land. The line "the Buddha dwells in a great palace which is ornamented with seven luminous gems" means that, being ornamented with these seven luminous gems there is a diversity of adornments. This may be taken to mean that the ornamentation itself illuminates because of those [gems]. The seven gems are gold, silver, lapis lazuli, coral, crystal, emerald, and red pearl. "Emerald" includes indranīla, abhinīla, and mahānīla. "Red pearl" belongs to the species called red insect pearls. That which shines brightly in this manner is the "great palace ... completely filling immeasurable world-realms". Since we read [the words] "immeasurable world-realms" and "completely filling" [the compound is to be interpreted to mean] "completely filling immeasurable world-realms". Since the phrase "great light" relates to the words "completely filling immeasurable world-realms" the compound becomes "great light, completely filling immeasurable world-realms". If we analyze this compound by separating its members through the addition of the term "there", we get "there emits a great light, completely filling immeasurable world-realms.". This treats the perfection of color of that perfectly pure Buddha land.

§JJ2 THE PERFECTION OF CONFIGURATION

§JJ2 Mahāyānasaṅgraha

Its configuration is immeasurable and well-apportioned in its distribution of dwellings.

§JJ2 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of configuration.

§JJ2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of configuration.

§JJ2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "The location of that realm is serially arrayed with immeasurable wondrous ornaments." They are "wondrous ornaments" because their arrayment is unequalled in its rarity. They are "immeasurable" because there is an enormous number of such ornaments. The term "realm" refers to the land in which [the Buddha] moves. The term "location" refers to the land in which he abides. They are established because each of these realms and locations is perfected in ornamentation. These lines treat the perfection of configuration.

§JJ2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "its configuration is immeasurable and well-apportioned in its distribution of dwellings" means that they are well established there in their immeasurable and well-apportioned fashion. They are a multiplicity because their constituent parts have been arranged and disposed after having been

understood. This treats the perfection of configuration.

§JJ3 THE PERFECTION OF EXTENT

§JJ3 Mahāyānasaṅgraha

Its horizon is unlimited.

§JJ3 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of extent.

§JJ3 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of extent.

§JJ3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "The horizon of its great area cannot be crossed or measured." "To cross" means to traverse. "To measure" means to circumscribe. The horizon of each and every Buddha land cannot be crossed or measured in terms of total area. This treats the perfection of extent.[212]

§JJ3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "its horizon is unlimited" means that it cannot be limited by saying that at any point it comes to an end. An unlimited horizon means just that. This treats the perfection of extent.

§JJ4 THE PERFECTION OF DOMAIN

§JJ4 Mahāyānasaṅgraha

Its domain transcends the triple world.

§JJ4 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of domain.

§JJ4 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of domain.

§JJ4 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It transcends the activity and domain of the triple world." "Activity" refers to the truth about [the origin] of suffering in the triple world. "Domain" refers to the truth about [the presence of] suffering in the triple world. It transcends the activity and domain of the triple world because pure land does not consist in these two truths of suffering and origin. This line thus treats the perfection of domain. If, then, [pure land] is not constituted by the truth of suffering and its origin, how then can one be born there? What is its nature? [The next line deals with these questions].

---

212 Paramārtha's comments here are an interpretation of the Chinese text; he is trying to explain the basic text to a Chinese audience and so offers comments not relevant to the meaning of the Sanskrit original. His comments would have no sense in an Indian context.

§JJ4 Mahāyānasaṅgrahopanibandhana [Tibetan version]

Since that place or region is a sphere which transcends the triple world, the sphere of activity which transcends the triple world is the Buddha land, for it is not [a result] of the maturation of cravings that belongs to the triple world. This treats the perfection of domain.

§JJ5 THE PERFECTION OF CAUSE

§JJ5 Mahāyānasaṅgraha

It arises from good roots that are transcendent and [good roots] even beyond those.

§JJ5 Mahāyānasaṅgrahabhāṣya [Tibetan version]

[Pure land arises] from what causes? The good roots which cause it to arise are the transcendent non-discriminative and the supreme subsequently-attained [wisdoms]. This line treats the perfection of cause.

§JJ5 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of cause. That which causes pure land is world-transcendent non-discriminative wisdom and subsequently-attained wisdom. This subsequently-attained wisdom is said to be beyond that [non-discriminative wisdom] because, in virtue of this subsequently-attained wisdom, these two kinds of good roots arise, and it is these good roots that are termed the perfection of cause.

§JJ5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It arises from the force of good states beyond world-transcendence." The good roots of the [adherents of] the two vehicles are world-transcendent. That which is beyond world-transcendence are [the bodhisattva stages] from the eighth stage up to the Buddha stage. Transcendent states are counteragents to the world. States beyond world-transcendence are counteragents to world-transcendent states. Their ability is characterized as the four causes [of direct cause, immediately preceding cause, object cause, and enabling cause], for they are able to engender pure land [in these four causal ways], since they do not arise on account of the truth about suffering. What are the states beyond world-transcendence? Good roots that arise from [both] non-discriminative wisdom and subsequently-attained wisdom are said to be beyond world-transcendence.

§JJ5 Mahāyānasaṅgrahopanibandhana [Tibetan version]

For those who wonder what the cause [of pure land] is, since it is not maturation [of anything in the triple world], it is said that "it arises from good roots that are transcendent and [good roots] even beyond those." World-transcendent good roots are non-discriminative. Good roots even beyond those are subsequently-attained. [The pure land] does not arise from a cause and does not arise without a cause; its cause is not such things as *īśvara*. This treats the perfection of cause.

§JJ6 THE PERFECTION OF RESULT

§JJ6 Mahāyānasaṅgraha

It is characterized by masterful and well-purified conscious construction.[213]

§JJ6 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of result, which is characterized by mastery over well-purified conscious construction.

§JJ6 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of result, for pure land is characterized by supremely masterful and purified conscious construction.

§JJ6 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It is characterized by conscious construction only, supremely masterful and purified." It is "purified" because only the wisdom of conscious construction belonging to bodhisattvas and Tathāgatas is uncharacterizable and spontaneous. It is described as "masterful" because it is free from all obstacles and unfailing. Since it is the wisdom of conscious construction alone that is the essence of pure land, its essence is not constituted through the truth about suffering. This treats the perfect purity of result.

§JJ6 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it is characterized by masterful and well-purified conscious construction" means that Buddha land is characterized by masterful and well-purified conscious construction because it is only conscious construction [that generates] the image of pure land]. Apart from conscious construction there are no gems or anything else, but they appear as such through a well-purified conscious construction [of wisdom images]. This treats the perfection of result.

§JJ7 THE PERFECTION OF LORDS

§JJ7 Mahāyānasaṅgraha

It is the support of the Tathāgata.

§JJ7 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of lords.

§JJ7 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of lords.

§JJ7 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It is the home of the Tathāgata." A Tathāgata always

---

213 Compare Asaṅga's comentary on the Prajñāpāramitā: "[Pure] lands cannot be grasped because they are nothing but a conscious construction flowing from wisdom. Their arrayment is considered a non-arrayment because they have no material shape and are pre-eminent." See Tucci, *Minor Buddhist Texts*, 1:63.

dwells in a pure land as herein described. It is his home because it is supreme. This line treats the perfect purity of lords.

§JJ7 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The phrase "the support of the Tathāgata" refers to the perfection of lords, for it is the support of no one but the Blessed Buddhas who are excellent in lordship.

§JJ8 THE PERFECTION OF CONFRÈRES

§JJ8 Mahāyānasaṅgraha

It is supported by the great bodhisattvas.

§JJ8 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of confrères.

§JJ8 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of confrères.

§JJ8 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It is the secure abode of bodhisattvas." It is "secure" because, having received and practiced the true doctrine, [Buddhas] teach others to receive and practice the true doctrine. In pure land bodhisattvas assist the Buddha and assist the path. It is "secure" because it is endowed with these two qualities. This treats the perfect purity of confrères.

§JJ8 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it is supported by the great bodhisattvas" treats the perfection of confrères, for all the bodhisattvas who have entered the great stage are confrères [of the Tathāgata], but the hearers are not.

§JJ9 THE PERFECTION OF SERVANTS

§JJ9 Mahāyānasaṅgraha

It is the immeasurable promenade of gods, nāgas, yakṣas, gandharvas, asuras, garudas, kiṃnāras, mahoragas, men, and those who are not men.

§JJ9 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of servants. Here, the term "nāgas" includes the great snakes.

§JJ9 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of servants. Above, the text has already mentioned nāgas, but now it also speaks of mahoragas, for they are included among the great snakes.

§JJ9 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It is the promenade of gods, nāgas, yakṣas, gandharvas, asuras, garudas, kiṃnāras, mahoragas, men, and those who are not men." In

actual fact there are no such beings in the pure land, but, because the Buddha wishes it not to be empty, he magically creates these various [beings]. This treats the perfect purity of servants. If, then, there are such varied sentient beings and bodhisattvas, what sustains them? [The next line deals with this question].

§JJ9 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it is the immeasurable promenade of gods, nāgas, yakṣas, gandharvas, asuras, garudas, kiṃnāras, mahoragas, men, and those who are not men" treats the perfection of servants. There, the gods and the rest are the servants, for nobody else is appropriate. Mahoragas are a kind of snake. Since the rest is easy to understand it requires no explanation.

§JJ10 THE PERFECTION OF SUSTENANCE

§JJ10 Mahāyānasaṅgraha

It is sustained by great enjoyment and delight in the taste of the doctrine.

§JJ10 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of sustenance, that is, that which can sustain [the body in pure land].

§JJ10 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of sustenance, that is, food and drink.

§JJ10 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It is sustained by enjoyment and delight in the taste of the great doctrine." The great doctrine is the twelvefold teaching of the Great Vehicle. Its taste is suchness, liberation, and so forth. Upon the arising of taste in this great doctrine, all bodhisattvas take joy and delight in the Dharma Body of five aspects[214] which nourishes them. This treats the perfect purity of sustenance. What kinds of actions do they perform by consuming this sustenance? [The next line deals with this question].

§JJ10 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it is sustained by great enjoyment and delight in the taste of the doctrine" is analyzed as meaning that sustenance comes from that great joy and happiness is the taste of the doctrine. "Sustenance" means nourishment. This treats the perfection of sustenance.

§JJ11 THE PERFECTION OF ACTION

§JJ11 Mahāyānasaṅgraha

It is the foundation for bringing about all benefit for sentient beings.

---

214 *pañcāṅgadharmakāya:* usually interpreted as the assemblage (*kāya*) of the good qualities (*dharma*) of discipline, concentration, wisdom, liberation, and insight.

§JJ11 Mahāyānasaṅgrahabhāṣya [Tibetan version]

Having spoken [about sustenance], what is the action [brought about in pure land]? It is action for the benefit of all sentient beings. This line treats this perfection.

§JJ11 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of action, for, after consuming that sustenance, they accomplish benefit for sentient beings.

§JJ11 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "Its use is directed to benefiting all sentient beings." "All sentient beings" means common worldlings and [the adherents of] the Great Vehicle. "Benefiting" means that, in accord with the capacities [of beings], they preach true doctrine, lead [beings] to practice what is preached, to be liberated from the four evil destinies, to be liberated from transmigration, and to be liberated from the self-centered practices of [the adherents of] the two vehicles. This treats the perfect purity of action. If, then, bodhisattvas perform such actions for sentient beings, what kinds of benefit are brought about by the practices they embark upon and the stations they cultivate? [The next line deals with this question].

§JJ11 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it is the foundation for bringing about all benefit for sentient beings" treats the perfection of action, for [the pure land] acts as benefit for sentient beings.

§JJ12 THE PERFECTION OF BENEFICENCE

§JJ12 Mahāyānasaṅgraha

It removes all the torment of passion.

§JJ12 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of beneficence, whereby neither passion nor suffering arise there [in pure land].

§JJ12 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of beneficence, for in pure land there is no passion and no suffering.

§JJ12 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It is freed from all the torment of passion." "All passion" refers to the truth about the origin of suffering in the triple world. Being freed from these two, one is able to cultivate all the stations of practice. This treats the perfect purity of beneficence. If it is then freed from these things, what other fears are absent? [The next line deals with this question].

§JJ12 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it removes all the torment of passion" treats the perfection of beneficence, since [in pure land] there is no torment coming from passions.

§JJ13 THE PERFECTION OF FEARLESSNESS

§JJ13 Mahāyānasaṅgraha

It expels all inimical forces.

§JJ13 Mahāyānasaṅgrahabhāṣya [Tibetan version]

Where there are no inimical forces there is no fear, for the four enmities are absent: that is, in the Buddha land the enmities of the aggregates, the passions, death, and the demon are absent. Consequently, fearlessness is predicated [of pure land] in this sentence.

§JJ13 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of fearlessness, for if there is no place for inimical forces, then there is no fear. "Inimical forces" refers to the four enmities of the aggregates, the passions, death, and the demon. Because in pure land all the passions of these inimical forces are absent, there is no fear.

§JJ13 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "The inimical forces are not active there." Pure land is free from fear because aggregates, passions, death, and the demon are not present there. This treats the perfect purity of fearlessness. If, then, there is no fear whatsoever in pure land, then would not the things experienced by the six senses [such as the adornments and the ornamentations] also be absent there? [The next line deals with this question].

§JJ13 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it expels all inimical forces" treats the perfection of fearlessness because there is no fear [there] of the enmities which are the inimical forces of the aggregates, the passions, death, and the demon.[215]

§JJ14 THE PERFECTION OF ABODE

§JJ14 Mahāyānasaṅgraha

It is arrayed by the Tathāgata's blessing to surpass all other arrayments.

§JJ14 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of abode.

§JJ14 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of abode.

§JJ14 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads "surpassing all arrayments it is an abode arrayed by the Tathāgata." It is not only that its pre-eminence in enjoying all that [ornamentation] is unequalled, but it is also pre-eminent because, wrought by

---

[215] On the four *māra* see *Śrāvakabhūmi*, ed. Shukla, 344-345.

means of the Tathāgata's practice of merit and wisdom, it is an abode which supports the pre-eminent maturation of the Tathāgata. This treats the perfect purity of abode. But in that pure land what are the paths whereby one comes and goes? [The next line deals with this question].

§JJ14 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it is arrayed by the Tathāgata's blessing to surpass all other arrayments" is to be analyzed as meaning that the arrayment through the Tathāgata's blessing surpasses any arrayment by any bodhisattvas. This treats the perfection of abode because [pure land] is more excellent than any other place.

§JJ15 THE PERFECTION OF PATHS

§JJ15 Mahāyānasaṅgraha

Its deliverance is by great recollection, understanding, and practice.

§JJ15 Mahāyānasaṅgrahabhāṣya [Tibetan version]

What are the paths whereby one enters pure land? [One enters therein] by the wisdom of hearing, reflecting, and meditating in the Great Vehicle, for their sequence is recollection, understanding, and practice. This line treats the perfection of paths.

§JJ15 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of paths. By which paths does one enter that pure Buddha land? By means of the wisdom of hearing, reflecting, and meditating in the Great Vehicle, for the sequence of paths of entering is recollection, understanding, and practice.

§JJ15 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads "its deliverance is by means of great recollection, understanding, and practice." Great doctrine is the true doctrine of the Great Vehicle. "Recollection" is the wisdom produced by hearing that great doctrine. "Understanding" is the wisdom produced by reflection. "Practice" is the wisdom produced by meditation. These are "deliverances" because, in that pure land, they are the paths along which one moves. This treats the perfect purity of paths. If then [pure land] has such paths, what are the vehicles [whereby one moves along these paths]? [The next line deals with this question].

§JJ15 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The text says: "Its deliverance is by great recollection, understanding, and practice." Here, "great recollection" is wisdom derived from hearing; "great understanding" is wisdom derived from reflection; and "great practice" is wisdom derived from meditation. This treats the perfection of paths, for the path is to be reckoned together with deliverance.

§JJ16 THE PERFECTION OF VEHICLES

§JJ16 Mahāyānasaṅgraha

Its vehicles are great tranquillity and insight.

§JJ16 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The perfection of vehicles refers to tranquillity and insight, for [there one] moves [in them]. This line treats the perfection of vehicles.

§JJ16 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of vehicles, for one moves along [those paths] by means of the vehicles of tranquillity and insight. This treats the perfection of vehicles.

§JJ16 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads "its vehicles are great tranquillity and insight." "Tranquillity" refers to the five hundred concentrations of the Great Vehicle. "Insight" refers to wisdom in principle and extent,[216] since these two are its vehicles. This treats the perfect purity of vehicles. If, then, it has such vehicles, what are its entrance-gates? [The next line deals with this question].

§JJ16 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "its vehicles are great tranquillity and insight" means that [thereby] one travels by tranquillity and insight as vehicles; mounting on these one may move along those paths. They are "great" because they are superior to [those of] hearers, solitary enlightened ones, and bodhisattvas. This treats the perfection of vehicles.

§JJ17 THE PERFECTION OF ENTRANCE-GATES

§JJ17 Mahāyānasaṅgraha

Its entrances are the great liberation-gates of emptiness, imagelessness, and wishlessness.

§JJ17 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of entrance-gates, for one enters through emptiness, imagelessness, and wishlessness.

§JJ17 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of gates, for the entrance-gates to the pure land are the emptiness, imagelessness, and desirelessness of the Great Vehicle.

§JJ17 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "Its entrance-gates are the liberations of great emptiness, imagelessness, and wishlessness." In the Great Vehicle there are three liberations: emptiness, because things are without essence; imageless-

---

216 On this term see the notes to §H*5 (BoBh).

ness, because they are empty; and wishlessness, because they are desireless. When one arrives at these gates one attains entry into pure land. This treats the perfect purity of gates. The disk of the temporal world rests upon the disk of the water, which in its turn rests upon the disk of the wind. What then does pure land rest upon? [The next line deals with this question].

§JJ17 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "its entrances are the great liberation-gates of emptiness, imagelessness, and wishlessness" treats the perfection of gates. Gates refers to entry-doors, for, just as with a city in the world, so one enters [Buddha land] through these three liberation gates. The meaning of "great" is as explained above.

§JJ18 THE PERFECTION OF FOUNDATION

§JJ18 Mahāyānasaṅgraha

It rests upon the great jeweled lotus king and is ornamented with innumerable collections of good qualities.

§JJ18 Mahāyānasaṅgrahabhāṣya [Tibetan version]

This line treats the perfection of foundation. The earth rests upon the disk of the wind, but upon what does the perfectly pure Buddha land rest? It rests upon the royal lotus of great price, ornamented with innumerable collections of good qualities.

§JJ18 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

This line treats the perfection of foundation. Just as the great earth rests upon the disk of the wind, so this pure Buddha land must rest upon something. Its foundation is a great red lotus, ornamented with innumerable collections of good qualities.

§JJ18 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It rests upon the great lotus flower king, ornamented with innumerable collections of good qualities." This "great lotus flower king" is a metaphor for the suchness of the Dharma realm as manifested in the Great Vehicle. Although a lotus flower is immersed in muddy water, yet it is not soiled by that muddy water. Similarly, although the suchness of the Dharma realm abides in this world, yet it is not soiled by the things of this world. Furthermore, the nature of a lotus is to blossom spontaneously, just as the nature of the suchness of the Dharma realm is also to open itself up. If sentient beings realize this they will attain awakening. Also, lotus flowers are useful to bees, just as the suchness of the Dharma realm is useful to sentient beings. Lotus flowers have four good qualities: eternity, joy, self, and purity. [The lotus] is called "king" because it is pre-eminent among all flowers, just as the suchness of the Dharma realm is pre-eminent among all things. This flower is ornamented with innumerable collections, [such as] its color and visage, and is able to be the foundation for the activity of all things, just as the suchness of the Dharma realm is ornamented with innumerable collections of transcendent good qualities and is able to be the foundation for the activity of pure land.

Moreover, the jeweled lotus is called "king" because, having been touched by the power of the Tathāgata's vow, it is pre-eminent among all flowers. Ornamented with innumerable collections of good qualities, it is able to be the foundation for the pure land. This line treats the perfect purity of foundation. In pure land, then, what is the dwelling of the Tathāgata? [The next line deals with this question].

§JJ18 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it rests upon the great jeweled lotus king and is ornamented with innumerable collections of good qualities" treats the perfection of foundation. Just as the earth rests upon the disk of the wind, so its ornamentation of innumerable good qualities rests upon the great lotus king, because the ornamentation of that king is superior to that of all flowers, and that great king is all Buddhas because they are kings of doctrine. At appropriate times [Buddhas] dwell in an abode ornamented with these lotuses.

§JJ19 CONCLUSION

§JJ19 Mahāyānasaṅgraha

The perfectly purified Buddha land has the following perfections: (1) color; (2) configuration; (3) extent; (4) domain; (5) cause; (6) result; (7) lords; (8) confrères; (9) servants; (10) sustenance; (11) action; (12) beneficence; (13) fearlessness; (14) abode; (15) paths; (16) vehicles; (17) entrance-gates; (18) and foundation.[217] The enjoyment of the perfectly purified Buddha land is completely pure, completely pleasurable, completely irreproachable, and completely masterful.

§JJ19 Mahāyānasaṅgrahabhāṣya [Tibetan version]

"The enjoyment of the perfectly purified Buddha land is completely pure" because it is purified from all uncleanness such as excrement and so forth. It is "completely pleasurable" because, similarly, there are no evil or neutral elements [therein]. It is "completely masterful" because that mastery occurs upon the support of [the Buddha's] own mind, and is not dependent upon any other conditions.

§JJ19 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

That "enjoyment of the perfectly purified Buddha land" is "completely pure and wondrous" because there is nothing unclean, like excrement, in pure land. It is "completely pleasurable" because there are only experiences of happiness there, and none of suffering or indifference. It is "completely irreproachable" because there is nothing evil or neutral there. It is "completely masterful" because there is no need to wait upon external causes there, since everything that is desired flows from [the Buddha's] own mind.

§JJ19 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "The Tathāgata dwells in the great palace." This is yet another description of the Tathāgata's dwelling. The encompassing material

---

[217] Compare the list given in the *bhāṣya* to the SNS §1.1. See Lamotte, *Saṃdhinirmocana*, 167.

world, experienced as [our] world, has innumerable defects. [In contrast], what are the good qualities experienced in pure land? The line reads "thus pure land is perfectly purified in: (1) color; (2) configuration; (3) extent; (4) domain; (5) cause; (6) result; (7) lords; (8) confrères; (9) servants; (10) sustenance; (11) action; (12) beneficence; (13) fearlessness; (14) abode; (15) paths; (16) vehicles; (17) entrance-gates; (18) and foundation." These perfect purities have been explained.

"The enjoyment of these purities in pure land is completely pure, completely pleasurable, completely irreproachable, completely masterful." It is "completely pure" because it is always free from uncleanness. It is "completely pleasurable" because there is only the experience of wondrous happiness without suffering or indifference. It is "completely irreproachable" because there is only true good and no evil or neutral states. It is "completely masterful" because in that great purification they enunciate full purity, in that full pleasure they enunciate full pleasure, in that great constancy they enunciate full irreproachability, and in that great self they enunciate full mastery. If bodhisattvas will bear in mind and recollect the wealth and happiness of Tathāgatas, this is how they should understand it.

§JJ19 Mahāyānasaṅgrahopanibandhana [Tibetan version]

"The enjoyment of the perfectly purified Buddha land is completely pure" because there is nothing unclean [therein] since there is no excrement or urine. It is "completely pleasurable" because there is neither misery nor neutral sensation [there]. It is "completely irreproachable" because there are no bad or neutral states [there]. It is "completely masterful" because it does not wait upon [external] causes, but depends solely upon the arising of [the Buddha's] thought.

§K FIVE ACTIONS OF DHARMA REALM

This section focuses upon Dharma Realm's (i.e., Dharma Body's) salvific action. First (§K1), it protects from everyday physical misfortune; second (§K2), it protects from bad rebirths; third (§K3), it protects from "inappropriate expedients", doctrines and practices that appear to be salvific but in reality are not because they are not Buddhist but belong to "infidels" (*tīrthika*); fourth (§K4), it rescues practitioners from the fundamental cognitive error of thinking that individuals exist (*satkāyadṛṣṭi*); and finally (§K5), it rescues from other (Buddhist) methods of religious practice by introducing everyone to the Great Vehicle.

§K Mahāyānasaṅgraha

It should be understood that the Dharma realm of Buddhas is endowed with five actions at all times.[218]

§K Mahāyānasaṅgrahabhāṣya [Tibetan version]

"Dharma Realm of Buddhas" means the Dharma Body. It is this that should be understood as exercising these five actions.

§K Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "it should be understood that the Dharma Realm of all Buddhas is endowed with five actions" means that the Dharma Body of all Buddhas always performs these five actions.

§K Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads "it should be understood that the Dharma Realm of all Buddhas always has five actions." [The text] changes the term here [from Dharma Body] to Dharma Realm because of its intention to explain that the Dharma Body includes these five meanings of the Dharma Realm. The five meanings are as follows. The first is the meaning of essence, for since this

---

218 A parallel passage occurs in the ASBh, which discusses the five kinds of rescue: "Rescue from misfortune occurs as a result of such things as the blind receiving sight by means of such things as entering a city; rescue from inappropriate expedients occurs as a result of separation from all wrong views by obtaining the worldly correct view; rescue from evil destiny occurs as the result of transcending evil destinies by developing the path of insight; rescue from individuality occurs as a result of liberation from the triple world by means of directly realizing sainthood; rescue from vehicles occurs as a result of separating bodhisattvas from the lesser vehicle." (... *tatra upadravaparitrāṇaṃ nagarapraveśādibhir andhādīnāṃ cakṣurādipratilambhāt/ anupāyaparitrāṇaṃ laukikasamyagdṛṣṭipratilambhena sarvakudṛṣṭivivecanāt/ apāyaparitrāṇaṃ darśanamārgotpādanena durgatisamatikramaṇāt/ satkāyaparitrāṇam arhattvasākṣātkaraṇena traidhātukavimokṣaṇāt/ yānaparitrāṇaṃ bodhisattvānāṃ hīnayānavimokṣaṇāt/ yānaparitrāṇaṃ bodhisattvānāṃ hīnayānavicchandanād iti*, ASBh, ed. Tatia, 124.) The MSA gives what may have been the model for the MS passage: "Awakening is a constant rescue from all the multitudes of passion, from ill conduct, from old age and death. It is the highest refuge because it rescues from all misfortunes, evil destinies, inappropriate expedients, individuality, and from the lesser vehicle." (*paritrāṇaṃ hi buddhatvaṃ sarvakleśagaṇāt sadā/ sarvaduścaritebhyaś ca janmamaranato 'pi ca// upadravebhyaḥ sarvebhyo apayād aṇupāyataḥ/ satkayād hīnayānāc ca tasmāc charaṇam uttamam*, MSA 9.7-8, ed. Lévi, 34)

essence is constituted by the non-dual self, no sentient being goes beyond it. The second is the meaning of cause, for all the saints are led towards growth by means of the four stations of recollection and so forth. The third is the meaning of covering, for, being covered over by all unreal imaginings, [that essence] cannot be understood by common worldlings or by those in the two vehicles. The fourth is the meaning of reality, for it is free from both transcendent and worldly things, whether those that naturally perish or those that are terminated by being countered. The fifth is the meaning of profundity, for, if one becomes united to it, that essence becomes pure and good, but, if one is not united to it, that essence becomes superficial. The Dharma Body includes these five meanings of the Dharma Realm, and all bodhisattvas should regard Dharma Body as always joined to these five meanings without a single moment of interruption.

§K Mahāyānasaṅgrahopanibandhana [Tibetan version]

The term "Dharma Realm" means Dharma Body. It is endowed with five actions.

§K1 GREAT COMPASSION

§K1 Mahāyānasaṅgraha

It has the function of delivering beings from misfortune, since merely by a glance it delivers beings from misfortunes such as blindness, deafness, and idiocy.

§K1 Mahāyānasaṅgrahabhāṣya [Tibetan version]

The line "it has the function of delivering beings from misery" means that ...[219]

§K1 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "it has the function of rescuing sentient beings from misfortune" means that when [persons such as] the blind or the deaf catch a glimpse of the Buddha, they attain sight and so forth.

§K1 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It has the function of rescuing sentient beings from misery, since merely by a glance such diseases and miseries as blindness, deafness, and idiocy can be expelled." This treats the power of great compassion. It has already been explained that the Tathāgata has no mastery over the inevitable actions and maturations of sentient beings. But if sentient beings whose actions and maturations are not inevitable, whether they are presently sinful or acting to counter [existing] sin, should approach the dwelling of a Buddha, whether or not that Tathāgata notices them, then they will be freed from all their miseries.

---

219 The Tibetan version of the MSBh is missing a number of lines both here and in the commentary on subsequent sections. It picks up again in §KK. Since there is commentary for §K2 and §K4 in both Paramārtha's and Hsüan-tsang's Chinese version, this suggests that there is a simple lacuna in the Tibetan text.

§K1 Mahāyānasaṅgrahopanibandhana [Tibetan version]

In the function of delivering from misfortune, "misfortune" means deafness, idiocy, and the like. [That function] is, as stated [in the sacred texts], that, when the Buddha is seen "the blind receive sight, the deaf hearing, and idiots become rational." But [it may be objected], has it not already been explained that Dharma Body is beyond the sphere of the six sense-organs? How then can the blind and others see it? [We answer that] it cannot be said that they see Dharma Body, but yet the fact that the blind receive sight and so forth is a function of the Dharma Body inasmuch as the non-discriminative functioning of the Transformation Body is [to make the blind see and so forth], which [Transformation] Bodies are drawn forward through the power of former vows, much as a wheel gains momentum from a group of men pushing it.

§K2 CORRECT ACTION

§K2 Mahāyānasaṅgraha

It rescues from evil destinies since it leads [sentient beings] to enter good destinies and leave evil destinies.

§K2 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line reads "it has the function of rescuing from evil destinies". To rescue from evil destinies means to remove from evil destinies and to place in good destinies.

§K2 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It has the function of rescuing from evil destinies, since it leads men out from evil destinies and establishes them in good destinies." This treats the power of correct action. If sentient beings approach a Buddha, whether or not that Tathāgata notices them, they will remove their unceasing evil and practice good.

§K2 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it rescues from evil destinies" means that it takes [sentient beings] out of evil destinies and puts them into good destinies. It is [this Dharma Body] that rescues from evil destinies for the benefit [of sentient beings], since no result lacks a cause.

§K3 AUGUST VIRTUE

§K3 Mahāyānasaṅgraha

It has the function of rescuing from inappropriate expedients, since it reverses the desires of infidels who strive to be liberated by [such] inappropriate expedients, and introduces them into the Buddha's doctrine.

§K3 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It rescues from inappropriate expedients that are practiced, for it reverses the intensely practiced inappropriate expedients of infidels and such like, and establishes them, in the true doctrine of the Buddha." This treats the power of august virtue. Infidels often practice inappropriate

expedients. Those [who adhere] to the heresy of eternalism often cultivate the practice of asceticism imagining that there is a life to come. Those [who adhere] to the heresy of nihilism often cultivate practices for [present] happiness, imagining that there is no life to come. Others think that only god is the way, or that only the self is the way, or that only essence is the way. All of these are inappropriate expedients.[220] Because of his penetrating wisdom a Tathāgata instructs them to suppress such arrogance. By means of his recollection he instructs them to suppress unbelief. By means of true doctrine he instructs them to suppress heterodox views. Once these have been suppressed, then, in accord with their capacities, he establishes them in the true doctrine of the three vehicles.[221]

§K3 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it has the function of rescuing from inappropriate expedients" is clear in the explanation [given to it in the text above].

§K4 GREAT SKILL IN EXPEDIENTS

§K4 Mahāyānasaṅgraha

It has the function of rescuing from individuality, since it provides a path to transcend the triple world.

§K4 Mahāyānasaṅgrahabhāṣya [Tibetan version]

... the triple world is indicated by individuality. The meaning of the other expressions is easy to understand [and thus needs no commentary].

§K4 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "It rescues from the belief in individuality since it is able to manifest a holy path and instruct in a method to cross over the triple world." This treats great skill in method. All sentient beings in the triple world are not freed from the belief in individuality. Individuality means that belief in individuality, which comes about from many factors, for its essence is impermanence. Many factors indicate that it is a composite of the five aggregates. It is impermanent because, not possessing existence, it is perishable. Infidels often imagine a unity and cling to eternity where there is no eternity. They affirm the unity of an eternal self. The phrase "belief in individuality" implies the refutation of this view, the negation of unity, the negation of eternity. If one becomes free from this belief in individuality, one is enabled to transcend the accumulation [of self] in the triple world and pass over the suffering of the triple world. "To manifest" means to teach true doctrine. "To instruct" means to elicit in them the three wisdoms [of hearing, reflection, and meditation]. The "holy path" is the saintly result reached by patience in conditions of suffering. The method of that holy path comprises [all the stages] from leaving home and receiving discipline to the attainment of the supreme worldly state. It is by manifesting this path that [the Dharma Body] causes them

220 Compare Vimalākṣa's Preface to the Chinese translation of the MMK (T 30.1b.18-24), where such views are included among the reasons leading Nāgārjuna to compose that text.

221 Among the various versions of the MSBh, only Paramārtha's preserves commentary on §K3.

to cultivate this method and to attain this holy path, for Tathāgatas lead sentient beings to become free from belief in individuality and to transcend the triple world. This [abandonment of belief in individuality] is itself not yet the holy path, but it is a method of that holy path initially revealed to them to induce them to cultivate that path in those methods, so that they might in fact attain the preconditions for that holy path.

§K4 Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The line "it has the function of rescuing from individuality" means that it enunciates a path to the world that is able to transcend the triple world. In fact, the triple world is indicated by the term "individuality". The meaning of the other two lines is easy to understand [and thus needs no commentary].

§K4 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line reads "it has the function of rescuing from individuality," for individuality is [but] an accumulation of a self that is perishable. The Dharma Body rescues [sentient beings] by teaching doctrine through the Transformation Body in order that they might pass from the triple world wherein the belief in individuality is found.

§K5 TEACHING ON REALITY

§K5 Mahāyānasaṅgraha

It has the function of rescuing from [other] vehicles, since it introduces both bodhisattvas of undetermined lineage who adhere to other vehicles and hearers to the practice of the Great Vehicle.

§K5 Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The line reads "it rescues from [other] vehicles since [Dharma Body] enables bodhisattvas inclined towards the practice of the other vehicles, as well as hearers of undetermined capacity, to practice the Great Vehicle." This treats the power of teaching reality. Vehicles carry men and doctrine. Some men have a great vehicle and some have a small. Some doctrines are a skillful vehicle and some are a true vehicle. To "rescue from vehicles" means to change from a skillful vehicle to cultivating and practicing the true vehicle. The *Mahāprajñāpāramitāśāstra* teaches that "vehicle has a threefold meaning: essence, practice, and result. Essence means the suchness of no essence revealed through the two emptinesses. Practice means the ten crossings and the ten stages cultivated by that essence. Result means the four good qualities of eternity, joy, self, and purity, ultimately realized and attained by means of cultivating that practice."[222] Moreover, the *Madhyāntavibhāgaśāstra* teaches that "vehicle has a fivefold meaning. First, liberation is their essence, that is, suchness. Second, merit and wisdom are the causes that bring about that liberation. Third, sentient beings are what are carried, for, in accord with their capacities they are carried forward to the result. Fourth, supreme wisdom is the result because by practice one ultimately reaches that result.

[222] Paramārtha attributes this quotation to the MPPŚ, but we have been unable to locate it there.

Fifth, delusion is the obstacle because one eradicates all delusion."[223] When the first four meanings are accomplished, bodhisattvas in the ten stages of faith cultivate great practice, are afraid of transmigration, and their minds of compassion towards sentient beings are yet weak. They are content with rejecting the original vow of the Great Vehicle, and practicing the path of a small vehicle. Therefore, the line says that they are "inclined to the practice of other vehicles." The small vehicle is that of the hearers, who, in their attainment of the five spiritual senses are said to be "undetermined", for they have not yet attained the path [in any vehicle]. But, if they attain the three [undefiled] faculties of knowing what has not been known, [of knowing the past, present, and future, and of being endowed with knowledge], they are said to have a determined lineage inasmuch as thereby they attain the holy path. But if they attain the highest stage, they are said to be undetermined because then [having no fear of transmigration], they no longer avoid the four evil destinies. If they rely upon the liberation of the small vehicle they have not yet attained a determined lineage, for they can yet change that [small] vehicle for a great one. But if they have attained a determined capacity, then they can change no longer. Such hearers can then experience no change from the small to the great. What then does the term "one vehicle" mean? It means that all those who have not yet cultivated the bodhisattva path that relies upon the Great Vehicle are said to be of a yet undetermined capacity, for such hearers are able to convert to the great meaning, and such persons established thus in the small or the Great Vehicle can be induced to cultivate and practice great meaning.[224]

§K5 Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "It has the function of rescuing from [other] vehicles" refers to both bodhisattvas of undetermined lineage and to hearers. The fifth function [of Dharma Body] is to bring both of these into the Great Vehicle.

223 We have not been able to locate this precise quotation in the MV or the MVBh, though there is material on similar topics in the fifth chapter of the MV-corpus (see MVBh, ed. Nagao, 60-73).

224 Among the various versions of the MSBh, only Paramārtha's preserves commentary on §K5.

§KK THE EQUALITY OF ACTION AMONG ALL BUDDHAS

This section takes up another aspect of the continuing theme of non-differentiation. §K has explained what sorts of things Dharma Body does; §KK now explains that all Buddhas are identical (*sama*) and undifferentiated (*abhinna*) in that they all always do just these things. The actions of Buddhas are those not differentiated in terms of their cause (*hetu*), support (*āśraya*), function (*kriyā*), intention (*āśaya*), and endeavor (*saṃskāra*). Buddhas' actions are, of course, differentiated in terms of how they appear to sentient beings, that is, in terms of their operations as Enjoyment Bodies and Transformation Bodies. But §KK does not explore this; it will be taken up in §M, §O, and §P.

§KK Mahāyānasaṅgraha

It should be understood that these five actions are the same for all Buddhas. Here is a verse on this [equality] of actions among all Buddhas:

When cause, support, function, intention, and endeavor differ,
Then it is true that there is a difference of action in the world;
But because this does not obtain for the Protectors of the world,
Neither is [their action] differentiated.

§KK Mahāyānasaṅgrahabhāṣya [Tibetan version]

Understand that these five actions are equal for all Buddhas. The reasons for this equality of action are shown in detail in the [following] verses on cause, support, function, intention, and [endeavor]. Action in the world is explained in this verse. Causes in the world differ, for the causes for [rebirth] in the hells, as humans, even as ghosts, do differ, and thus the resulting actions are different. Because supports, that is, bodies, differ, actions differ. Functions differ since the functions of a trader differ from those of a dancer, and thus actions are different. Volition is intention. Since these differ, actions differ. Endeavors similarly [differ], and thus actions differ. These [differences] belong to the world. But, since the actions of Buddhas are accomplished spontaneously, and because all [the differences mentioned in the verse] are absent, there is no differentiation in their cause and so forth. Therefore, there is no differentiation in their actions.

§KK Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Understand that in these five actions all Buddhas are equal. The verse above, beginning "cause, support", explains the reasons why the actions of Buddhas are equal and why actions in the world are not. This verse briefly explains that, because causes differ in the world, the [resulting] actions are different, for in the world different causes produce demons, gods, men, ghosts, and so forth. Since their causes differ, their actions must be different. Because supports in the world differ, actions must be different. Here "support" indicates the body, and since bodies differ, actions must be different. Because functions in the world differ, actions must be different, for since all the functions and responsibilities in the world, such as trading, farming, and so

forth, differ, actions must be different. Because volitions in the world differ, actions must be different. "Volition" here means intention, and since intentions differ, actions must be different. Because endeavors in the world differ, actions must be different, for since the acts one endeavors to perform in the world differ, actions must be different. [In contrast], the actions of all Buddhas are spontaneous and are not brought forth by a difference in cause and the rest. Therefore, the actions of the leaders are not differentiated.

§KK Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "Understand that in these five actions all Tathāgatas are equal." Although sentient beings in the world are not the same in regard to their five actions, the five actions of all Buddhas are the same. The verse explains that the actions of sentient beings are not the same, while those of Buddhas are. The five actions of sentient beings in the world are different because their cause, support, function, volition, and endeavor differ. Their causes differ, for different causes bring about demons, gods, men, animals, and ghosts. Because causes differ, actions are different. "Support" refers to the body. Because bodies differ, actions are different. "Functions" are not the same, for some men trade, while others farm, and others rule. Because these functions differ, actions are different. "Volition" refers to the basic intentions and dispositions of sentient beings. Since these differ, actions are different. "Endeavor" refers to the five aggregates of material form and the rest. They differ inasmuch as in the material aggregate occurrences like fire are different from occurrences like water. Likewise, occurrences of sensation are different from occurrences of conceptualization. Thus, actions are different. For these five reasons, one action differs from another, and foolish worldly intelligences conclude that actions are different.

[In contrast], the above five differences are completely absent in all Buddhas because, having the identical cause for awakening, they identically cultivate merit and wisdom; this is because they have the same support, which is Dharma Body; because they function identically in bringing benefit to others in virtue of their own self-benefit; because, identically benefiting and gladdening sentient beings, they have the same volition; and because, identically delivering sentient beings, they have identical endeavor. Since the five differences are absent, their actions are one and the same. They are called world leaders because, with great compassion, they lead sentient beings forth towards liberation.

§KK Mahāyānasaṅgrahopanibandhana [Tibetan version]

Understand that the Buddhas are entirely equal in all these same actions. How can this be so? The verse [treats this question]. Due to a difference in their "cause" actions in the world differ. That is to say, one might become a god and another a man because of the differences in [their] causes. Because of this difference, the actions of gods and the rest are different. But the Buddhas are not like this, for [with them] there is no differentiation of cause since there is no differentiation [in their] accumulations [of merit and wisdom]. "Support" means the physical body. Because [bodies] differ, actions are different. That is to say, the bodies of Devadatta and Yajñadatta are different. But the Buddhas are not like this, for there is no differentiation of body [among

them], since the Dharma Body is not differentiated. "Function" means duty, which is synonymous with purpose. Because [these] differ, actions are different. That is to say, the actions of merchants, farmers, and royal servants differ. But Buddhas are not like this, for there is no differentiation in [their] duties of bringing about benefit for sentient beings. "Intention" means acts of volition. Because [these] differ, actions are different. That is to say, the act of willing good differs from the act of willing what is not good. The Buddhas are not like this, for their intent is [only] to bring about good and happiness. "Endeavor" means effort. Because [endeavors] differ, actions are different. That is to say, actions of little effort [result] in little, while actions of much effort [result] in much. The Buddhas are not like this, for all their deeds are effortless since they have no differentiations [in their actions]. Therefore it is fully explained that no differentiation of these five [actions] is to be attributed [to Buddhas], because for them these five [differences] do not exist.

§L ONE VEHICLE AND THREE VEHICLES

The one-vehicle/three-vehicles controversy has deep roots in Indian Buddhist thought and a luxuriant flowering in China and Japan.[225] In §L of the MS-corpus seven reasons are given for the Buddha's preaching of a single vehicle, that is, a single set of religious doctrines and practices for all. That it was felt necessary to give such reasons suggests that the matter was not uncontroversial in early medieval India. The conceptual problem is a simple one: if, as seems to be the case (and as is amply attested both by the MS-corpus and by other Yogācāra texts), the religious methods and goals of *śrāvakas* and *pratyekabuddhas* are different from those of bodhisattvas, what sense does it make to say that there is in fact only one such set of practices and goals?

§L Mahāyānasaṅgraha

If the Dharma Body of Buddhas, possessing such good qualities and such perfections, is not common to hearers and solitary enlightened ones, then with what intention has [the Buddha] taught a single vehicle? Here are verses [on this]:

Buddhas have taught a single vehicle to those of undetermined [lineage]
For the purpose of leading some and sustaining others.

There is a single vehicle because of the identity of Dharma [Realm],
Of absence of self, and of liberation; because of the differences in lineage;
Because of the acquisition of the twofold aspiration;
Because of transformation; and because of ultimacy.[226]

§L Mahāyānasaṅgrahabhāṣya [Tibetan version]

These verses explain the intention behind the teaching on the single vehicle. The phrase "for the purpose of leading some" means that [the Buddha taught a single vehicle] in order to lead hearers of undetermined lineage into the Great Vehicle. Why those of undetermined lineage? So that they might reach cessation in the Great Vehicle. The phrase "and sustaining others" means that [he taught a single vehicle] in order to maintain bodhisattvas of undetermined lineage in that Great Vehicle so that they would not abandon it and attain cessation through the vehicle of the hearers. He taught a single vehicle with this intention. The term "undetermined lineage" is easy to understand [and thus needs no commentary].

We analyze "the identity of Dharma [Realm], of absence of self, and of liberation" as follows, for herein is taught the singleness of vehicle with a definite intention. There is an "identity of Dharma [Realm]" inasmuch as this

---

225 On this see Takasaki, "The Ekayāna (One Vehicle) Doctrine"; Fujita, "One Vehicle or Three?" There is an enormous literature in Japanese on this topic, a good part of it surveyed, summarized, and discussed in the Fujita piece. See also the comments in Nagao, *Chūkan to yuishiki.*

226 These verses occur also in the MSA, though in reverse order (MSA 11.53-54, ed. Lévi, pp.68-69). The text is given in the relevant section of part three. On the seven verses treating ekạyānatāparyeṣṭi (including the two verses under consideration here) see Matsumoto, "Yuishikiha no ichijō shisō."

refers to suchness, which is the identity of [all doctrines]. The term "vehicle" is used here because hearers and others attain liberation by [going to] this [Suchness]. Since there is such an identity, [Buddha] taught a single vehicle with this intention. "Identity of ... absence of self" means that, since there is neither self nor individuality, it is incorrect to say that one person is a hearer and another a bodhisattva. Therefore, he taught a single vehicle with this intention concerning the absence of self. "Identity of ... liberation" refers to the identity of liberation from passions that characterizes both hearers and all the others. Therefore, he taught a single vehicle with this intention. So the Blessed One taught "between one liberation and another there is no distinction."

The phrase "differences in lineage" means that the lineages [of sentient beings] do differ. He taught a single vehicle with the intention of showing that even a hearer of undetermined lineage may become a Buddha.

The phrase "because of the acquisition of the twofold aspiration" refers to the obtaining of the two aspirations. The first aspiration has to do with identity. [Buddha] thinks: 'All sentient beings whatsoever are identical with me and I am identical with them.' Thinking in this way [he says]: 'Since I have become a perfectly awakened Buddha, they also will become perfectly awakened Buddhas.' He taught a single vehicle with this intention. The second aspiration refers to the prediction made to hearers in the *Saddharmapuṇḍarīka*, as a result of which they became convinced that they were identical with Buddha and became convinced that they could attain Dharma Body.[227] The attainment of aspiration to identity is directed towards this complete attainment of awakening.

The phrase "because of transformation" refers to an alternate interpretation of the same prediction, namely that it also applied to bodhisattvas in that assembly[228] who had the same names [as the hearers to whom the prophecy was originally addressed]. He taught a single vehicle with this intention in these words: 'I am aware that I have attained cessation many hundreds of times in the vehicle of the hearers among those sentient beings who need religious training.'

The phrase "because of ultimacy" means that he taught a single vehicle with the intention of [showing] that there is no other vehicle of liberation beyond this vehicle, and that the Buddha-vehicle is distinguished from that of the hearers and the rest inasmuch as it is noble [and theirs is not].

§L Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

These two verses discuss the intention with which the Buddha taught a single vehicle. The phrase "in order to lead some" means that [the Buddha taught a single vehicle] in order to lead the hearers of undetermined lineage into the Great Vehicle. Why would he lead hearers of undetermined lineage?

---

227 In the fifth chapter of the SPS Śāriputra receives the prediction of his awakening: "Śāriputra, you, in ages to come, beyond incalculable, limitless, inconceivable kalpas, having made offerings to several thousands of millions of Buddhas, having upheld the True Dharma and having acquired to perfection the Path trodden by bodhisattvas, shall be able to become a Buddha named 'Flower Glow' (Padmaprabha) .... " (Hurvitz, *Scripture of the Lotus Blossom*, 53.)

228 The SPS regards its assembly as including both hearers and bodhisattvas: "A hearer or a bodhisattva who hears the Dharma I preach, so much as a single gāthā, shall in every case achieve Buddhahood. Of that there is no doubt." (Hurvitz, *Scripture of the Lotus Blossom*, 34.)

So that they might reach final cessation in the Great Vehicle. The phrase "and to sustain others" means that [he taught a single vehicle] in order to sustain bodhisattvas of undetermined lineage and cause them to abide in the Great Vehicle. Why would he cause the multitude of bodhisattvas of undetermined lineage not to discard that Great Vehicle? So that they would not reach final cessation in the hearers' vehicle. The meaning of the term "those of undetermined lineage" has already been explained.

The phrases "identity of doctrine, of no-self, and of liberation" will now be treated in detail. Herein, once again he taught a single vehicle with a specific intention. What was that intention? It relates to the "identity of doctrine" and so forth. In this phrase "doctrine" refers to suchness. He taught a single vehicle because that to which hearers and all others return, and that towards which they journey, is identically the same. The phrase "identity of no-self" means that neither an individual nor a self exists for hearers and all others. Because of the absence of such a self, it is unreasonable to identify one person as a hearer and another as a bodhisattva. Therefore he taught a single vehicle because of his intention in regard to the identity of no-self [for all]. The phrase "identity of liberation" means that he taught a single vehicle because hearers and all others attain an identical liberation from the obstacle of passion. It is as the Blessed One has taught: "Between one liberation and another there is no distinction."

The phrase "differences of lineage" means that lineages are different. He taught a single vehicle with the intention [of showing] that even the hearers of undetermined lineage will become Buddhas.

The phrase "because of the acquisition of the twofold aspiration" refers to the attaining of the two types of aspiration. The first aspiration focuses upon identity. By means of this [Buddha] focuses upon all sentient beings [thinking]: "I myself have become a Buddha and they also will become Buddhas." He taught a single vehicle with this intention. The second aspiration [treats] the identity of reality. This relates to the receiving of the Buddha's prediction by the hearers in the *Saddharmapuṇḍarīka* assembly and the attaining of the conviction of the identity [for all] in the reality of awakening. Not yet having attained the Dharma Body [those hearers] attained this conviction of identity [and thought]: "The reality of all Buddhas is identical with my reality." There is another point here, for there were bodhisattvas in that assembly with the same names as those [hearers], and they also received the Buddha's prediction. He taught a single vehicle with this intention in regard to the identity of suchness of reality [for all].

The phrase "because of transformation" means that the Buddha brings about transformations in the hearers' vehicle. It is as the Blessed One has said: "I recall that on incalculable occasions in the past I have attained final cessation in the hearers' vehicle." He taught a single vehicle with this intention for those sentient beings who are to undergo religious training through the hearers' vehicle. Because they saw that [final cessation of the Buddha], they attained final cessation. This is why he manifested that Transformation [Body].

The phrase "because of ultimacy" means that only this single vehicle is ultimate, for there is not another vehicle beyond it. The most excellent vehicle is that called the Buddha-vehicle. All Blessed Buddhas proclaim a single vehicle with this intention.

§L Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "If then the Dharma Body of all Buddhas, associated with all these good qualities, is not common to the attainments of the hearers and the solitary enlightened ones, with what intention did the Buddha teach that they also should journey in a single vehicle, identical with the Buddha-vehicle?" Since all Buddhas lack the above five differences [in their actions], they are all identical in action because of Dharma Body. If the adherents of the two vehicles, not having attained the Dharma Body, do have those five differences and are thus not identical in their actions, then with what intention did the Tathāgata teach that the adherents of the two vehicles should likewise journey in a single vehicle and all become Buddhas? The text presents verses to explain his intention in teaching a single vehicle. The first verse teaches the single vehicle with an explicit intention, while the second teaches it with an implicit intention.

The passage reads "in order to lead hearers of undetermined lineage, as well as other bodhisattvas and those of determined [lineage] to the Great Vehicle, [the Buddha] taught a single vehicle." There are hearers and others in the lesser vehicles whose basic lineage has not yet been determined. Desiring to lead them to place their faith in the Great Vehicle, [the Buddha] leads them to practice that Great Vehicle. This means that he leads them to attain what they have not yet attained and to preserve what they have already attained. Why? So that they will abandon the paths of those lesser vehicles and reach final cessation in the Great Vehicle. The Buddha taught a single vehicle with this intention, to lead them to enter and remain in the Great Vehicle. The line reads "to lead ... other bodhisattvas ... to the Great Vehicle." There are bodhisattvas in the Great Vehicle whose basic lineage has not yet been determined. Why does he establish them in the Great Vehicle? In order to lead them not to abandon that Great Vehicle, lest they reach final cessation in the lesser vehicles. The Buddha taught a single vehicle with this intention, in order to lead them to enter and remain in the Great Vehicle. The line reads "and those of determined [lineage] ... [the Buddha] taught a single vehicle." There are bodhisattvas in the Great Vehicle whose lineage has already been determined and who have no thought of reversing or changing [vehicles]. He taught a single vehicle for these bodhisattvas [also].

The text says: "He taught a single vehicle because of the identity of Dharma, of no-self, and of liberation; because of the differences of lineage; because of the acquisition of cessation in two aspirations; because of ultimacy." "Dharma" here is identical with suchness, for that is the reality corresponding to [all] the vehicles. Because suchness is the same as reality, he taught a single vehicle. All things are nothing but the absence of individuality in things. If individuality in fact does not exist, how can one discriminate one person as a hearer from another as a solitary enlightened one or a bodhisattva? Such discriminations are unreasonable. He taught a single vehicle with this intention, regarding the identity of no-self [in all vehicles]. The adherents of the three vehicles are identically liberated from the obstacle of passion. Thus, the Buddha has taught that "between one liberation and another there is no difference." He taught a single vehicle with this intention of identity on destroying passion. The term "identity" refers to the sameness of these three

intentions.

The line "because of differences of lineage" means that there are adherents of the two vehicles who, in their own vehicles, have differences in their basic lineages. Although these persons seek the path of those two vehicles, they have not become fixed in those two vehicles because their basic lineage is not so determined. They can be converted to the basic lineage of the Great Vehicle. In order to convert these persons, he taught a single vehicle.

The text says: "Because of the acquisition of the two aspirations." The first of these two aspirations is called the aspiration for identity with sentient beings, including hearers and all others. In regard to all sentient beings [Buddhas] think: "They are identical with me and I with them. Because of this aspiration it is said that their attainment of true awakening is my attainment of true awakening. And my attainment of true awakening is their attainment of true awakening. Like me, they will liberate themselves, and thus liberate sentient beings." He taught a single vehicle with this intention. The second is called the aspiration for identity with the suchness of reality in regard to hearers and all others. In the *Saddharmapuṇḍarīkasūtra* the Tathāgata made a prediction for the attainment [of Buddhahood, and the recipients of that prediction] attained the inspiration for awakening. But, although they did attain that aspiration to identify with the suchness of reality, they had not yet attained the Dharma Body. When they attained this aspiration to identify with the suchness of reality they engendered this thought: "The suchness of the reality of the Tathāgata is identical with my suchness of reality." He taught a single vehicle with this intention. Furthermore, in that *Saddharmapuṇḍarīka* assembly there were also bodhisattvas whose names were the same as Śāriputra and the rest. These bodhisattvas also attained that aspiration. Because he made such predictions [to the hearers and the bodhisattvas] he taught a single vehicle.

Furthermore, the Buddha creates Transformation Bodies that appear like Śāriputra and so forth. He made the prediction [to those Transformation Bodies] because he desired to lead both those whose lineage as hearers had been determined once again to cultivate their roots to become bodhisattvas, and also those whose lineage as hearers was as yet undetermined to plant and cultivate the Buddha-path and to reach cessation by that Buddha-path. In the words of the Buddha: "I am now aware that in past ages I have already passed through incalculable innumerable aeons in which I reached final cessation in the hearers' vehicle." He manifested [such Transformation bodies] because he desired to show that the lesser vehicles are not the ultimate ground, and to lead [sentient beings] to abandon the lesser and seek the greater. He taught a single vehicle with this intention.[229]

The line "because of ultimacy" means that, if we examine the meaning of "vehicle" there is only one vehicle and nothing else is a vehicle. That which is above all other vehicles is the Buddha Vehicle. In this meaning, if other vehicles are compared to this vehicle, then this vehicle is unequalled. Because

229 Paramārtha differs interestingly here from both the Tibetan and Hsüan-tsang's Chinese versions of the MSBh. Both these latter take the line on transformations as a separate item, while Paramārtha treats it under the content of the second meaning of the second aspiration, that is, that the bodhisattvas in the Saddharmapuṇḍarīka assembly are actually Transformation Bodies. Dharmagupta also adopts this way of reading the text in his translation of the MSBh.

these [other] vehicles pass away, [this vehicle] is called the ultimate [vehicle]. He taught a single vehicle with this intention.

§L Mahāyānasaṅgrahopanibandhana [Tibetan version]

The intention [of the Buddha] in teaching a single vehicle is explained in the verses above. Having realized that hearers of undetermined lineage will be liberated in no other way, [the Buddha taught a single vehicle] in order to lead them to liberation by way of the Great Vehicle.[230] He also [taught a single vehicle] in order to sustain bodhisattvas of undetermined lineage, for even those who have lost their firmness of purpose, when they have been sustained by the hearing of the single vehicle will not attempt to enter awakening by way of the hearers' vehicle.

The term "[Dharma Realm]" in the phrase "identity of Dharma [Realm]" first of all means suchness, which is identically present in all hearers and so forth.[231] "Vehicle" relates to what is attained [in that vehicle], and since suchness is one there is a single vehicle. "Identity of absence of self" is said because of the sameness of the absence of self with regard to the individual person [in all the vehicles]. If there were a real distinction of individuals, for example if this person were a real hearer or that person a real bodhisattva, then a [real] distinction of vehicles would result. But since this is not the case, [the Buddha taught] the singleness of vehicle. "Identity of liberation" is said because there is no distinction [among the vehicles] with regard to liberation from the obstacle of the passions. It is just as the Blessed One has taught: "There is no distinction between one liberation and another." It is in this sense that [the Buddha taught] a single vehicle.

The phrase "because of the differences in lineage" is said with reference to undetermined lineages. One who is of the hearers' lineage and who earnestly resolves [to attain] awakening does enter the Buddha-vehicle. Therefore [the Buddha taught] a single vehicle. The phrase "because of the acquisition of the twofold aspiration" refers to the attaining of the two types of aspiration. [In the first instance], Buddhas acquire the intention of becoming the same as all sentient beings, thinking "I am [the same as] them; and since I have become a completely awakened Buddha they also will become completely awakened Buddhas." This is the acquisition of the first aspiration. The second is that the Blessed Buddha made a prediction to hearers such as Śāriputra in

---

230 Hsüan-tsang's translation of the MSU reads: "Having understood that hearers of undetermined lineage are journeying towards their liberation, he taught a single vehicle as a skillful inducement to lead them to final cessation in the Great Vehicle." This perhaps stresses a provisional interpretation of ekayāna by describing it as a skillful inducement such as is characterized by the Fa-hsiang school in China.

231 The Saddharmapuṇḍarīka speaks of " ... the suchness of their dharmas, the suchness of their marks, the suchness of their nature, the suchness of their substance, the suchness of their powers, the suchness of their functions, the suchness of their causes, the suchness of their conditions, the suchness of their effects, the suchness of their retributions, the absolute identity of their beginning and end." (Hurvitz, *Scripture of the Lotus Blossom,* 22-23.) Śāriputra, after having received the prediction that he would become a Buddha, recounts his prior questioning: "I had always thought: 'We have all entered identically into Dharmahood. How is it that the Thus Come One shows us salvation by resort to the dharma of the Lesser Vehicle?" (Hurvitz, *Scripture of the Lotus Blossom,* 49.)

the *Saddharmapuṇḍarīka* assembly with the result that they became convinced that: "We also are identical with the Buddha." Therefore, some bodhisattvas who have names like this were prophesied about in this way in that assembly. As a result, the single statement of the Buddha has a twofold aspect. On the one hand, hearers become convinced that they are identical with the Buddha, and, on the other hand, bodhisattvas [also] receive the same prediction.

The phrase "because of transformation" [is to be understood] just as [the Buddha] has said: "Monks, I am aware that many hundreds of times in the past I have attained complete cessation in the condition of a hearer." Once having become a Buddha, how then is it possible [for him] to enter cessation in the condition of a hearer? The meaning behind this is that, having manifested a Transformation Body among them, he manifested complete cessation among those sentient beings who needed religious training. The resultant meaning is that, since the hearers' vehicle and the Buddha-vehicle are both the Great Vehicle, there is only one vehicle.

The phrase "because of ultimacy" means that, based on the argument of ultimacy, [the Buddhas] taught a single vehicle. It is not that there are no other [vehicles]. What then? There is no vehicle beyond the single vehicle, and that vehicle is without distinctions. Other vehicles, however, do have distinctions.[232]

§L Mahāyānasūtrālaṅkārabhāṣya

The phrase "for the purpose of leading some" refers to those of the hearers' lineage who are undetermined. The phrase "for the purpose of sustaining others" refers to those of the bodhisattvas' lineage who are undetermined. The phrase "there is a single vehicle because of the identity of Dharma [Realm]" is used because there is no differentiation in the Dharma Realm of hearers and the rest, for "that which is to be gone toward" is regarded as [one] vehicle. In the phrase "there is a single vehicle because of the identity of absence of self," the term "vehicle" means "agent of going" because of the similarity of hearers and so forth [with all others] in their non-possession of a self. In the phrase "there is a single vehicle because of the identity of liberation," the term "vehicle means "action of going." In the phrase "there is a single vehicle because of the differences in lineage" the term "vehicle" refers to that Great Vehicle by which those of the hearers' lineage who are undetermined proceed. In the phrase "there is a single vehicle because of the acquisition of the twofold aspiration" [the first aspiration is] the acquisition on the part of Buddhas of the aspiration for [the placing of] themselves among all sentient beings; [the second aspiration is] that hearers, whose lineage is not determined, through Buddha's grace and on the basis of their former practices aimed at accumulating what is needed for awakening, acquire the aspiration [to become] Buddhas. They do this on the basis of obtaining the conviction that their continuities are not distinct [from Buddha's]; [such an aspiration] results in obtaining a particular example through the aid of the Tathāgata. So there is a single vehicle belonging to the Buddha and his disciples because of the singleness of their aspirations. As to the phrase "there is a single vehicle

232 Compare the SPS: "There is no other vehicle, there is only the Buddha vehicle." (Hurvitz, *Scripture of the Lotus Blossom*, 32.)

because of transformation": as it has been said: "I have attained final cessation through the vehicle of the hearers many hundreds of times." Just so, the manifestation of Transformation [Bodies] is for the benefit of those who need religious training. In the phrase "there is a single vehicle because of ultimacy" the term "vehicle" means that one should not go by any other. Buddhahood, then, consists in one vehicle. The fact that there is one vehicle should be understood in this way, with various intentions in a variety of sacred texts. Nevertheless, it is not the case that there are not three vehicles.

§M ONE DHARMA BODY AND MANY BUDDHAS

§M explores the question of how a single undifferentiated Dharma Body can appear as many Buddhas at the same time. The affirmation that it must indeed be the case that it can is arrived at through a typical negative conditional: if it were not the case that there can simultaneously be many Buddhas, how can one explain what happens to the infinitely large number of bodhisattvas who are always completing the path to awakening? The one-Buddha-at-a-time doctrine would require that such bodhisattvas wait in line for Buddhahood. And this is intended as a *reductio ad absurdum.* A subsidiary controversy, mentioned but not fully explored in §M, has to do with whether more than one Buddha can be manifest in a single world (*loka*) or world-realm (*lokadhātu*) at one time. This question is explored fully in §P.

§M Mahāyānasaṅgraha

If all Buddhas possess the same Dharma Body, then how can there be many Buddhas? Here is a verse [on this]:

Since in one realm there are not two [Buddhas],
Since innumerable [bodhisattvas] simultaneously complete the requisites,
And since it is not possible for [Buddhas] to arise successively,
Therefore it is validated that there are many Buddhas.

§M Mahāyānasaṅgrahabhāṣya [Tibetan version]

It is explained here in what sense all Buddhas, who possess the same Dharma Body, are both one and many. They are to be understood as one in the sense that their essence is identical, and since Buddhas possess this [essence] as their own nature, this is their unity. The Dharma realm also should be understood as one. This is how the unity [of Buddhas] should be understood, because it is not possible for two Buddhas to arise at the same time in a single world-realm.[233] A detailed explanation of the unity and multiplicity [of Buddhas] is given in the verse beginning with the line "since in one realm ... " The meaning is that it is impossible for two Buddhas to arise [simultaneously] in a single world-realm. The other lines show the multiplicity of Buddhas. The line " since innumerable [bodhisattvas] simultaneously complete the requisites" means that at any given time many bodhisattvas are completely equipped, and if they, having completed the requisites of merit and wisdom, do not obtain Buddhahood [at the same time], then those completed requisites would be ineffective. Therefore, it should be understood that the many who have completed their requisites [simultaneously] become a multiplicity of Buddhas. The line "since it is not possible for [Buddhas] to arise successively" means that "[bodhisattvas] do not attain complete awakening successively. If, for some reason, those who were completing their requisites obtained [such a completion]

---

233 See, among many other sources, the *Aṅguttaranikāya:* "O monks! There is no scope for the arising of two arhats, two Tathāgatas, Perfectly Awakened Buddhas in one world-realm, unless one comes after the other." (*Aṅguttaranikāya*, 1:27; compare the discussion in §P below.) See also: *asthānam anavakāśo yad apūrvācaraman dvau tathāgatau arhantau samyaksambuddhau loka utpadyeyātām*, AKBh on AKK 3.96b, ed. Śāstrī, 550..

successively, then there would result a subsequent successive obtaining of that [Buddhahood]. But it is said that others attain complete awakening, and, since there are so many of them, it is not possible that they do so successively. Since others attain perfect awakening, there is as a result a multiplicity of Buddhas.

§M Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

It is now explained why we must recognize that, although all Buddhas have the same Dharma Body, they are both one and many. They are one because the Dharma realm is one and they all have the same Dharma realm as their essence. Because the Dharma realm is one, we must recognize that there is one Buddha. Furthermore, we recognize one Buddha because there is one Buddha, not two, manifested at one time in a single world-realm. In the verse it is explained that, whether there is one or many Buddhas, "in one realm there are not two." This line shows that there is only one Buddha in one world-realm, for two Buddhas do not appear simultaneously [in a single world-realm]. Therefore we say that there is only one Buddha.

The remainder of the above verse explains that Buddhas are many. The phrase "innumerable [bodhisattvas] simultaneously complete [their] requisites" means that at the same time innumerable bodhisattvas are perfected in their requisites. If all these bodhisattvas, perfected in their requisites of merit and wisdom at the same time, were not to become Buddhas, then those requisites would be useless and inefficacious. It is because a multitude of bodhisattvas do simultaneously perfect their requisites through [their] practice and accumulation that we know there are many Buddhas at the same time. The line "it is not possible for [Buddhas] to arise successively" means that it does not occur that they become Buddhas one after the other. If, when bodhisattvas cultivated their requisites [for awakening], they had to wait for their proper turn in the succession to become perfected [as Buddhas], then there would be a succession in the time when they became Buddhas. But inasmuch as, when all the bodhisattvas perfect their requisites, they do not wait upon any succession to become perfected [as Buddhas], there is no succession in their attainment of Buddhahood. Therefore, at the same time there are many Buddhas.

§M Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "All Buddhas in the triple world have the one Dharma Body in common. How then can we enumerate different Buddhas in the world?" All Buddhas indeed are the same in attainment of the Dharma Body. Are there then many [Buddhas] within the triple world? And if there are many in the triple world, then how can we say that they are one? The line states "here is a verse," for it now explains why we must recognize that all Buddhas are both one and many. This is what the verse treats. Why then is there one [Buddha]?

The line reads "because in one realm there are not two [Buddhas], because the perfectors of the cause simultaneously are innumerable, because a successive realization of Buddhahood is not necessary, the insight that there are many Buddhas at one time is validated." The one Dharma Realm is identical for all Buddhas, and they are manifestations of this Dharma Realm. Because Dharma Realm is one, Buddha is one. Furthermore, because two Buddhas do not appear at one time in a single world-realm, we say that there is one. Why then are there many?

The line reads "the perfectors of the cause simultaneously are innumerable." At one time there is an incalculable number of bodhisattvas who simultaneously cultivate the two practices of merit and wisdom. If, after having matured that cause [for awakening], they did not simultaneously attain the result of supreme wisdom, then [their] cultivation and practice would be ineffective and wasted. It is because bodhisattvas simultaneously mature, through [their] cultivation of the cause, and simultaneously attain the result [of awakening], that there are simultaneously many bodhisattvas who become Buddhas in incalculable numbers. If one were to claim that, although the cause is perfected, yet they had to await their succession to become Buddhas, that would not be correct. Why?

The line reads "a successive realization of Buddhahood is not necessary." This shows that at one time in the world-realms in the ten directions, there are innumerable Buddhas who simultaneously appear in those worlds. Some proffer scriptural proof in regard to the Buddhas that only a single Tathāgata appears in these worlds.[234] But that is incorrect, for the sacred text in question says that there is no ground, no scope, no before, and no after for two noble, fully awakened Tathāgatas to appear in the worlds. But there is ground and scope for one Tathāgata to appear in the world. It is just as with two universal monarchs, who do not appear in the same place simultaneously. This scripture does state that in the great trichiliocosmos there are not two Tathāgatas, that in all worlds there are not two Tathāgatas. But this must be carefully interpreted. Why does this sacred text say "in all worlds"? It does not intend to constrict the excellent power of the Blessed One. Only the Blessed One has such an excellent power in all places. If a single Buddha were unable to deliver sentient beings in one place, then all other Buddhas would also be unable. Furthermore, another sacred text says: "Śāriputra, if people were to ask you: 'Venerable Śāriputra, are present-day monks and brahmins the equal of the monk Gautama in their unexcelled wisdom, or not?' how would you reply?" Śāriputra said: "If someone were to ask me this question I would reply: 'Good son, why would present-day monks and brahmins be the equal of the monk Gautama?' Blessed One, I have heard from the Blessed One's lips, I have realized from the Blessed One's [words] that there is no ground or scope, no before or after for two Tathāgatas to appear in the world. But there is ground and scope for a single Tathāgata to appear in the world." If this is so, then [it might be objected], how does the *Brahmarājasūtra* report that the Buddha said: "In the great trichiliocosm my mastery is complete," [thereby implying] that this Buddha has mastery over all worlds and can appear in all world-realms? This stated teaching must have an underlying intention! If the Blessed One were not to focus his attention, then, with an effortless mind in that mastery over the great trichiliocosm, his five sensory consciousnesses of hearing and seeing and the rest would spontaneously come to term [in all worlds]. Even if he were to have a mind that needed effort, those unlimited worlds would be within his sphere. But in another section [of that sacred text] it says that in those other worlds other Buddhas do appear. Why? Because innumerable bodhisattvas simultaneously cultivate the six perfections [and realize Buddhahood]. Those who have already matured their cause are

234 See T 14.808-809. See also the text from the AKBh cited in §M (MSBh—Tibetan version).

incalculable. There is reason why Buddhas should not appear at one place at the same time, but this does not mean that there is any reason that prevents them from appearing in other worlds. The [above] scriptural proof means that all Buddhas do not simultaneously appear in the world, just as universal monarchs [do not simultaneously appear in one place]. One must, then, carefully interpret this sacred text, for when it says that a single Buddha appears in a single world, that does not prevent [the appearance of other Buddhas] in other places. When it says that a single Buddha appears in all worlds, it is as with other universal monarchs, who should not appear together [though they are capable of doing so]. Just as these universal monarchs do not appear together, so Buddhas [do not appear together].

[But, it is objected,] if you will allow other world-realms to have separate universal monarchs, why will you not allow Buddhas to appear in other worlds? The appearance of a Buddha in the world is a great blessing. Why not allow that many Buddhas appear in many worlds? There is no excess here! The world-realm has many sentient beings. Since [the appearance of a Buddha] is associated with the utmost excellent benefit [for them], why cannot two Buddhas appear in a single world-realm? [We answer that] the reason is that they are effortless and that they follow their original vows. Previously, when bodhisattvas, they vowed: "I vow that when I have become awakened I will shine light to lead beings in this leaderless darkened world." It is because of these vows that two Buddhas do not appear together.

If this be so [it is further objected], then why do we speak only of one Buddha and not of many Buddhas? [We answer that we do so] in order to elicit the mind of respect in sentient beings, and in order to encourage their practice. Why is that? Because, if [sentient beings] engender a mind of respect for one Buddha and omit such a virtue in regard to others, they will be able to hasten their cultivation and practice of that single Tathāgata's teachings. Why? Because [they will think]: "If the Buddha enters cessation then we will be without refuge or support." Therefore the verse says that "the insight that there are many Buddhas at one time is validated."

§M Mahāyānasaṅgrahopanibandhana [Tibetan version]

The phrase "since in one realm there are not two [Buddhas]" means that there are not two Buddhas in a single world-realm. The phrase "since innumerable [bodhisattvas] simultaneously complete the requisites" is said in opposition to the idea of a single [Buddha]. The phrase "since it is not possible for [Buddhas] to arise successively" answers the idea that a multiplicity of Buddhas arises simultaneously in a single world-realm, for there is no reason why those who are perfectly equipped would arise successively.

§N FINAL CESSATION AND DHARMA BODY

This section gives another overtly paradoxical discussion of a problem in Buddhist thought, reminiscent of those given in §B3. The issue here is that of whether Buddhas enter final cessation (*parinirvāṇa*) or not. The orthodox Yogācāra position, of course, is that they do not: their Nirvāṇa is *apratiṣṭhita*. In §N it is simply said that Buddhas do enter final cessation insofar as they are freed from both *kleśa-* and *jñeyāvaraṇa*. They do not enter it insofar as their salvific activity can never have an end. These two poles provide the conceptual tension within which the entire section moves. See also the discussion in §Q.

§N Mahāyānasaṅgraha

How is it that Buddhas have neither entered final cessation nor not entered final cessation in Dharma Body? Here is a verse [on this]:

Since they are liberated from all obstacles,
And since their activity is not completed,
Buddhas have both entered final cessation,
And have not entered final cessation.

§N Mahāyānasaṅgrahabhāṣya [Tibetan version]

Some say that there is no final cessation for Buddhas, while, according to the doctrine of others who practice in the vehicle of the hearers, there is final cessation. The verse beginning with the line "since they are liberated from all obstacles," explains these two meanings in detail. The first meaning is expressed by the fact that Buddhas are liberated from all obstacles of the passions and obstacles to the knowable, and have therefore entered final cessation. The line "their activity is not completed" points out that they need to mature those who are immature in their practice, and liberate those who are already mature. This shows that in regard to their activity there is no final cessation [for Buddhas]. If there were a final cessation like that of the hearers, then the vows undertaken by them [to liberate all beings] would be without result.

§N Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

Some parties say that the Buddha has no final cessation, while others, both adherents of the vehicle of the hearers and of the Great Vehicle, say that the Buddha does have a final cessation. In this verse both these options are discussed. The line "they are liberated from all obstacles" means that Buddhas are liberated from obstacles of passion and obstacles to the knowable. This leads to the idea that Buddhas have a final cessation. The line "their activity is not completed" means that they everywhere lead immature sentient beings to maturity and mature sentient beings to liberation, and that this duty and activity has no final period. Thus Buddhas will never enter a final cessation. If it were otherwise then there would be a final cessation for them like that of the hearers, and then their original vows would be in vain and without result.

§N Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text says: "How do we know whether the Dharma Body of Buddhas does not enter a final cessation, or whether it does enter a final cessation?" Some masters say that all Buddha-Tathāgatas never enter final cessation, while others, the adherents of the vehicle of the hearers, say that they do enter a final cessation. These two positions do not belong to the explicit meaning, but are rather expressions of an underlying intention. The line states "here is a verse." This verse is given to explain that intention. The line states "because they are liberated from all obstacles, because they must perform without end, Buddhas both enter a final cessation and do not enter a final cessation." All Buddhas are forever liberated from obstacles of passion and obstacles to the knowable. Therefore, they do enter a final cessation. But Buddhas must perform deeds without end, for they mature the immature and liberate the mature. They cannot rest from these two deeds. Therefore, Tathāgatas do not enter a final cessation. If [they entered cessation] like the cessation of the two vehicles, then, although they made original vows, those vows would remain ineffective. In explicit terms we must say that they both enter final cessation and do not enter final cessation.

§N Mahāyānasaṅgrahopanibandhana [Tibetan version]

On this matter some practitioners of the Great Vehicle think that there is no final cessation for Buddhas, that is [no] sphere of final cessation without remainder. Others think that there is a final cessation [for Buddhas], that there is a sphere of final cessation without remainder. Both alternatives are incorrect. Buddhas have neither come to a final cessation nor have they not come to a final cessation. This means that in one sense there is a final cessation, while in another sense there is no final cessation. The line "since they are liberated from all obstacles" indicates a final cessation, while the line "since their activity is not completed" indicates the absence of a final cessation.

§O DIFFERENCES BETWEEN ESSENCE BODY AND ENJOYMENT BODY

Asaṅga now clarifies the senses in which the Enjoyment Body differs from Dharma Body. Most of the differences are relatively straightforward; they have to do with the Enjoyment Body's apparent physicality, with its accessibility to the physical sense-organs. Concomitantly, the Enjoyment Body varies in the way it appears to sentient beings, depending upon their spiritual situation and aspirations. None of this is true of Dharma Body. Most interesting is the connection made between the conversion of the active consciousnesses (*pravṛttivijñāna*) and the Enjoyment Body on the one hand, and the conversion of the container consciousness (*ālayavijñāna*) and Dharma Body on the other. Just as the six ordinary consciousnesses consume, enjoy, and experience (*bhuj-*) the world, so the Enjoyment Body does the same with dharma, and just as the *ālaya* constitutes a single foundation for all experience, so also Dharma Body is *ekarasa*, of one (experiential) savor.

§O Mahāyānasaṅgraha

Why is the Enjoyment Body different from the Essence Body? There are six reasons. (1) It appears to be a material body. (2) It appears differently among the innumerable Buddha-assemblies. (3) It appears with an undetermined essence because it is perceived in accordance with the aspirations [of sentient beings]. (4) It appears with a changeable essence because it appears in a variety of ways. (5) It appears as relational, because it is related to a variety of assemblies, those of the bodhisattvas, the hearers, the gods, and so forth. (6) Because of the dissimilar appearance of the two conversions of support, that is, those of the container consciousness and the active consciousnesses, the Enjoyment Body is different from the Essence Body.

§O Mahāyānasaṅgrahabhāṣya [Tibetan version]

Now, if it is asked in what sense the Essence Body is different from the Enjoyment Body, this is explained in the words "it appears to be a material body." Buddhas possess an Essence Body, and they also appear in a material shape, but it is not the Essence Body which appears thus. Since this is so [the appearance of a material body] does not refer to the Essence Body. Instead it is the Enjoyment [Body] that "appears differently among the innumerable Buddha-assemblies." There is no distinction in the Essence Body, so the Enjoyment Body is not the same as the Essence [Body]. Furthermore, it is the Enjoyment [Body] that is "perceived in accordance with the aspirations [of sentient beings]." Just as, in short, some perceive it as golden in color, and others as blue, so, in accordance with this, the Enjoyment [Body] has an undetermined essence, though it is not correct to say this of the Essence [Body]. As a result the Enjoyment [Body] is not identical with the Essence [Body]. If the [bodies of] Enjoyment and Essence were one and the same, the result would be that the Essence [Body] would have a changeable essence, because it too would be perceived now in one way and now in another. But it is incorrect to predicate this of the Essence [Body]. Therefore, the Enjoyment [Body] is

different from the Essence Body. The Enjoyment [Body] is the ground for being involved with and related to the assemblies of gods and so forth. But the Essence Body is not "relational." Therefore, the Enjoyment [Body] is different from the Essence [Body]. "The conversion of the container consciousness" refers to the Essence Body. If the Enjoyment [Body] and the Essence [Body] were one and the same, then this [conversion of the container consciousness] would also refer to the Enjoyment [Body], and then what body would come to be as supported upon the conversion of the active consciousnesses? Therefore, the Enjoyment [Body] is not identical with the Essence [Body]. It is because of this sixfold difference that it is incorrect [to say that the Enjoyment Body is identical with the Essence Body].

§O Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

It is now explained that it is not reasonable to identify the Enjoyment Body of Buddhas with the Essence Body. The line "it appears as a material body" means that the Enjoyment Body of Buddhas so appears, not the Dharma Body of Buddhas. Therefore, it is unreasonable to identify the Enjoyment Body with the Dharma Body. Furthermore, the Enjoyment Body "appears differently in accordance with the aspirations [of beings]," for as the sacred texts report, some see the Enjoyment Body as entirely golden while others see it as entirely blue. Now, taking this further, if the Enjoyment Body were identical with the Essence Body, then the Essence Body would have an undetermined essence [since it too could appear differently]. But it is not proper to attribute anything undetermined to the Essence Body. Also, the Enjoyment Body first appears to a group of sentient beings in one way and then in another. But the Essence Body of Buddhas is not "changeable" [in this way]. Therefore, the Enjoyment Body is not the Essence Body. Furthermore, the Enjoyment Body is "always relational because it is related to a variety of assemblies, those of bodhisattvas, hearers, gods, and the rest." But the Essence Body is not relational. Therefore, the Enjoyment Body is not the Essence Body. Also, it is by "the conversion of the container consciousness" that one attains the Essence Body. If the Enjoyment Body were identical with the Essence Body, then what body would be attained upon the conversion of the active consciousnesses? Therefore, the Enjoyment Body is not the Essence Body. Because of these six reasons, these two [bodies] are not identical.

§O Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text asks: "Why is the Enjoyment Body not the Essence Body?" It is reasonable that the Apparitional Body is not the Dharma Body, but it is unreasonable that the Apparitional Body is the Dharma Body. How is this insight ascertained? The line states "there are six reasons." These are the six reasons that demonstrate that it is not the [Dharma Body].

The text states: "Because it appears as a material form body and as an activated body."[235] A "material form body" is the five senses and the five sense-objects. An "activated body" is sensation, [conceptualization, volitional dispositions, and consciousness, i.e., the four aggregates other than material

235 Translating 行身, "the body brought about by activity" or "the activated body". This term is peculiar to Paramārtha.

form]. Now, all Buddhas have the reality of suchness as their body, and in that Dharma Body material form and activation are not found. The Apparitional Body is not like this, for, although all its Buddha-qualities more numerous than the sands of the Ganges, such as the awakening of all aspects, great concentration, great compassion, and so forth, are supported upon the Dharma Body, when they are manifested they are not separated from the Transformation Body. This Transformation Body resembles a Buddha and is different from sentient beings precisely because it is associated with the Apparitional Body. Therefore, material form and activation are present to the Apparitional Body, but are absent from the Dharma Body. Therefore, the Apparitional Body is not the Dharma Body, and this reason demonstrates that it is improper [to identify them].

The text states: "It appears differently in the innumerable great assemblies." The Apparitional Body has differences because of its varieties in the great assemblies of the Buddha's children. The Apparitional Body is able to gather together multitudes of bodhisattvas, the children [of Buddha] . But the Dharma Body is not like this. It is great penetrating understanding that is able to gather together the multitudes of bodhisattvas, and that great penetrating understanding is identical with the Apparitional Body [not with the Dharma Body]. [The Apparitional Body] is able to preach the true doctrine, establish meaning, and resolve doubts, for this is the function of wisdom, and wisdom is identical with the Apparitional Body. Day and night, during the six times,[236] [the Apparitional Body] observes the basic lineages of sentient beings and goes to them in order to bring about benefit, for this is the function of great compassion, and that great compassion is identical with the Apparitional Body. If one identifies the Apparitional Body with the Dharma Body, then [the Apparitional Body] could not gather together or transform bodhisattvas. If one identifies the Dharma Body with the Apparitional Body, then all Buddhas would not be eternal. Because it appears with these differences, the Apparitional Body is not the Dharma Body.

The text states: "It appears in accordance with the aspirations [of sentient beings], because its essence is undetermined." There are innumerable bodhisattvas who aspire to see the many qualities of the Tathāgata. But the appearances of that multitude of qualities which are supported upon the Apparitional Body, in accordance with those aspirations, are not identical. So the essence of the Apparitional Body is undetermined. Another sacred text teaches that the appearances of the Apparitional Body in accordance with the aspirations [of sentient beings] are not identical because some sentient beings desire to see the Apparitional Body as golden, some as blue, and so forth. Some experience happiness and some detachment. Some are conscious and some have suspended consciousness. Their varieties are not identical, but all of them attain the realization [of their desire to see the Apparitional Body]. This sacred text shows that the Apparitional Body is of an undetermined essence. But, because the Dharma Body is not like this, the Apparitional Body is not the Dharma Body.

The text states: "It appears in a variety of ways because its essence is changeable." A single sentient being first sees the Apparitional Body appearing

236 That is to say, always, without a break.

in one way, and then later that same sentient being sees it appearing in another way. And, just as this one person sees, so other sentient beings see likewise. In order to mature the good roots of sentient beings, [the Apparitional Body] first appears with its gross marks, then with the somewhat gross and somewhat subtle [marks], and finally with subtle [marks]. The Apparitional Body is characterized by such changes, and, because the Dharma Body is not, the Apparitional Body is not the Dharma Body.

The text states: "When joined together with the various great assemblies of bodhisattvas, hearers, gods, and so forth, it appears as relational." The Apparitional Body is always present when the various great assemblies of bodhisattvas and so forth hear the doctrine. That Apparitional Body has three kinds of relationships. First, it is related to each and every one of those sentient beings because it appears before them. Second, it is related [to them] in accord with the different material forms of innumerable sentient beings because the Buddha takes on the characteristics of their material forms. Third, it is related as appropriate to their basic lineages, because great wisdom, great concentration, and great compassion have immeasurable ways of functioning. The Apparitional Body has these relationships but the Dharma Body does not. If one considers the Dharma Body to be identical with the Apparitional Body, then Buddha would have no deeds that benefit sentient beings. If one considers the Apparitional Body to be identical with the Dharma Body, then happiness would have no meaning since the Buddha would not appear in the world, for the noisy motion [of the world] is always apart from the quiescence [of the Dharma Body]. Therefore, the Apparitional Body is not the Dharma Body.

The text states: "Because the container consciousness and the active consciousnesses experience conversions [the identity of the Enjoyment Body with the Dharma Body] is unreasonable." The container consciousness and the active consciousnesses are themselves embodiments of experience,[237] but the conversion of support of these two consciousnesses is referred to as Dharma Body. If the Enjoyment Body is identical with the Essence Body, then what body is obtained by the conversion of these two consciousnesses? Therefore, the Enjoyment Body is not the Essence Body. If the Enjoyment Body is identical with the Essence Body, then the multitude of qualities [of the Enjoyment Body], great wisdom and the rest, would not exist because [the Essence Body] lacks any such multitude of qualities. Therefore, the Essence Body is not the Enjoyment Body.

The text states: "Therefore there is no reason to identify the Enjoyment Body with the Essence Body." Through these six reasons we have demonstrated the reasons why [such an identification] is not reasonable.

---

[237] Paramārtha here has 受用身, which usually refers to the Enjoyment Body of Buddha. But he uses it here to refer to the functioning of consciousness, both that of the *ālaya* and that of the active consciousnesses, for they embody the 'enjoyments', the experiences of living. In contrast, when these consciousnesses are converted, the Dharma Body results. Paramārtha seems to have reworked Vasubandhu's MSBh here, for all the other versions align the Enjoyment Body with the conversion of the active consciousnesses and the Dharma Body with the conversion of the *ālaya*.

§O Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "it appears to be a material body" refers to the appearance of the Enjoyment Body, for the Essence Body does not appear as a material body. The phrase "among the innumerable Buddha-assemblies" refers to the various appearances of the Enjoyment [Body], whereas there is no variety in the Essence [Body]. The line "it appears with an undetermined essence because it is perceived in accordance with the aspirations [of sentient beings]" means that, as the sacred texts relate, some perceive the Enjoyment Body as an old man, some as a child, and some as a youth. Therefore, [the Enjoyment Body's] essence is undetermined. The line "it appears with a changeable essence" means that one and the same onlooker sees the Enjoyment [Body] now under one aspect and now under another. In contrast, the Essence Body is not changeable. The phrase "the bodhisattvas, the hearers, the gods, and so forth" refers to the fact that the Enjoyment [Body] is always relational whereas the Essence [Body] is not relational. In the line "the conversions of support," that of the container consciousness refers to the Essence [Body] and that of the active consciousnesses to the Enjoyment [Body]. Because of these six differences, the Essence Body is not the Enjoyment Body.

§P DIFFERENCES BETWEEN ESSENCE BODY AND TRANSFORMATION BODY

The underlying question in §P concerns the status of the Buddha Śākyamuni as the paradigm for all Buddhas. The first five reasons given for the Transformation Body's difference from the Essence Body summarize the career of that Buddha immediately before his final awakening, when he was strictly still a bodhisattva and not a Buddha at all. The account given attempts to harmonize the accounts of Śākyamuni's life with the belief that he had already passed through all ten stages of the bodhisattva's path and realized awakening before descending as a Transformation Body to the *sahāloka* in which we live. The last three reasons given appear to preserve a debate on two issues. First, is there in fact a multiplicity of Buddhas functioning in different world-realms? And, second, if there is, how may this be reconciled with a sacred text that seems to disallow the presence of more than one Buddha at one time? The debate revolves around the meaning of the term "world" (*loka*). For Asaṅga it appears to refer to a specific world with a specific arrangement of continents, whereas for the objector, the *pūrvapakṣin*, it refers to a trichiliocosm (*tri-sāhasralokadhātu*). According to standard Indian Buddhist cosmology each world (*loka*) or world-realm (*lokadhātu*) consists of four continents (*catur-dvīpa*), among which the continent of Jambu (India is the Jambudvīpa of our *caturdvīpaloka*) is one. Since there are an infinite number of world-realms in the cosmos, the debate arises as to whether or not there is an awakened Buddha for each continent on each world-realm, or only for each world-realm.[238] Similar issues are also discussed in §M above.

§P Mahāyānasaṅgraha

Why is the Transformation Body different from the Essence Body? There are eight reasons. (1) It is not possible that those bodhisattvas who have long since obtained irreversible concentrations should be born in the Tuṣita [heaven] or among men. (2) It is not possible that those who have [long since] remembered their [previous] births should not have complete understanding of writing, calculation, mathematics, illustrating, crafts, scholarship, and the enjoyment of and indulgence in sensual desire. (3) It is not possible that those who have [long since] understood the difference between good and bad presentations of doctrine should take infidels as their masters. (4) It is not possible that those who have understood the excellent doctrine concerning the path of the three vehicles should practice asceticism. (5) It is not possible that, upon leaving behind a hundred million Jambudvīpas, [a bodhisattva] should realize complete awakening and set in motion the wheel of doctrine at a single location. (6) If, without manifesting the skillful method of complete awakening, [a bodhisattva] were to perform the actions of a Buddha in the other [Jambudvīpas] by means of Transformation Bodies, then he might also attain complete awakening in the Tuṣita [heaven]. (7) Why can one not admit that Buddha appears equally in all Jambudvīpas [at the same time]? No sacred text or argument invalidates this [assertion]. (8) [The doctrine of] a multiplicity of

---

238 For more on the cosmology at issue here see: Kloetzli, *Buddhist Cosmology;* AKBh, chapter 3, ed. Pradhan, 161ff.; MVBh, cited in Lamotte, *La somme*, 2:63*.

Transformation Bodies does not contradict the sacred text[239] which says that two Tathāgatas do not arise in [the same] world, since the term "world" [in that sacred text] indicates the four continents [of a single Jambudvīpa, and not a trichiliocosm]. Similarly, two universal monarchs do not arise [in the same world]. Here is a verse [on this]:

The subtle Transformation Body of the Buddha
Enters identically into many wombs
In order to manifest awakening in all aspects.

§P Mahāyānasaṅgrahabhāṣya [Tibetan version]

Here the eight reasons why the Transformation Body differs from the Essence Body are shown. (1) The first impossibility is that since "it is not possible that those bodhisattvas who have long since"--which means several aeons ago--"obtained irreversible concentrations" should be reborn in the Tuṣita heaven. It is much less possible that they should be reborn among men. It was thus the Transformation Body that operated in the world.

(2) It is not possible that those bodhisattvas who remember their [previous] births "should not have complete understanding of writing, calculation, mathematics" and so forth. Therefore, they arise in Transformation [Bodies] for the benefit of those sentient beings who need religious training.

(3) If, on the part of bodhisattvas who have practiced religious discipline for three incalculable aeons there should occur a lack of complete understanding of "the difference between good and bad presentations of doctrine" then, because at the final attainment of complete awakening they did possess such understanding, it is therefore the case that the Transformation [Body] is different from the Essence Body [for they could not have lost a knowledge previously gained].[240]

(5) The line "it is not possible that, upon leaving behind a hundred million Jambudvīpas, [a bodhisattva] should realize complete awakening and set in motion the wheel of doctrine at a single location" means that this is not possible for the Transformation Body. If it were, the Transformation Body would be seen in the same manner by all [while in fact it is different in different Jambudvīpas].

(6) If the view be taken that, after attaining complete awakening in one [Jambudvīpa, the Buddha] acts in others through the arising of Transformation Bodies there, then why is it not the case that Transformation Bodies are divided among the four-continent [worlds] based upon [an awakening attained in] the Tuṣita [heaven]? This is said by some.

(7) If it is said that Buddhas are not seen in some four-continent [worlds] belonging to a Buddha land, then [we answer that] there is neither authoritative text nor reasoning to support this denial [of the presence of] a completely awakened one in every four-continent [world].

(8) But [if it is objected that] if indeed there is [such a multiplicity of Buddhas], then does not this contradict the sacred text that teaches: "Two

---

239 Probably *Aṅguttaranikāya,* 1:.27. See notes to §M (MS).

240 The interpretation of the fourth reason is missing from the Tibetan version.

Buddhas do not arise, just as two universal monarchs do not arise"? [We answer that there is no contradiction here because this sacred text] describes the non-arising of the two universal monarchs within a single four-continent [world] rather than within a Buddha land [which includes many such worlds]. Similarly, the arising of two Buddhas in a single four-continent world is not possible, but it does occur in a single world-realm.

The completely awakened one is described in a verse. The lines beginning "the subtle Transformation Body of the Buddha ... " explain it in detail. This means that just when the Buddha left his dwelling in the Tuṣita [heaven] and entered his mother's womb it should be understood that at that very time the circle of his disciples, Śāriputra and the rest, came to dwell [in their mothers' wombs] through their Transformations. Through this arrangement complete awakening was manifested in all its aspects.

§P Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

It is now explained, through eight reasons, that it is not possible for the Transformation Body to be identical with the Essence Body.

(1) Herein, the first reason states that "it is impossible that bodhisattvas who have long since"—which means for untold aeons--"attained irreversible concentrations should be reborn in the Tuṣita [heaven] or among men." That which did experience rebirth in this world was the Transformation Body [of Śākyamuni], not the Essence Body.

(2) "It is not possible that bodhisattvas who have long since remembered their previous lives should be incapable of completely understanding writing, calculation, and the rest." It was the Transformation Body [of Śākyamuni] that engaged in [learning] these things in order to discipline sentient beings.

(3-4) Furthermore, "it is impossible that bodhisattvas" who, for three incalculable aeons past, have cultivated merit and wisdom, should be "unable truly to understand [the difference between] bad and good presentations [of doctrine]," or to engage in austerities. Since they have realized awakening in their last body, how could they lose such awareness? From this principle we see that it was the Transformation Body [of Śākyamuni which performed these acts], not the Essence Body.

(5) Also, "it is impossible that, upon leaving behind hundreds of thousands of Jambudvīpas, a bodhisattva should have realized awakening and turned the wheel of doctrine in a single place." If the Transformation Body [of Śākyamuni had experienced this, then] that Transformation Body would have appeared universally and simultaneously in all places. From this principle [we see] that the Transformation Body is not the Essence Body [which is eternal and changeless].

(6) There are some, however, who cling to the opinion that Buddha realized awakening only in one place and performed the Buddha-deeds by manifesting his Transformation Body in other places. But if this is the case then it would also follow that "he might have realized awakening in the Tuṣita [heaven]" and performed the Buddha-deeds by his Transformation Bodies manifested in all the four-continent worlds.

(7) But because there is no sacred text or argument [to support the view expressed in (6)], one should not say that there are any four-continent worlds in a Buddha field in which no one becomes an awakened Buddha.

(8) [It is objected] that this multiplicity of Buddhas does contradict the sacred text which teaches that two Buddhas do not arise simultaneously. We should, however, recognize that this same sacred text treats the arising of a universal monarch in the same manner, for "two universal monarchs do not arise together." The reference here is to one four-continent [world], not to an entire Buddha field. Just as with these universal monarchs, so the absence of a simultaneous arising of two Buddhas should be understood to refer to one four-continent [world], for that is what is intended by the term "world-realm" [in that sacred text].

It is then explained in the verse that it is the transformations of all Buddhas that realize awakening. The lines beginning "the subtle Transformation Body of the Buddha" mean that, when he descended from the Tuṣita heaven to enter his mother's womb, at that same time noble persons such as Śāriputra, who are themselves transformations, also entered [their] mothers' wombs and were born. Thus his retinue was established by these magical transformations. One should understand that these excellent [transformations] are the deeds of the Buddha for the manifestation of awakening in all its aspects.

§P Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text asks: "Why is the Transformation Body not identical with the Essence Body?" It is reasonable to state that the Transformation Body is not the Essence Body and it is unreasonable to state that the Transformation Body is identical with the Essence Body. How is this ascertained? The text states that "there are eight reasons." These are the eight reasons to demonstrate that it is not identical.

(1) The text states that "it is impossible that a bodhisattva who has long since attained irreversible concentrations should have been born in the Tuṣita heaven or among men." A bodhisattva who, from the first stage through the tenth stage, had passed through three incalculable aeons and attained the five hundred irreversible concentrations has long since departed from the triple world of desire. There is then no reason why he should be born again among those in the Tuṣita heaven, much less among men in the Śākya clan. It was for the sake of converting and subduing sentient beings that it seemed that [Śākyamuni] had a human body, but there was no reason for that body [actually] to exist in the world. Therefore, that body was the Transformation Body and not the Reward Body[241] or the Essence Body.

(2) The text states "it is impossible that a bodhisattva who has long since remembered his former births ... " A bodhisattva from the first stage through the tenth stage does remember his former births, for all the immeasurable abilities he has attained from the first are not forgotten. The text [further] states " ... would not know writing calculation, mathematics, illustrating, crafts, scholarship, and the engagement in and enjoyment of sensuality." [There are] different [ways of] writing in the sixty-four countries. [There are] sixteen methods of calculation, addition, subtraction, and so forth. Over and above these sixteen methods of looking at [numbers], addition, subtraction, and so forth, [there is] the science of exactly numbering a series, the marking down of

241 果報身, equivalent to Enjoyment Body.

objects with an annotation as to whether to increase them or decrease them, to keep them or to indicate them. [There are] the sixty-four crafts, the eighteen talents, the sixty-four methods of kingly cleverness and wondrous skill. [There are] the acquisition of what has not yet been acquired, the increase of what has been acquired, and the entrusting of that increase to trusted people. "Engagement in sensuality" refers to the six objects [of the senses]. Such things as singing and dancing, amassing wealth, dressing up, and fine cuisine are referred to as the enjoyment of sensuality. For incalculable aeons the bodhisattva had always remembered his clever abilities practiced in former lives, and none of them were forgotten for it is impossible that he would not have known or would have forgotten them. He manifested himself as not yet possessing these abilities and still needing to learn them in order to convert beings, in order to show that inferior men could become superior. Therefore, that body was the Transformation Body, not the Essence Body or the Enjoyment Body.

(3) The text states: "It is impossible that the bodhisattva who long since has been able to distinguish bad teaching from good should have gone to infidels and taken them as masters." The bodhisattva had, for thirty-three great incalculable aeons, zealously cultivated true practices, and his inculcation of merit and wisdom was already complete. It is impossible that in a later existence he would have been unable to distinguish bad teaching from good. If he lacked such knowledge, then, when he attained Buddhahood, what doctrine would he have known? [The Buddha] manifested this [going to infidels] in order to tame heretics. Therefore, this was his Transformation Body, not the other two bodies.

(4) The text [further] states "it is impossible that the bodhisattva, having long since understood the validity of the noble paths of the three vehicles, would have engaged in useless austerities because of a search for the path." For thirty-three incalculable aeons the bodhisattva, abiding in the ten liberations and the six practices, had, after the first stage, already understood the validity of the noble paths of the three vehicles. He clung to neither nothingness nor permanence. He engaged in no improper practices of masochism or narcissism, for such things are [only] valid on the paths of the two vehicles. Abandoning clinging to either existence or non-existence he was apart from all imagining. He cultivated a wisdom that does not discriminate objects, for his is the validity of the bodhisattva vehicle. The austerities of the infidels can destroy what has already been attained, but they cannot bring about the attainment of what has not yet been attained. They are said to be useless because, in both past and future, they are injurious and harmful. It would then have been impossible for the bodhisattva to have engaged in such practices. Rather, he manifested such things in order to convert sentient beings by showing them that the practice of asceticism leads nowhere. Therefore this was his Transformation Body, not the other two bodies.

(5) The text states "it is impossible that the bodhisattva, upon leaving behind hundreds of thousands of Jambudvīpas, should have attained unexcelled wisdom and have turned the wheel of the doctrine in a single location." In his cultivation of the bodhisattva path he perfected tens of thousands of millions of Jambudvīpas and matured beings in tens of thousands of millions of Jambudvīpas. When [Śākyamuni] became Buddha it was necessary that he be

perfect in assuming bodies. But he had only one Reward Body, not many. If this is the case, then can one not regard that one body as a separate [body] in a single excellent place, accomplishing conversions in all places through his Transformation Bodies? But it is not possible that, upon leaving behind hundreds of thousands of Jambudvīpas, he would have become a Buddha and turned the wheel of doctrine in only a single Jambudvīpa. He manifested these things in order to convert beings and lead them to recognize that the Buddha is supernatural. Therefore, this body was his Transformation Body, not the other two bodies.

(6) The text states: "If one should claim that, apart from the method of manifesting supreme wisdom, he performs the Buddha-deeds in other places only through his Transformation Bodies, then he could have realized awakening in the Tuṣita heaven." [This means that] if one were to claim that he had attained complete awakening in this single Jambudvīpa, and that, apart from the skillful method of entering into the womb, in other places he performs the Buddha-deeds only through his Transformation Bodies, then would it not follow that he might have attained unexcelled wisdom in the Tuṣita heaven, and performed the Buddha-deeds in [all] other places through his Transformation Bodies? Therefore, that body was his Transformation Body, not the other two bodies.

(7) The text states "if it was not the case [that he attained awakening in the Tuṣita heaven], then why did the Buddha not appear in all Jambudvīpas equally? [We answer that] there is neither authoritative text nor reasoning that negates his appearing in other places." [It is here objected that], if he did not attain awakening in the Tuṣita heaven then he must have attained it everywhere. [We answer that] there is neither authoritative text nor reasoning that demonstrates that the bodhisattva has not attained awakening everywhere in all four-continent [worlds], not only in this single location [of our world]. Therefore, this body was the Transformation Body, not the other two bodies.

(8) The text states "does this not contradict the sacred text that two Buddhas do not simultaneously appear in a single world-realm? [We answer that] there can be many, if they are Transformation Bodies." Two Tathāgatas do not appear together in one lower world,[242] but this does not contradict our interpretation, because those many [Buddhas] are Transformation Bodies. Transformation Bodies being many, there is nothing to prevent each place from having a Transformation Body. Therefore, this body is the Transformation Body, not the other two bodies. The text [further] states: "[That sacred text] intends a four-continent [world] by the term 'world-realm'. It is like the impossibility of two universal monarchs appearing together in a single world-realm, whether as one lord or as separate lords. So it is with Buddhas." Because of this we can prove that you contradict that sacred text if you claim that there is a single world-realm among the hundred thousand world-realms in which a Buddha does not appear, for [that sacred text] says only that two Buddhas do not appear together in a great trichiliocosm. It is just as in the case of the universal monarchs, and here you contradict the sacred text. You should understand it to mean that, just as two universal monarchs do not

242 娑訶世界, *sahāloka*, the cosmological world in which we live, not on the whole a very pleasant place.

simultaneously arise together in a single world-realm, yet nothing prevents them from arising simultaneously in other world-realms. It is the same with the case of the two Buddhas.

The text states: "Here is a verse." This verse is meant to explain the meaning of unexcelled awakening in all aspects. The text states: "The subtle Transformation Bodies of Buddha enter a number of wombs in an identical way. They are manifested in the world in order to manifest awakening in all its aspects." When the Buddha descended from the Tuṣita heaven and entered the womb, at that moment the Tathāgata created, by magical transformation, all the disciples of the Buddha; and then the Venerable Śāriputra and the rest entered the wombs [of their mothers]. When he established [these transformations], unexcelled awakening in all its aspects was made manifest. If the two lower vehicles did not exist, then there would be [no need to] manifest awakening in all its aspects. [And] if the shallow wisdom of the two lower vehicles did not exist, then there would be [no need to] manifest awakening in all its aspects. It was in order to show this that the Transformation Body appeared in the world.

§P Mahāyānasaṅgrahopanibandhana [Tibetan version]

The Transformation Body is different from the Essence Body for eight reasons.

(1) It is impossible that "those bodhisattvas who have long since obtained irreversible concentrations" and are [themselves] completely irreversible should be reborn among the gods of the Tuṣita [heaven], or among men in the realms of desire, and it is not possible that the result of irreversible concentrations practiced for many aeons should be rebirth in the realm of desire. Therefore, the Transformation Body is different from the Essence Body.

(2-4) The passage "it is not possible that ... asceticism" has been explained by the text itself and does not need to be pursued in this commentary.

(5) The passage "it is not possible that, upon leaving behind a hundred million Jambudvīpas, [a bodhisattva] should realize complete awakening and set in motion the wheel of doctrine at a single location" [as did the Transformation Body of Śākyamuni], indicates that all places are identical [to Dharma Body]. Therefore, the Transformation Body is different from the Essence Body.

(6) [It might be objected that] perfect awakening is not manifested in other Jambudvīpas, for, after attaining complete awakening in this single Jambudvīpa, [the Buddha] performs "the actions of a Buddha in the other [Jambudvīpas] by means of Transformation Bodies." If this were the case, then why is it not the case that he might attain complete awakening in the Tuṣita [heaven] and that his Transformation Bodies would descend into all the Jambudvīpas of the four continents to perform the Buddha-deeds? [Thus the awakening of the Buddha would not occur in the world at all.] For if, according to that opinion, [a single bodhisattva] becomes fully awakened in a single Jambudvīpa and then manifests Transformation Bodies in the others, it would follow that he "might also attain complete awakening in the Tuṣita [heaven]" and manifest his Transformation Body in all the Jambudvīpas. [But this is not the case.]

(7) If [in the view of the objector] one does not allow that awakening

occurs in all four-continent [worlds], still there is no sacred text nor any argument to support the affirmation that there is [in fact] some Jambudvīpa wherein no Buddha arises.

(8) But [it is further objected], this is in contradiction with the sacred text which states that there is no ground or scope for the arising of two Tathāgatas in the same world-realm, unless [one comes] before and [the other comes] after. If [the objector continues], Buddhas arise simultaneously in all Jambudvīpas, does this not contradict that [sacred text]? [In order to refute this objection] we say that the multiplicity of Transformation Bodies does not contradict that [sacred text] which teaches that two Buddhas do not arise in a single realm. That passage about "two Tathāgatas" refutes this objection, since in the sacred text the term "world-realm" indicates a [specific] world with its four continents, and not a trichiliocosm. The line "similarly two universal monarchs do not arise [in the same realm]" is also taken from this sacred text, and indicates that universal monarchs do not arise simultaneously in the same way that Buddhas [do not arise simultaneously in a single world-realm]. The reference is to a non-[simultaneous] arising in a single four-continent world, not in a trichiliocosm. Since this is so, the same conclusion is drawn for Buddhas [that two of them cannot arise at the same time in a single four-continent world].

The line "here is a verse" refers to the explanatory verse beginning "the subtle Transformation Body of the Buddha." Just as the Buddha's Transformation Body descends into his mother's womb, so also, following him like servants, many hearers such as the Elder Śāriputra, in their own Transformation Bodies and with their own characteristics, enter the wombs of their mothers. The word "identically" means at the same time. Thus "awakening in all aspects" is demonstrated.[243]

243 Hsüan-tsang's Chinese version of the MSU here includes another sentence: "Because these are honored and excellent transformations it is the Buddha who brings them about."

§Q NON-ENTRY INTO FINAL CESSATION FOR BUDDHAS

This section takes up once again the theme already discussed in §N. Here it is simply added that it is primarily the Buddha's vows (*praṇidhāna*) which prevent him from entering *parinirvāṇa.*

§Q Mahāyānasaṅgraha

Since [the Buddha's] practice, which was aimed at great awakening, consists in both vows and practices, and since these are undertaken for the benefit of all sentient beings, complete and final cessation is not possible [for him]; [if it did occur] his vows and practices would become inefficacious.

§Q Mahāyānasaṅgrahabhāṣya [Tibetan version]

A final cessation [of the Buddha] is not possible, for by not entering final cessation [the Buddha's] "vows and practices" are undertaken for the benefit of all beings. But, if he were to enter a final cessation, then his "vows and practices would become inefficacious."

§Q Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

It is now explained that it is impossible for the Tathāgata ever to enter a final cessation. In order to deliver all sentient beings he has developed great "vows and practices." He made an eternal vow: "I will gladden and benefit all sentient beings and will zealously cultivate true practices." If, then, when he was first awakened, he entered a final cessation, then those "vows and practices would be inefficacious." But this is impossible.[244]

§Q Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

It is explained here that all Tathāgatas never enter a final cessation.[245]

§Q Mahāyānasaṅgrahopanibandhana [Tibetan version]

The lines "Since [the Buddha's] ... vows and practices ... are undertaken for the benefit of all sentient beings" treat the impossibility [of the Buddha's attaining] complete final cessation. [The Buddha's] "vows" and religious "practice" are solely for the benefit of all beings, and they bring about that benefit. But if he were to enter complete cessation through a final cessation, then these two [i.e., vows and practice] would have no result. This expresses the establishment of the cause for the inappropriateness of [the Buddha's] complete cessation.

---

244 Hsüan-tsang adds that the Transformation Body is not the same as the Essence Body, thus apparently subsuming §Q under the theme of the relations between Transformation Body and Essence Body, discussed already in §P.

245 Paramārtha seems to have reworked the MSBh here; he discusses the issues relevant to this section of the MS in his translation of the MSBh §S and quotes this portion of the text there.

§R THE ETERNAL BODY OF THE TATHĀGATA

Eternity (*nityatā*) is a predicate of Dharma Body (see also §B4 above). This section asks how it can also be a predicate of Enjoyment Body and Transformation Body. One answer is that these two bodies are eternal because they have Dharma Body as their basis or support (*āśraya*). Another is that the respective functions of Enjoyment Body and Transformation Body, while not in and of themselves eternal, are nevertheless continually repeated. These two bodies therefore merit the predicate by conventional extension.

§R Mahāyānasaṅgraha

Since neither the Enjoyment Body nor the Transformation Body are eternal, how can it be said [in the sacred texts][246] that the Tathāgata's body is eternal? Because both the Outflowing Body [i.e., the Enjoyment Body][247] and the Transformation Body are supported upon the eternal Dharma Body. The Enjoyment Body is never interrupted and the Transformation Body shows itself again and again. Therefore, it should be understood that the bodies of the Tathāgata are eternal. It is like the expressions "he always experiences happiness" or "he always gives alms."

§R Mahāyānasaṅgrahabhāṣya [Tibetan version]

It is said that the Tathāgata has an eternal body. [But], since both the Enjoyment Body and the Transformation Body are transient, how is it that he has an eternal body? The following demonstrates this, for these two [i.e., Enjoyment Body and Transformation Body] are eternal in that they are supported upon the eternal Dharma Body. The Enjoyment Body is eternal because its attainment of enjoyment [of doctrine] is uninterrupted. The Transformation Body is eternal because it is uninterrupted in its manifestation of perfect awakening and final cessation. An illustrative example of the permanence of these two [bodies] is the conventional statement that "he always experiences happiness". In this example, it is not that his enjoyment of happiness has always been uninterrupted. Nevertheless, it is still appropriate to say that "he always experiences happiness." If it is said that "he is always an almsgiver" this does not mean that he always gives alms. If he gives alms on a regular basis, then the word "always" in the statement "he is always an almsgiver" is conventionally appropriate.

§R Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The sacred texts say that the Tathāgata's body is eternal, yet the Buddha's Enjoyment Body and Transformation Body are transient. How then is his body eternal? Here it is explained in what sense these two bodies are eternal: [they are eternal] inasmuch as they are supported upon Dharma Body. Because Dharma Body is eternal they are also described as eternal. Furthermore, in regard to the Enjoyment Body, since its enjoyment [of doctrine] is not interrupted, it is said to be eternal. And inasmuch as the Transformation

---

[246] Hsüan-tsang's Chinese version of the MS makes the reference to sūtras explicit.

[247] *[dharmatā]niṣyandabuddha*. This term may have been drawn from the *Laṅkāvatārasūtra* (see Suzuki, *The Lankavatara Sutra*, 51).

Body is never severed from its continuity of always manifesting awakening and cessation, it also is described as eternal. The meaning of the eternity of these two bodies is explained through similes. It is like the statement in the world that "he always experiences happiness." Although that experience of happiness is not simply uninterrupted, yet we can say that he always experiences happiness. It is like the statement in the world that "he always gives alms", for, although there is no uninterrupted giving of alms, for he is one who gives sometimes, yet we can say that he always gives alms. The meaning of eternity attributed to the two bodies is similar.

§R Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "how is it said that, since the eternal Dharma is their body, all Buddhas are eternal, when their Enjoyment Bodies and their Transformation Bodies are transient?" If the Tathāgata does not enter a final cessation then would he not be transient because he takes as his body [not only] the eternal Dharma [but also the transient] Enjoyment Bodies and Transformation Bodies? If these are transient, how can we say that he takes as his body the eternal Dharma?

The text states: "it is because the Apparitional Body and the Transformation Body are always supported upon Dharma Body." Dharma Body is the basis for these two bodies and that basis is eternal. They would be transient if they were not supported upon the eternity of its basic continuity.

The text states: "It is because the Apparitional Body does not abandon [its enjoyment of doctrine]." The Tathāgata is himself perfected, and he benefits all the bodhisattvas. Since he is never separated from these two states, and since these two states constitute his Apparitional Body, it must be eternal.

The text states: "It is because the Transformation Body arises frequently." Until the inexhaustible end of time the Transformation Body is never for an instant separated from manifesting unexcelled awakening and final cessation in order to deliver sentient beings. Why is this so? Because sentient beings to be converted always exist,[248] and since the Tathāgata's great compassion never ceases, therefore the Transformation Body is eternal.

The text states: "It is like one who always experiences happiness, like one who always gives alms; just so should the eternity of these two bodies be understood." In order to explain the eternity of these two bodies the text quotes these two similes. It is just as in the world we say that a certain person always experiences happiness or always gives alms, when in point of fact both the experience of happiness and the giving of alms are interrupted. Yet we describe them as always [occurring] because there is no interruption in either basis or occurrence. The two bodies are similar, and they are termed "eternal" because there is no interruption in either basis or occurrence.

§R Mahāyānasaṅgrahopanibandhana [Tibetan version]

Some [sacred texts] say that the body of the Tathāgata is eternal. But

248 何以故所度衆生恒有. Paramārtha offers this idea that there will be no final termination of the world of sentient beings without explanation. It is, however, extensively treated in the BBhU in its discussion of the inexhaustibility of the merits of the Buddha (T 26.298a; Keenan, "A Study," 493-495; Tokiwa, *Busshō no kenkyū*, 163-174.)

since the Enjoyment Body and the Transformation Body are transient, how can one say that [the Tathāgata's body] is eternal? Although the Outflowing Body and the Transformation Body are not themselves eternal, because they are supported on the Dharma Body, which is eternal, they are also described as eternal. This indicates eternity by analogy. With regard to Dharma Body, it is understood to be an eternal body in itself. But with regard to the other two bodies, which are not themselves eternal, they are described as eternal because of their support [upon Dharma Body]. Concerning the Enjoyment Body, it is said the the Enjoyment Body is "never interrupted," which means that it is eternal in that it is both uninterrupted and continuous. "It is like the expression 'he always experiences happiness'." In this example, although the happiness experienced is not uninterrupted, nevertheless it is still proper to say that "he always experiences happiness." Just so with the Enjoyment Body, which is not itself eternal but which may still be called eternal because it has not yet been interrupted among the assemblies of bodhisattvas. Since the Buddha's "Transformation Body shows itself again and again" it is never eternally severed, for it is eternal in intention. "It is like the expression 'he always gives alms'." In this example there is no eternal almsgiving, but it is said to be eternal because he gives alms again and again with the intention that those who need them should easily obtain them; so it is said that "he always gives alms." Just so with the Transformation Body, which is not eternal in the sense that it is without birth and death, but which is described as eternal because it appears again and again for the sake of those beings who need to be converted.

§S THE NON-ABIDING OF TRANSFORMATION BODIES

§S explains why a specific Transformation Body cannot be eternal. The central thrust of the argument offered is that if any Transformation Body were eternal, that is, if it remained on a particular four-continent world, teaching and acting for the benefit of sentient beings forever, its continued presence would engender excessive attachment on the part of its hearers.

§S Mahāyānasaṅgraha

There are six reasons why Blessed Buddhas do not remain permanently in their Transformation Bodies. (1) Because of the completion of their actions in delivering those sentient beings who need to be brought to maturity. (2) To prevent a lack of desire for cessation caused by desire for the Buddha's eternal body. (3) To prevent disrespect towards the Buddha caused by lack of understanding of the teaching of the profound doctrine. (4) To arouse longing [for the Buddha], lest those who see him continually take him for granted. (5) So that [sentient beings] might personally develop effort because they no longer have the teacher before them. (6) So that those who are to reach maturity will do so quickly by not abandoning their own efforts. Here are verses [on this]:

Because their actions are complete; to prevent a lack of desire for peace;
To prevent disrespect towards the Buddha; to arouse longing [for the Buddha].

To stimulate personal efforts; to bring [sentient beings] quickly to maturity
Buddhas do not always remain in their Transformation Bodies

§S Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The six reasons presented in the prose and verse text demonstrate that the Buddha's Transformation Body is not permanent. Their meaning is easy to understand and needs no further commentary.

§S Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version][249]

The text states: "There are six reasons why Buddhas do not maintain their Transformation Bodies." These six reasons explain why Buddhas must abandon their Transformation Bodies.

(1) The text states: "Their deeds are finished because they have already liberated and matured sentient beings." Because the deeds of the Transformation Body of a Tathāgata are finished, that Transformation Body is transient. The deeds of a Transformation Body are the maturing of sentient beings, aimed at their liberation. The finishing of those deeds means that all [those to be converted by a specific Buddha] have been matured and liberated.

(2) The text states: "It is to prevent those who have already been liberated who, desiring to attain the eternal Buddha-body, are seeking cessation, from desiring that cessation." If [some sentient beings] have already

249 Neither the Tibetan version of the MSBh nor Dharmagupta's Chinese version preserve any comments on §S.

attained liberation from the obstacle of delusion they might seek cessation without remainder. To convert them from this desire and show them that the Transformation Body does not really exist, [the Buddha] abandons his Transformation Body. He teaches the separate existence of the eternal Dharma Body as ultimately existent. But the Transformation Body is transient, for he must convert [them] from the mind of the small vehicle, which seeks for cessation without remainder, to the desire for the eternal Dharma Body.[250]

(3) The text states: "It is for the sake of eradicating in them all disrespect for the existence of the Buddha, so that they may understand the state of profound suchness and the state of perfect enunciation." If they, that is, all sentient beings, imagine the Buddha to be no different from them, subject to such things as old age, sickness, and death, they will become disrespectful of the Tathāgata. [But the Buddha] causes sentient beings to become aware of both his body of ultimate reality and his bodies of convention. That true body is identical with the state of profound suchness and the state of perfect enunciation. The state of perfect enunciation is so called because it is an outflow from the state of true suchness.[251] These two are termed Dharma Body, for this Dharma is profound and difficult to understand. It is not within the scope of inferior people. If one understands this body he will engender a mind of utmost respect for the Tathāgata. The conventional bodies are identical with the Transformation Bodies. In order to show that these bodies are wrought by imagination and do not really exist, the Transformation Body does not remain permanently.

(4) The text states: "It is to cause sentient beings to long for the Buddha-body, because seeing it several times would not suffice." If [the Buddha] were to permanently abide in his Transformation Body, sentient beings, upon first seeing it, would long for it, but afterwards they would become tired of it. But, if various marvels in its changes of color and shape occur, then sentient beings, even if they were to see it frequently, would long for it ever anew and would never be satiated. Therefore, the Transformation Body does not abide permanently.

(5) The text states "It is for the sake of causing them to devote themselves to developing the utmost zeal, since they know that the true Teacher can no longer be found." If the Buddha were permanently to remain in his Transformation Body, sentient beings would not develop thoughts about the difficulty of encountering [the Buddha-body]. Therefore, the Tathāgata abandons his Transformation Body so that they, recognizing that he does not remain long in the world, will engender the utmost true endeavor and quickly deliver themselves without depending upon anyone else. Moreover, such a turning to oneself is what is termed a personal realization of what is and what is not. Therefore, the Transformation Body does not remain permanently.

(6) The text states: "It is so that, not abandoning their own personal zeal

---

[250] Paramārtha appears to be introducing Tathāgatagarbha themes here. His clear statement in this paragraph that the Dharma Body is ultimately existent contravenes what is said in §B5 of both the MSBh and the MSU. Asvabhāva's interpretation of this second reason (for which see below) differs significantly, making no mention of Dharma Body and stressing the dangers of attachment to a transient Transformation Body.

[251] See MS §2.26 (Lamotte, *La somme*, 2:120-122), where the teaching of the Mahāyāna as the purity of object (*ālambanavyavadāna*) is described as an outflow from the pure Dharma Realm.

for the task, they might quickly attain a state of maturity." It has been clarified above that he causes those who have not yet cultivated true effort to cultivate it. Now it is clarified that he causes those who have already cultivated true effort not to abandon that effort, but to practice the wisdom of concentration and quickly attain perfection. Therefore, the Transformation Body does not remain permanently.

The text states: "Here is a verse." This verse is given in order to summarize these six points so that those who tend to be forgetful might easily keep them in mind. The verse states: "Because action is finished, to avoid desire for cessation, to abandon disrespect for Buddha, to bring about personal zeal, and to quickly attain maturity, it is impossible for all Buddhas continually to remain in their Transformation Bodies." It is here explained that Tathāgatas never enter an eternal final cessation.[252]

The text states: "a final cessation is impossible [for Tathāgatas] because they seek unexcelled awakening by means of vows and practices in order to deliver all sentient beings." Previously, in the Blissful Land of the Vow,[253] [Buddhas] have vowed to seek unexcelled perfect awakening in order to deliver all sentient beings. Upon realizing the stage of equality, they cultivate excellent practices to seek unexcelled awakening in order to deliver sentient beings. It is impossible for them to attain the ultimate result and, abandoning sentient beings, enter a final cessation. Why is this so?

The text states: "It is impossible that those vows and practices be inefficacious." When they were bodhisattvas, [Buddhas] elicited vows and cultivated practices in order to deliver sentient beings: "I will always be capable of benefiting sentient beings." The benefit to sentient beings is precisely the effect of those vows and practices. Now, if they attained the ultimate result, and, abandoning sentient beings, entered a final, eternal, cessation, they would negate the original intent of those vows and practices, and their vows and practices would result in benefit for themselves only, and not for others. They [i.e., the vows and practices] are efficacious because Tathāgatas do not enter a final cessation.

§S Mahāyānasaṅgrahopanibandhana [Tibetan version]

The phrase "to prevent a lack of desire for cessation" indicates the necessity for entering final cessation [on the part of the Buddha's Transformation Body]. If it is thought that the Tathāgata's body is eternal, then [sentient beings] will desire that Tathāgata's body as an object. Because of such a turning away from cessation, the Blessed One manifests this [cessation of his Transformation Body] so that they may develop a desire for that [cessation].

(3) " ... lack of understanding of the teaching of the profound doctrine" means that if the Buddha is [permanently] established [in his Transformation Body] then [sentient beings] will think that he is eternal and will not develop

---

252 Paramārtha offers, in what follows, comments on the issue discussed by the other texts and versions in §Q above.

253 The reference is to Sukhāvatī, the blissful pure land of the Buddha Amitābha. The emphasis upon the Buddha's vows in Yogācāra texts accords well with this scriptural tradition, and Yogācāra texts contain not infrequent references to pure land themes.

effort to understand the teaching, thinking that if understanding [of the doctrine] does not occur now it will certainly occur later. Whenever a question is posed [to the Buddha], disrespect will result in the forms of thoughts such as: "If I misunderstand [now] then [later] it will be explained [again by the Buddha]." But if he is not [always] present [in that Transformation Body] such disrespect will not occur. In this case they will think: "If we do not understand, then when the Blessed One has entered final cessation, who will enable us to understand?" Therefore, they will make efforts to develop their understanding of the doctrine [before the Buddha abandons his Transformation Body].

(5) The line " [they] no longer have the Teacher before them" shows that if the Blessed One enters final cessation they will develop effort, since, in the absence of the Teacher, they will think that it is necessary to become teachers [for themselves]. In contrast, if they think that the Blessed One as Teacher will continually perform the acts of a Buddha, they will not develop effort.

(6) The line "by not abandoning their own efforts" refers to the complete prevention of the abandonment of effort on the part of those who have undertaken efforts. [Such beings might think]: "For just as long as the Blessed One remains [in his Transformation Body], our roots of virtue will necessarily be matured [without effort on our part]." The verses summarize these six reasons in the words "because of the completion of their actions" and so forth.

§T EFFORT AND DHARMA BODY

§T is concerned with the question of how to affirm both an original non-differentiation between Buddhas and all other sentient beings (that is, to assert on the face of it that all beings are originally and primordially pure and so are already Buddhas) without thereby suggesting that there is no need for effort or religious practice in pursuit of the goal of Buddhahood. Excessive stress on the Tathāgatagarbha theme of original purity is here seen to involve quietism, something which both Asaṅga and his commentators wish to avoid.

§T Mahāyānasaṅgraha

[It is objected that] since Dharma Body of Buddhas is beginningless, not distinct [from sentient beings], and infinite, there is no need to make effort in order to [obtain] it. Here is a verse [on this]:

If the attainment of Buddhahood is not distinct, and is infinite;
And if this causes beings to abandon their efforts to attain it,
Then that attainment [of Buddhahood] would be forever causeless.
But discarding the cause is not correct.

§T Mahāyānasaṅgrahabhāṣya [Tibetan version]

Here an objection is raised, for if "Dharma Body of Buddhas is beginningless, not distinct [from sentient beings], and infinite" then, since it is able to fulfil the needs of beings, what purpose is served by the efforts aimed at their own benefit? This is answered in the verse beginning with the words "if the attainment of Buddhahood is not distinct [from sentient beings], and is infinite." This opinion holds that, as a result of this [view of the attainment of Buddhahood], no effort need be made, because there have been Buddhas from beginningless time. This [view] results in the faulty conclusion that all [Buddhas] arise without cause and therefore says that the cause [of attaining Buddhahood] is not interrupted. Also, bodhisattvas who have filled their minds with compassion for others develop love for sentient beings like that given to an only son, and, although another [Buddha] performs actions for the benefit of sentient beings, it is not appropriate for them to say "I will not act" [for the benefit of sentient beings].

§T Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

There are objections. If the Dharma Body of Buddhas is "beginningless, not distinct, infinite" and the cause for the occurrence of realization, it can perfect benefit and happiness for sentient beings; and then in order to realize the result of Buddhahood they would need to exert no effort. The verse is presented to answer this objection. If, because the realization of Buddhahood is beginningless, not distinct, and infinite, sentient beings could abandon the cause of effort in order to seek the result of Buddhahood, the objection would hold, for then the realization of all Buddhas, whereby the result of Buddhahood is attained, would forever be without cause. But the realization of Buddhas, beginningless, not distinct, and infinite, is always joined to its cause, the efforts of sentient beings to bring about Buddhahood as result. So the objection does

not hold. The Dharma Body of Buddhas, beginningless, not distinct, and infinite, is the cause for realization; through it one realizes Buddhahood as result. Since all Buddhas have realized Dharma Body, it is not necessary that [those Buddhas] should again exert effort. But it is not the case that sentient beings should discard the cause, which is effort, in order to seek Buddhahood as result. Furthermore, the realization of Buddhas is beginningless, not distinct, and infinite, and is itself the cause for the efforts to seek Buddhahood as result [undertaken by sentient beings]. If sentient beings discard their effort, then such a realization would be without cause [and so would not occur]. To discard the cause is not appropriate. This means that bodhisattvas, their minds filled with compassion, have mercy upon all sentient beings as if they were their own children, for all the varieties of sentient beings experience the distress of this great prison-world. Therefore, bodhisattvas benefit and bring happiness to all sentient beings. It is not reasonable to suppose that they would refuse such actions, thinking that another [Buddha] could do it. They always think: "Whether or not others act, I will indeed act [to benefit sentient beings]." Therefore they do not discard the cause for such [action].

§T Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states: "If Dharma Body is beginningless, not distinct, and infinite ... " If Dharma Body exists originally from the beginning, is not distinct from sentient beings, and is beyond measure, then all Buddhas benefit others in virtue of Dharma Body. They are endowed with excellent capabilities, and sentient beings will indeed come to attain Dharma Body. What use, then, is there for the path of cultivating effort?

The text states: "In order to attain Dharma Body it is not appropriate to fail in effort." Although it is true [that Dharma Body is beginningless, not distinct, and infinite], it is not appropriate to fail in effort because one does not realize Dharma Body spontaneously.

The text states: "Here is a verse." This verse is spoken to refute the objection. The text states: "The realization of all Buddhas is identical, infinite, and is the cause in regard to [the efforts of] sentient beings [for Buddhahood]; but if they abandon effort then realization would be forever without cause. But it is not reasonable to discard the true cause." The identity and infinity of the realization of all Buddhas is the cause [for the attainment of Buddhahood]. In the past and at present, Buddhas have realized Dharma Body. That realization is "identical" because it has no superior or inferior. It is described as "infinite" because the qualities attained have no fixed limitations. This realization is the cause for the effort of sentient beings who seek Dharma Body.

The text states: "If sentient beings discard effort ... " If sentient beings discard the cause, which is effort, and yet attain this realization, then the objection would hold and one would not have to exert effort in order to be delivered.

The text states: "Realization would be forever without cause." All Buddhas realize Dharma Body and it exists everywhere. But if, without one's own effort, it could be realized, then such a realization would be without cause. Why? If [Dharma Body alone] were the cause [for awakening], then there would never have been any worldlings at all, since in virtue of another's [effort], all would have been delivered. Indeed, [effort] would not have any meaning.

Therefore, there would be realization without any personal cause.

The text states: "It is not reasonable to discard the cause." The true cause is the synergy of effort and realization. It is unreasonable to discard these two. Furthermore, there are two kinds of causes: skillful causes and true causes. The realization of all Buddhas is a skillful cause because it assists others. One's own exertion of effort is a true cause because it depends upon oneself. It is unreasonable to discard the true cause and rely upon the skillful cause, because then one could not accomplish what is wanted. Furthermore, the continuity of all bodhisattvas, adorned with compassion, engenders a mind of love for sentient beings as if they considered them as their own children. They always think: "Whether another [Buddha] acts or does not act, I must act." If sentient beings do not implement the effort of the bodhisattva-mind, then they will not attain the benefit and meaning of a bodhisattva. Therefore, true effort is the supreme and true cause for realizing Dharma Body, and there is no ground for discarding this cause because others have attained Dharma Body.

ST Mahāyānasaṅgrahopanibandhana [Tibetan version]

The line "[It is objected that] since Dharma Body of Buddhas is beginningless ... " answers the objection that there is no point in exerting effort to attain [Buddhahood], because if the Buddha is infinite in virtue of his Dharma Body, then there is no possibility of losing awakening. The verse, beginning with the words: "if the attainment of Buddhahood is not distinct [from sentient beings], and is infinite" answers a further opinion that, since the one Buddha is able to satisfy the needs of all beings, there is no point in exerting effort to become one. If [between Buddha and sentient beings] the absence of all distinction whatsoever in the realization of Buddhahood in Dharma Body were a cause for sentient beings turning away from their efforts for Buddhahood, then the attainment of Buddhahood would be eternally without cause and the conclusion would be that even previous Buddhas would be Buddhas who attained Buddhahood without effort. But since a causeless arising [of Buddhahood] is not possible, [the text] says that "discarding the cause is not correct." The absence of all distinctions whatsoever in the attainment of Buddhahood does not therefore become a cause that prevents effort [towards attaining it].

ST Mahāyānasaṅgrahopanibandhana [Hsüan-tsang's Chinese version][254]

There is an objection, for what need is there for effort to strive after awakening if the Dharma Body of all Buddhas is "beginningless, not distinct, infinite," and is the cause for realization? There is a further objection, for, if the Dharma Body of all Buddhas is beginningless, not distinct, and infinite, then one Buddha would be capable of assuring the perfection and happiness of [all] sentient beings, and they would not need to exert [their own] efforts. In order to answer these objections the text states: "The realization of Buddhas ... " If, [because] the realization of Buddhahood is beginingless, not distinct, and infinite, sentient beings realized it without effort in seeking Buddhahood, then the attainment of Buddhahood would be always without cause. But because the

254 Hsüan-tsang's translation of the MSU differs significantly from the Tibetan version in ST; we therefore translate it in full.

attainment of Buddhahood is not caused by sentient beings abandoning effort in order to seek Buddhahood as result, this objection does not hold. If they attained the result of Buddhahood without effort then all sentient beings would have originally attained it [already]. Therefore it is not correct to abandon the cause, which is effort. Furthermore, the Dharma Realm of Buddhas, beginningless, not distinct, and infinite, is the universal cause for the occurrence of all realization, and it causes all bodhisattvas, their minds engaged in compassion and religious vow, to seek the result of Buddhahood and to exert effort in seeking it in order to benefit and gladden all sentient beings.

§U COLOPHON

There are significant differences among the various versions of the MS at this point, suggesting some confusion on the part of the translators. We have therefore included more versions than usual in the translations that follow. The Chinese versions by Hsüan-tsang, Paramārtha, and Dharmagupta all mention the MS in reference to a *Mahāyānābhidharmasūtra* (or perhaps *Abhidharmamahāyānasūtra*), one chapter (*chüan*) of which is supposed to be the present text of the MS. The *Abhidharmamahāyānasūtra* is not extant, but there are a number of passages attributed to it quoted by Asaṅga in the MS, as well as one in the *Abhidharmasamuccaya* and one in the *Wei-shih erh-shih lun*.[255] There is, however, no mention of this text whatever in the Tibetan colophons.

§U Mahāyānasaṅgraha [Tibetan version]

A Summary of the Great Vehicle, a work by the teacher Asaṅga, is completed. It was translated by Jinamitra, Śīlendrabodhi, and the Venerable Ye shes sde.

§U Mahāyānasaṅgraha [Hsüan-tsang's Chinese version]

I, Asaṅga, have completed the commentary on this chapter, *A Summary of the Great Vehicle* in the *Mahāyānābhidharmasūtra.*

§U Mahāyānasaṅgraha [Paramārtha's Chinese version]

[This text], part of *Mahāyānābhidharmasūtra.*, is entitled *A Summary of the Great Vehicle.* This true explanation [of it] is completed.

§U Mahāyānasaṅgrahabhāṣya [Tibetan version]

The commentary on *A Summary of the Great Vehicle*, a work of the monk Vasubandhu, who has written many accomplished treatises thoroughly based upon the Great Vehicle, is completed. This work was translated, revised, and finally established by the Indian master Dīpaṅkaraśrījñāna and the translator-priest Tshul-khrims rgyal-ba at the wealthy temple Pe kar gling,[256] the glorious monastery Bsam yas lhun gyis grub pa [which is located] on the bank of the river Lohita[257] at the foot of mount Lhas po[258] in the province of Brag dmar lha sdings. There are 2180 ślokas [in this work], divided into eight bam pos.

§U Mahāyānasaṅgrahabhāṣya [Hsüan-tsang's Chinese version]

The text states: "I, Asaṅga, have completed this commentary upon the chapter *A Summary of the Great Vehicle* of the *Mahāyānābhidharmasūtra.*"

---

255 All these fragments are given and discussed by Yūki, *Shinshikisetsu yori mitaru yuishiki*, 234-235, 240-250. See also Nagao, *Shōdaijōron*, 1:28-33.

256 Alternative readings are: Pe har gling, Dpe dkar gling. See Ferrari, *mK'yen brtse's Guide*, 114, note 129.

257 This is the river Tsang po. See Wylie, *Geography of Tibet*, 118, note 38.

258 See Ferrari, *mK'yan brtse's Guide*, 45, 140, note 140.

This true introduction to the Great Vehicle produces immeasurable excellences. Its author, the teacher Vasubandhu, has completed this commentary.

ŚU Mahāyānasaṅgrahabhāṣya [Dharmagupta's Chinese version]

The text states: "The commentary on the chapter *A Summary of the Great Vehicle* in the *Mahāyānābhidharmasūtra.* is now completed. It was composed by the teacher Asaṅga." Among the divisions of the [writings of the] Great Vehicle this commentary on *A Summary of the Great Vehicle* produces immeasurable excellences. Its author, the teacher Vasubandhu, has completed it.

ŚU Mahāyānasaṅgrahabhāṣya [Paramārtha's Chinese version]

The text states "[This text], part of *Mahāyānābhidharmasūtra*, is entitled *A Summary of the Great Vehicle.* This true explanation [of it] is completed."[259]

Supported upon the Buddha's word and upon reason
I expound this treatise in order to attain purification,
And in order to benefit those who truly practice wisdom and faith,
So that the true doctrine will long abide.

If they rely upon the light of a lamp, of a flash of lightning,
Of a gem, of the sun, or of the moon,
Persons of pure vision can see all colors.
So also with the understanding of this treatise.

Since these doctrinal words embody true reality,
They can eradicate the passions that cover the mind of flesh.
They can manifest the virtues of the path of cessation,
For these are holy words not found elsewhere.

These words will be able to show those of confused mind
That the Buddha is the unexcelled teacher.
They are in harmony with the requisites of the path of cessation,
And are to be reverenced as though the teaching of the Buddha.

There is no wise man in the world above the Buddha,
For he is endowed with wisdom-insight into all truth.
This doctrine understood by the Buddha himself should not be changed,
For if [that happens] it will damage the true doctrine
Which is the Buddha's teaching.

---

259 The first ten of the thirteen verses with which Paramārtha concludes his translation of the MSBh are drawn directly from the RGV (ed. Johnston, 117-119; trs. Takasaki, *A Study*, 384-390. The verses do not properly represent the topics analyzed in the tenth chapter of the MS, and it is difficult to understand why Paramārtha chose to include them here unless he judges the MS to represent the same intellectual tradition as the RGV. Our translation is made from the Chinese text; the Sanskrit original is given in the footnotes to ŚU in part three.

The slander of holy men and of the true doctrine
Results from the biased views of confused people.
In the world wisdom should be free from the three defilements,
For cloth can be dyed only if it is pure, not if it is soiled.

Dullness of understanding and absence of faith are seen to be delivered.
[From them] effort, as cause, has no meaning.
Realization would result with no personal cause.

One should not fear fire, snakes, war, or thunderclaps;
Rather, it is injury to the doctrine which is to be feared.
Fire and the other things cut one off from life in the world,
But they do not cause uninterrupted dread [of Avīci hell].

Even though one frequents evil friends, has perverse views,
Performs the five sacrileges, and severs good roots,
By attending to the doctrine one may nevertheless
Quickly separate oneself from uninterrupted suffering.
But, if one slanders the doctrine, how can one attain liberation?

I have explained the words and meanings of all the jewels, the realms,
the suchnesses, and the qualities of awakening.
I vow that the good thus produced will lead all to see Amitāyus,[260]
And to attain complete awakening with the pure eye.

These ten verses summarize the meaning [of this text]. To render this summarized meaning clear, three verses summarize it further:[261]

The first four verses [of the above passage] treat the five themes
Of why, for what end, how, what has been explained, and what the outflow is.

[Then] there are two verses on the methods of protecting oneself,
One on the cause of injuring the doctrine,
And two on the result of injuring the doctrine.

The last verse treats the three themes of the attainment
Of Dharma patience by this great mass [of suffering],
The realization of complete awakening,
And the ultimate result.

The Tripiṭaka Master's commentarial treatise is completed. He presents these three verses [in conclusion]:

---

260 Takasaki (*A Study*, 390, note 84) reports that this prayer to the Lord Amitāyus is also found in the *Mahāyānaśraddhotpādaśāstra*, which is one of the treatises of the Tathāgatagarbha theory. It seems that there is a relationship between the cult of Amitāyus and Tathāgatagarbha thought.

261 From this point onwards Paramārtha's text does not directly parallel that of the RGV, and we translate once again from the Chinese.

If a wise man reflects upon this treatise with its meaning,
He will believe in the three jewels and because of his wisdom and faith
Will enter into an understanding of Suchness.

With this basic intention I have interpreted *A Summary of the Great Vehicle,*
And I devote whatever merits it may produce to the three possibilities.[262]

One who pays homage to the Buddha, the Doctrine, and the Community,
And suppresses perverse views,
Will deliver sentient beings from distress;
I vow that his ability [to do so] be endless.

§U Mahāyānasaṇgrahopanibandhana [Tibetan version]

This interpretation was made by Asvabhāva,
Intent upon compassion in perception purified
By pure scriptures and reasoning,
[After] having taken vows [to strive] for Buddhahood.

What, indeed, can be compared to one of such low understanding like me,
Whose mind is not concentrated solely on the profound Great Vehicle,
And which perceives the present part [only]?

However, [I hope that] the inhabitants of the world will obtain
Their wisdom of all excellent modes through [their] religious merits,
Which are preceded by the cultivation of what is good
On the basis of the established doctrine.

The commentarial exposition of *A Summary of the Great Vehicle,* a work of the noble novice master Asvabhāva, which demonstrates the essence of things to be like a magical illusion, is completed. [This work] was translated, revised and finally established by the Indian masters Jinamitra and Śīlendrabodhi, and the great official translator, Ye shes sde, and [later] revised and finally established by the monk Dpal brtsegs. Here [in this work] there are 27,704 [ślokas], divided into seven bam pos.[263]

§U Mahāyānasaṇgrahopanibandhana [Hsüan-tsang's Chinese version]

The text states "I, Asaṅga, have completed this commentary on *A Summary of the Great Vehicle,* a chapter of the *Abhidharmamahāyānasūtra.*" I [i.e., Asvabhāva] have completed this commentarial exposition of *A Summary of the Great Vehicle,* and here present verses:

I, Asvabhāva, have engendered a desire to seek the fruit of Buddhahood.
With compassion and understanding I have focused my mind

---

262 That is, those of understanding things, understanding all sentient beings, and delivering all sentient beings.

263 This description does not agree with that of the *ldan dkar ma* catalogue; see the notes to §U in part three.

Upon reason and sacred text with their pure objects of understanding.

I have learned from all the masters,
And in truth have a deep commitment;
I composed this commentary
For I have taken notice of present conditions.

I have put forth effort to give rise to blessedness
In the depth and breadth of these ten chapters.
I vow that [sentient beings] in all world-realms
Should attain the wondrous awakening in all its modes.

PART THREE

THE TEXTS: ROMANIZED VERSIONS OF THE SANSKRIT AND TIBETAN TEXTS TRANSLATED IN PARTS ONE AND TWO

TEXTS

Here we provide, by section number and text abbreviation, the original Sanskrit and Tibetan texts from which the English versions given in parts one and two were translated, together with full references to the sources. The texts are given in the order in which they appear in the translation. We do not give here (for technical reasons) any of the original Chinese texts translated earlier, though we do provide full references to the Taishō Shinshū Daizōkyō edition.

§A

§A (MS)[1] de ltar spong ba'i khyad par bstan nas/ ye shes kyi khyad par ji ltar blta bar bya[2] zhe na/ sangs rgyas kyi sku gsum po ngo bo nyid dang/ longs spyod rdzogs pa dang/ sprul pa'i sku ye shes kyi khyad par du blta bar bya'o/

§A (MSBh)[3]

§A (MSU)[4] spong bar bya ba spangs pas ye shes dri med cing thogs pa med par 'gyur bas na spong ba'i khyad par gyi 'og tu ye shes kyi khyad par brjod do/

§A (MSABh)[5] buddhakāyavibhāge sapta ślokāḥ/

svābhāviko 'tha sāṃbhogyaḥ kāyo nairmāṇiko 'paraḥ/
kāyabhedā hi buddhānāṃ prathamas tu dvayāśrayaḥ/ [9.60]

trividhaḥ kāyo buddhānām/ svābhāviko dharmakāya āśrayaparāvṛttilakṣaṇaḥ/ sāṃbhogiko yena parṣanmaṇḍaleṣu dharmasaṃbhogaṃ karoti/ nairmāṇiko yena nirmāṇena sattvārthaṃ karoti/

sarvadhātuṣu sāṃbhogyo bhinno gaṇaparigrahaiḥ/
kṣetraiś ca nāmabhiḥ kāyair dharmasaṃbhogaceṣṭitaiḥ/ [9.61]

tatra sāṃbhogikaḥ sarvalokadhātuṣu parṣanmaṇḍalabuddhakṣetranāmaśarīra-dharmasaṃbhogakriyābhir bhinnaḥ/

samaḥ sūkṣmaś ca tacchliṣṭaḥ[6] kāyaḥ svābhāviko mataḥ/
saṃbhogavibhutāhetur yatheṣṭaṃ bhogadarśane/ [9.62]

svābhāvikaḥ sarvabuddhānāṃ samo nirviśiṣṭatayā/ sūkṣmo durjñānatayā/ tena sāṃbhogikena kāyena saṃbaddhaḥ saṃbhogavibhutve ca hetur yatheṣṭam bhogadarśanāya/

ameyaṃ buddhanirmāṇaṃ kāyo nairmāṇiko mataḥ/
dvayor dvayārthasaṃpattiḥ sarvākārā pratiṣṭhitā/ [9.63]

nairmāṇikas tu kāyo buddhānām aprameyaprabhedaṃ buddhanirmāṇaṃ sāṃbhogikaḥ svārthasaṃpattilakṣaṇaḥ/ nairmāṇikaḥ parārthasaṃpatti-

---

[1] Lamotte §X.1; DT RI 37a3-4; PT LI 43a4-5; Sasaki, 97.2.

[2] PT, Lamotte ji ltar blta.

[3] Tibetan missing; Hsüan-tsang T 370b2; Paramārtha T 249b16.

[4] DT RI 275a3; PT LI 332b8-333a1; Hsüan-tsang T 435c.

[5] MSABh on MSA 9.60-66, ed. Lévi, 45-46.

[6] Following Lévi's *corrigenda* and Funahashi.

lakṣaṇaḥ/ seyaṃ[7] dvayārthasampattir yathākramaṃ dvayoḥ pratiṣṭhitā sāṃbhogike ca kāye nairmāṇike ca/

śilpajanmamahābodhisadānirvāṇadarśanaiḥ/
buddhanirmāṇakāyo 'yaṃ mahopāyo vimocane/ [9.64]

sa punar nirmāṇakāyaḥ sadā vineyārthaṃ śilpasya vīṇāvādanādibhiḥ/ janmanaś cābhisaṃbodheś ca nirvāṇasya ca darśanair vimocane mahopāyatvāt parārthasaṃpattilakṣaṇo veditavyaḥ/

tribhiḥ kāyaiś ca[8] vijñeyo buddhānāṃ kāyasaṃgrahaḥ/
sāśrayaḥ svaparārtho yas tribhiḥ kāyair nidarśitaḥ/ [9.65]

tribhiś ca kāyair buddhānāṃ sarvakāyasaṃgraho veditavyaḥ/ ebhis tribhiḥ kāyaiḥ sāśrayaḥ svaparārtho nidarśitaḥ/ dvayoḥ svaparārthaprabhāvitatvāt dvayoś ca tadāśritatvād yathā pūrvam uktam/

āśrayeṇāśayenāpi karmaṇā te samā matāḥ/
prakṛtyā 'sraṃsanenāpi prabandhenaiṣu nityatā/ [9.66]

te[9] ca trayaḥ kāyāḥ sarvabuddhānāṃ yathākramaṃ tribhir nirviśeṣā āśrayeṇa dharmadhātor abhinnatvāt āśayena pṛthak buddhāśayasyābhāvāt/ karmaṇā ca sādhāraṇakarmakatvāt/ teṣu ca triṣu kāyeṣu yathākramaṃ trividhā nityatā veditavyā yena nityakāyās tathāgatā ucyante/ prakṛtyā nityatā svābhāvikasya svabhāvena nityatvāt/ asraṃsanena sāṃbhogikasya dharmasaṃbhogācchedāt/ prabandhena nairmāṇikasyāntarvyaye[10] punaḥ punar nirmāṇadarśanāt/

§A1 (MS)[11] de la ngo bo nyid kyi sku ni gang de bzhin gshegs pa rnams kyi chos kyi sku ste/ chos[12] thams cad la dbang sgyur ba'i gnas yin pa'i phyir ro/[13]

§A1 (MSBh)[14]

§A1 (MSU)[15] ngo bo nyid kyi zhes bya ba ni bcos ma[16] ma yin pa'i phyir ro/ sku ni bstsags[17] pa lta bu ste/ chos rnams kyi sku ni chos nyid kyi sku'o/ chos thams cad la dbang sgyur ba'i gnas yin pa'i phyir ro zhes bya ba ni 'di ni chos thams cad la dbang sgyur ba'i gnas dang ldan pa'i phyir ro/ yang na chos thams cad la dbang sgyur ba yang yin la gnas kyang yin no/

---

7 Lévi evam; we follow Funahashi.

8 Lévi and Bagchi kāyais tu; we follow Funahashi.

9 Lévi ta.

10 Funahashi -vyayya.

11 Lamotte §X.1.1; DT RI 37a4; PT LI 43a5-6; Sasaki, 97.5.

12 DT om. chos.

13 The original Sanskrit may have been: tatra svābhāvikaḥ kāyo yaḥ tathāgatānāṃ dharmakāyaḥ/ sarvadharmavaśavartyāśrayatvāt. Compare MAVṬ: [dharmakāyaḥ] ... āśrayaparāvṛttyātmakaḥ sarvadharmavaśavartī/ anālaya iti buddhānāṃ dharmakāyaḥ (MAVṬ, ed. Yamaguchi, 191). As Asvabhāva's commentary shows, the compound vaśavartyāśraya is capable of different interpretations.

14 Tibetan missing; Hsüan-tsang T 370b2; Paramārtha T 249c18.

15 DT RI 275a3-4; PT LI 333a1-2; Hsüan-tsang T 436a1.

16 akṛtrima. See RGV: ratnavigrahavaj jñeyaḥ kāyaḥ svābhāvikaḥ śubhaḥ/ akṛtrimatvāt prakṛter guṇaratnāśrayatvāt, ed. Johnston, 72.

17 PT bsags.

§A2 (MS)[18] longs spyod rdzogs pa'i sku ni/ gang sangs rgyas kyi 'khor gyi dkyil 'khor sna tshogs kyis[19] rab tu phye ba dang/ chos kyi sku la brten pa ste/ sangs rgyas kyi zhing yongs su dag pa dang/ theg pa chen po[20] chos kyi longs spyod myong bar mdzad pa'i phyir ro/[21]

§A2 (MSBh)[22]

§A2 (MSU)[23] longs spyod rdzogs pa'i sku ni gang sangs rgyas kyi 'khor gyi dkyil 'khor sna tshogs kyis rab tu phye ba ste/ bde ba can la sogs pas rab tu phye ba'o/ chos kyi sku la brten[24] pa zhes bya ba ni de yod na de yod pa'i phyir ro/ sangs rgyas kyi zhing yongs su dag par bya ba'i phyir theg pa chen po'i mdo la sogs pa'i chos myong ste/ de'i don rtogs pa'i phyir ro/ yang na sangs rgyas kyi zhing yongs su dag pa gser la sogs pa'i rang bzhin can dang chos myong bar mdzad pa ste/ sngon gyi tshogs kyi[25] 'phen pa'i mthus so/ rnam par mi rtog cing dri ma med la thogs pa med pa'i ye shes sngon du 'gro ba'i ye shes de'i dbang gis rnam par thar pa bsam gyis mi khyab pa la gnas pas sa chen por chud pa'i byang chub sems dpa' rnams la sangs rgyas kyi zhing yongs su dag pa dang/ theg pa chen po'i chos la longs spyod par snang ba'i ye shes skye'o/

§A3 (MS)[26] sprul pa'i sku ni gang chos kyi sku la brten pa nyid de dga' ldan gyi gnas na bzhugs pa nas gzung[27] ste/ 'pho ba dang/ bltam ba[28] dang/ 'dod pa la spyod pa dang/ mngon par 'byung ba dang/ mu stegs can gyi gan du gshegs pa dang/ dka' ba spyod pa dang/ mngon par rdzogs par byang chub pa dang/ chos kyi 'khor lo skor[29] ba dang/ yongs su mya ngan las 'das pa chen po kun tu ston pa'i phyir ro/[30]

---

18 Lamotte §X.1.2; DT RI 37a4-5; PT LI 43a6-7; Sasaki, 97.8.

19 PT kyi.

20 Lamotte po'i

21 The Chinese translations differ somewhat here, but the differences are minor and all the translations reflect the same original Sanskrit, which probably ran thus: sāṃbhogikaḥ kāyo yo vicitrabuddhaparṣanmaṇḍalaprabhāvito dharmakāyāśritaḥ/ buddhakṣetrapariśuddhimahāyānadharma-saṃbhogavedanakatvāt. The Tibetan understands both buddhakṣetrapariśuddhi and mahāyāna-dharmasaṃbhoga as compound objects of vedanakatvāt. But Dharmagupta and Buddhaśānta interpret the object of vedanakatvāt as only mahāyānadharmasaṃbhoga, which takes place in buddhakṣetrapariśuddhi. This interpretation is paralled in the MSABh: sāṃbhogiko yena parṣanmaṇḍaleṣu dharmasaṃbhogaṃ karoti (MSABh on MSA 9.60, ed. Lévi, 46). Hsüan-tsang and Paramārtha seem to allow scope for either interpretation, although Paramārtha was aware of the second interpretation, for he comments 於 諸 佛 土 中 .

22 Tibetan. missing; Hsüan-tsang T 370b3; Paramārtha T 249c29.

23 DT RI 275a4-7; PT LI 333a3-7; Hsüan-tsang T 436a4.

24 DT bstan; PT brtan.

25 PT om kyi.

26 Lamotte §X.1.3; DT RI 37a5-7; PT LI 43a7-43b1; Sasaki, 97.10.

27 PT bzung.

28 DT bltams pa.

29 DT bskor.

30 Sanskrit reconstruction: nairmāṇikaḥ kāyo yo dharmakāyāśrita eva/ tuṣitabhavanavāsam upādāya cyavanaṃ janmakāmabhogam abhiniṣkramaṇaṃ tīrthikasamīpagamanaṃ duṣkaracaryām

§A3 (MSBh)[31]

§A3 (MSU)[32] sprul pa'i sku ni gang[33] chos kyi sku la brten pa nyid de[34] snga ma bzhin no/ ye shes kyi khyad par de'i mthus dga' ldan gyi gnas na bzhugs pa nas bzung[35] ste/ yongs su mya ngan las 'das pa zhes bya ba'i bar skal ba can rnams kyi rgyud gzhan dag la mi[36] dang skal ba mnyam par snang ba'i rnam par rig pa rnams 'byung ngo/

§B

§B-K (MS)[37]
'dir sdom gyi tshigs su bcad pa/
mtshan nyid dang ni 'thob pa dang/ dbang dang gnas dang yongs bsdus dang/
dbye dang yon tan zab pa dang/ dran dang phrin las sangs rgyas nyid/

§B-K (MSBh)[38]

§B-K (MSU)[39] dir sdom gyi tshigs su bcad pa zhes bya ba ni bsdoms pa'i don bstan pa ni sdom mo/ mtshan nyid dang ni 'thob[40] pa dang zhes bya ba la sogs pa la/

§B (MS)[41] sangs rgyas rnams kyi mtshan nyid ji lta bu zhe na/ chos kyi sku'o/[42] mdor bsdu na mtshan nyid lngar rig par bya ste/

§B (MSBh)[43]

§B (MSU)[44] mtshan nyid lnga zhes bya ba ni bstan pa'o/

§B1 (MS)[45] gnas gyur pa'i mtshan nyid ni sgrib pa thams cad pa kun nas nyon mongs pa'i char gtogs pa'i gzhan gyi dbang gi ngo bo nyid rnam par log na sgrib

abhisambodhiṃ dharmacakrapravartanaṃ mahāparinirvāṇaṃ ca saṃdarśayati.

31 Tibetan missing; Hsüan-tsang T 370b7; Paramārtha T 250a25.

32 DT RI 275a7-275b1; PT LI 333a7-8; Hsüan-tsang T 436a16.

33 PT om. gang.

34 PT om. de.

35 PT gzung.

36 PT, DT ming.

37 Lamotte §X.2; DT RI 37a7; PT LI 43b1-2; Sasaki, 97.16

38 Tibetan missing; Hsüan-tsang T 370b10; Paramārtha no comments.

39 DT RI 275b1; PT LI 333a8-333b1; Hsüan-tsang T 436a18.

40 PT & DT thob.

41 Lamotte §X.3; DT RI 37a7-37b1; PT LI 43b2-3; Sasaki, p.97.21.

42 Lamotte sangs rgyas rnams kyi chos kyi sku mtshan nyid ji lta bu zhe na.

43 Tibetan missing; Hsüan-tsang T 370b15; Paramārtha T 250b13.

44 DT RI 275b1; PT LI 333b1; Hsüan-tsang T 436a27.

45 Lamotte §X.3.1; DT RI 37b1-2; PT LI 43b3-4; Sasaki, 97.23

pa thams cad las rnam par grol zhing chos thams cad la dbang sgyur ba nye bar gnas pa rnam par byang ba'i char gtogs pa'i[46] gzhan gyi dbang gi ngo bo nyid du gyur pa'i phyir ro/

§B1 (MSBh)[47]

§B1 (MSU)[48] gnas gyur pa'i mtshan nyid ces bya ba la sogs pa ni bshad pa'o/ sgrib pa thams cad pa[49] kun nas nyon mongs pa'i char gtogs pa'i gzhan gyi dbang gi ngo bo nyid rnam par log na zhes bya ba ni gzhan gyi dbang gi kun nas nyon mongs pa'i cha gzung ba dang/ 'dzin pa'i dngos po gang yin pa de'i gzung ba dang 'dzin pa rnam par log par gyur na sgrib pa las rnam par grol ba'i phyir ro/ chos thams cad la dbang sgyur ba nye bar gnas pa rnam par byang ba'i char gtogs pa'i gzhan gyi dbang gi ngo bo nyid du yongs su[50] gyur te/ gzung ba dang 'dzin pa'i dngos po'i ngo bo nyid las gyur pa'o/

§B2 (MS)[51] dkar po'i chos kyi rang bzhin gyi mtshan nyid ni pha rol tu phyin pa drug yongs su rdzogs nas/ dbang bcu thob pa'i phyir te/

§B2 (MSBh)[52]

§B2 (MSU)[53] dkar po'i chos kyi rang bzhin kyi mtshan nyid ni nyan thos rnams kyi gnas gyur pa ni nyon mongs pa spangs pa tsam gyis rab tu phye ba'i phyir dkar po'i chos kyi rang bzhin ma yin gyi/ byang chub sems dpa' rnams ni pha rol tu phyin pa yongs su rdzogs pas[54] dkar po'i chos kyi rang bzhin nyid de/ de la ni lung du ma bstan pa'i gnas skabs kyang gang yang med na nyon mongs pa can gyi gnas skabs lta ga la yod/

§B2a (MS)[55] de la tshe la dbang ba dang/ sems la dbang ba dang/ yo byad la dbang ba ni sbyin pa'i pha rol tu phyin pa yongs su rdzogs pa'i phyir ro/

§B2a (MSBh)[56]

§B2a (MSU)[57] dbang bcu ston te/ tshe la dbang ba ni ji ltar 'dod pa bzhin du 'chi ba'i phyir ro/ sems la dbang ba ni gang 'khor ba[58] kun nas nyon mongs pa med

46 PT, DT pa.

47 Tibetan missing; Hsüan-tsang T 370b18; Paramārtha T 250b26.

48 DT RI 275b2-4; PT LI 333b1-3; Hsüan-tsang T 436a27.

49 DT om. pa.

50 PT om. su.

51 Lamotte §X.3.2; DT RI 37b2; PT LI 43b4-5; Sasaki, 98.2.

52 Tibetan missing; Hsüan-tsang T 370b27; Paramārtha T 250c14.

53 DT RI 275b4-6; PT LI 333b3-5; Hsüan-tsang T 436b13.

54 DT pa.

55 Lamotte §X.3.2a; DT RI 37b2-3; PT LI 43b5; Sasaki, 98.4.

56 Tibetan missing; Hsüan-tsang T 370b28; Paramārtha T 250c21.

57 DT RI 275b6-276a1; PT LI 333b5-8; Hsüan-tsang T 436b17.

58 PT adds na.

pa dang/ gzhan dag gi bsam pa ji lta ba bzhin du yo byad kyang sgrub cing de la de dag gi sems gtong ba'o/ yo byad la dbang ba ni zas[59] la sogs pa'i yo byad rnams ji ltar bsams pa bzhin du gnas pa'i phyir ro/ yo byad ni 'tshog chas[60] zhes bya ba dang don gcig ste/ bsam pa ji lta[61] ba bzhin du sems can rnams la yo byad sbyin pa'i phyir ro/ sbyin pa'i pha rol tu phyin pa yongs su rdzogs pa'i phyir ro zhes bya ba ni gsum char yang de'i 'bras bu yin pa'i phyir ro/

§B2b (MS)[62] las la dbang ba dang/ skye ba la dbang ba ni tshul khrims kyi pha rol tu phyin pa yongs su rdzogs pa'i phyir ro/

§B2b (MSBh)[63]

§B2b (MSU)[64] las la dbang ba ni lus dang ngag gi las ji ltar bsams pa bzhin du gnas pa'i phyir te/ sems can rnams kyang de la 'dzud pa'i phyir ro/ skye ba la dbang ba ni ji ltar bsams pa[65] bzhin du 'gro ba rnams su skye ba'i phyir te/ ji skad du/ tshul khrims dang ldan pa'i smon pa 'grub po zhes gsungs pa lta bu'o/

§B2c (MS)[66] mos pa la dbang ba ni bzod pa'i pha rol tu phyin pa yongs su rdzogs pa'i phyir ro/

§B2c (MSBh)[67]

§B2c (MSU)[68] mos pa la dbang ba ni ji ltar mos pa bzhin du sa la sogs pa gser la sogs par bsgyur[69] bas de'i mos pa'i rjes su 'jug pa'i phyir ro/ bzod pa'i pha rol tu phyin pa'i 'bras bu ni/ ji ltar sngon des[70] sems can thams cad kyi sems dang mthun par byas pa de bzhin du sa la sogs pa yang de'i mos pa'i rjes su mthun par 'gyur ro/

§B2d (MS)[71] smon lam la dbang ba ni[72] brtson 'grus kyi pha rol tu phyin pa yongs su rdzogs pa'i phyir ro/

§B2d (MSBh)[73]

---

59 PT las.

60 PT tshogs chas.

61 DT ltar.

62 Lamotte §X.3.2b; DT RI 37b3; PT LI 43b5-6; Sasaki, 98.5.

63 Tibetan missing; Hsüan-tsang T 370c15; Paramārtha T 251a2.

64 DT RI 276a1-2; PT LI 333b8-334a2; Hsüan-tsang T 436b25.

65 PT om. pa.

66 Lamotte §X.3.2c; DT RI 37b2; PT LI 43b6; Sasaki, 98.6.

67 Tibetan missing; Hsüan-tsang T 370c21; Paramārtha T 251a11.

68 DT RI 276a2-3; PT LI 334a2-3; Hsüan-tsang T 436c1.

69 PT sgyur.

70 DT om. des.

71 Lamotte §X.3.2d; DT RI 37b3-4; PT LI 43b6-7; Sasaki, 98.8.

72 DT om. ni.

73 Tibetan missing; Hsüan-tsang T 370c26; Paramārtha T 251a17.

§B2d (MSU)[74] smon lam la dbang ba ni ji ltar smon lam btab pa bzhin du don[75] 'grub pa'i phyir ro/ brtson 'grus kyi pha rol tu phyin pa'i 'bras bu ni sngon sems can gyi don la brtson 'grus ma btang ba'i phyir ro/

§B2e (MS)[76] mngon par shes pa lngas bsdus pa'i rdzu 'phrul la dbang ba ni bsam gtan gyi pha rol tu phyin pa yongs su rdzogs pa'i phyir ro/

§B2e (MSBh)[77]

§B2e (MSU)[78] mngon par[79] shes pa lngas bsdus pa'i rdzu 'phrul la dbang ba ni ji ltar bsams pa bzhin du mngon par sgrub pa'i phyir ro/ bsam gtan gyi 'bras bu ni sngon sems can rnams kyi dgos pa ji lta ba bzhin du bsam gtan la snyoms par zhugs pa'i phyir ro/

§B2f (MS)[80] ye shes la dbang ba dang chos la dbang ba ni shes rab kyi pha rol tu phyin pa yongs su rdzogs pa'i phyir ro/

§B2f (MSBh)[81]

§B2f (MSU)[82] ye shes la dbang ba ni ji ltar bzhed pa bzhin[83] ye shes mngon sum du mdzad pa'i phyir ro/ chos la dbang ba ni mdo'i sde dang dbyangs kyis bsnyad pa'i sde la sogs pa bsam pa ji lta ba bzhin du ston pa'i phyir ro/ sngon gzhan dag la ji ltar 'dod pa bzhin du ye shes btang ba'i phyir te/ shes rab kyi pha rol tu phyin pa'i 'bras bu'i khyad par ro/

§B3a (MS)[84] gnyis su med pa'i mtshan nyid ni yod pa dang med pa gnyis su med pa'i mtshan nid kyis chos thams cad dngos po med pa dang/ stong pa nyid kyi mtshan nyid kyi dngos po yin pa'i phyir ro/

§B3a (MSBh)[85]

§B3a (MSU)[86] yod pa dang med pa gnyis su med pa'i mtshan nyid kyis zhes bya

74 DT RI 276a3-4; PT LI 334a3-4; Hsüan-tsang T 436c5.

75 PT om. don.

76 Lamotte §X.3.2e; DT RI 37b4-5; PT LI 43b7; Sasaki, 98.9.

77 Tibetan missing; Hsüan-tsang T 371a1; Paramārtha T 251a20.

78 DT RI 276a4-5; PT LI 334a4-5; Hsüan-tsang T 436c9.

79 DT, PT pa.

80 Lamotte §X.3.2f; DT RI 37b5; PT LI 43b7-8; Sasaki, 98.10.

81 Tibetan missing; Hsüan-tsang T 371a4; Paramārtha T251a26.

82 DT RI 276a5-6; PT LI 334a5-7; Hsüan-tsang T 436c13.

83 The Tibetan ji ltar bzhed pa bzhin may reflect yatheccham. Compare Hsüan-tsang's 隨所有種種言音

84 Lamotte §X.3.3a; DT RI 37b5; PT LI 43b8-44a1; Sasaki, 98.11

85 Tibetan missing; Hsüan-tsang T 371a20; Paramārtha T 251b4.

86 DT RI 276a6-7; PT LI 334a7-8; Hsüan-tsang T 436c28. Hsüan-tsang's reading is somewhat different: "It is not existent because all the things clung to by imagination

ba la yod pa'i mtshan nyid ma yin pa ni/ chos thams cad dngos po med pa'i bdag nyid yin pa'i phyir ro/ med pa'i mtshan nyid ma yin pa ni/ stong pa nyid kyi ngo bo nyid yin pa'i phyir ro/

§B3a (MSABh)[87]

na bhāvo nāpi cābhāvo buddhatvaṃ tena kathyate/
tasmād buddhatathāpraśne avyākṛtanayo mataḥ/ [9.24]

tenaiva kāraṇena buddhatvaṃ na bhāva ucyate/ pudgaladharmābhāvalakṣaṇatvāt tathatāyās[88] tadātmakatvāc ca buddhatvasya/ nābhāva ucyate tathatālakṣaṇabhāvāt/ ato buddhasya bhāvābhāvapraśne bhavati tathāgataḥ paraṃ maraṇān na bhavatīty evamādir avyākṛtanayo mataḥ /

dāhaśāntir yathā lohe darśane timirasya ca/
cittajñāne tathā bauddhe bhāvābhāvo na śasyate/ [9.25]

yathā ca lohe dāhaśāntir darśane ca timiramalasya[89] śāntir na bhāvo dāhatimirayor abhāvalakṣaṇatvāt/ nābhāvaḥ śāntilakṣaṇena bhāvāt/ evaṃ buddhānāṃ cittajñāne ca dāhatimirasthānīyayo rāgāvidyayoḥ śāntir na bhāvaḥ śasyate tadabhāvaprabhāvitatvāc cetaḥprajñāvimuktyā nābhāvas tena tena vimuktilakṣaṇena bhāvāt/

§B3b (MS)[90] 'dus byas dang/ 'dus ma byas gnyis su med pa'i mtshan nyid ni las dang nyon mongs pa rnams kyis mngon par 'dus ma byas pa nyid dang/ 'dus byas su snang ba kun tu ston pa la dbang 'byor pa'i phyir ro/

§B3b (MSBh)[91]

§B3b (MSU)[92] 'dus byas dang 'dus[93] ma byas gnyis su med pa'i mtshan nyid ces bya ba ni/ las dang nyon mongs pa rnams kyis mngon par 'dus ma byas pa'i phyir 'dus byas kyi mtshan nyid ma yin no/ chos 'dus byas su snang ba kun tu ston pa[94] la dbang 'byor pa thob nas de dag la yang dang yang ston pa'i phyir 'dus ma byas kyi mtshan nyid ma yin no/

§B3b (MSABh)[95] saṃsāranirvāṇāpratiṣṭhitatvāt saṃskṛtāsaṃskṛtatvenādvayā vṛttiḥ/

(parikalpitasarvadharmāḥ) do not exist, but it is not non-existent because that nature (i.e., pariniṣpannasvabhāva) revealed by emptiness does exist." This almost repeats Hsüan-tsang's translation of the MSBh.

87 MSABh on MSA 9.24-25, ed. Lévi, 38.

88 Lévi and Bagchi om. tathatāyās. But see Funahashi and Tib: de bzhin nyid ni gang zag dang chos med pa'i mtshan nyid yin pa'i phyir ro, DT 155b2.

89 Lévi and Bagchi timiram etasya; we follow Funahashi.

90 Lamotte §X.3.3b; DT RI 37b5-6; PT RI 44a1-2; Sasaki, 98.14.

91 Tibetan missing; Hsüan-tsang T 371a22; Paramārtha T 251b11.

92 DT RI 276a7-276b1; PT LI 334a8-334b2; Hsüan-tsang T 437a1.

93 PT om. dus.

94 PT partially illegible, perhaps snang ba kun brtags su ston pa.

95 MSABh on MSA 9.14, ed. Lévi, 36.

§B3c (MS)[96] tha dad pa dang gcig pa gnyis su med pa'i mtshan nyid ni/ de la sangs rgyas thams cad kyi gnas tha dad pa ma yin pa dang/ rgyud tshad med pa mngon par rdzogs par byang chub pa'i phyir ro/

§B3c (MSBh)[97]

§B3c (MSU)[98] tha dad pa dang gcig pa[99] gnyis su med pa'i mtshan nyid ces bya ba ni/ chos kyi sku gcig pa'i phyir tha dad pa'i mtshan nyid ma yin no/ gnas tshad med pa dag gis 'thob pa'i phyir gcig pa'i mtshan nyid ma yin no/ 'di gnyis las gang yang rung ba gcig med pa'i phyir gnyis su med pa'o/

§B3c (MSABh)[100]

buddhānām amale dhātau naikatā bahutā na ca/
ākāśavad adehatvāt pūrvadehānusārataḥ/ [9.26]

buddhānām anāsravadhātau naikatvaṃ pūrvadehānusāreṇa/ na bahutvaṃ dehābhāvād ākāśavat/

§B3d (MS)[101] 'dir tshigs su bcad pa/

bdag tu 'dzin pa med pa'i phyir/ gnas la tha dad yod ma yin/
sngon gyi rjes su 'brang bas na/ de la gdags[102] pas tha dad byed/[103]

tha dad rigs phyir don yod[104] phyir/ kun phyir thog ma med pa'i phyir/ dri ma med pa'i gnas la ni/ sangs rgyas gcig min mang po'ang min/

§B3d (MSBh)[105]

§B3d (MSU)[106] rtogs par[107] sla bar bya ba'i phyir don de nyid tshigs su bcad pa gnyis kyis sdud de/ bdag tu 'dzin pa med pa'i phyir zhes bya ba la sogs pa'o/ gang la nga'o snyam du 'dzin pa yod pa de la ni[108] 'di ni gzhan no zhes bya ba yod la/ gang la gzhan zhes bya ba ni rnam par gcod pa yod pa de na/ tha dad pa yod kyi chos kyi sku la ni bdag tu 'dzin pa gang yang med pas tha dad pa med do/ gal te tha dad pa med na ji ltar sangs rgyas nyid mang snyam pa la/ sngon

96 Lamotte §X.3.3c; DT RI 37b6-7; PT LI 44a2-3; Sasaki, 98.16

97 Tibetan missing; Hsüan-tsang T 371a26; Paramārtha T 251b25.

98 DT RI 276b1-277a2; PT LI 334b2-4; Hsüan-tsang T 437a3.

99 DT lhan cig pa.

100 MSABh on MSA 9.26, ed. Lévi, 38.

101 Lamotte §X.3.3c; DT RI 37b6-38a1; PT LI 44a3-4; Sasaki, 98.21. The second verse is quoted from the MSA (9.77): gotrabhedād avaiyarthyāt sākalyād apy anāditaḥ/ abhedān naikabuddhatvaṃ bahutvaṃ cāmalāśraye, ed. Lévi, 48.

102 PT, Lamotte bdags.

103 PT, DT med.

104 PT, DT, Lamotte med; we emend following Hsüan-tsang's Chinese and the Sanskrit of MSA 9.77a2.

105 Tibetan missing; Hsüan-tsang T 371a28; Paramārtha T 251c2.

106 DT RI 276b2-277a2; PT LI 334b4-335a4; Hsüan-tsang T 437a6.

107 PT pa.

108 PT om. ni.

gyi rjes su 'brang bas na/ de la gdags pas[109] tha dad byed ces bya ba smos te/ byang chub sems dpa'i gnas skabs kyi rjes su 'gro bas 'di ni sha kya thub pa'o/ 'di ni rnam par gzigs so zhes tha snyad dang mthun par byas pa'i phyir ro/ tha dad rigs phyir sangs rgyas nyid gcig ma yin no/ rigs ni skye mched drug gi khyad par te/ de ni tha dad de/ rang bzhin du gnas pa dang yang dag par bsgrubs pa'i phyir ro/ de tha dad pas sbyor ba yang tha dad de/ de las sangs rgyas ni gcig yin gyi/ gzhan du ma yin no zhes bya ba mi rigs so/ don yod[110] phyir zhes bya ba ni sangs rgyas nyid mang po nyid ces bya bar sbyar te/ sangs rgyas nyid gcig tu zad na ni so so'i tshogs rnams don med par 'gyur ro/ kun phyir zhes bya ba ni sangs rgyas rnams ni theg pa gsum po dag la 'god pa'i phyir so sor sems can gyi don mtha' dag la nan tan mdzad do/ gal te sangs rgyas gcig kho na yin na ni sangs rgyas gnyis pa med pa'i phyir de sems can rnams sangs rgyas nyid la 'jog par mi mdzad pas sangs rgyas kyi mdzad pa mtha' dag mdzad par ma gyur te/ de'i phyir sangs rgyas nyid mang po nyid du shes par bya'o/ thog ma med pa'i phyir zhes bya ba ni 'khor ba bzhin du sangs rgyas bcom ldan 'das rnams la yang thog ma'i mtha' med par 'dod de/ sangs rgyas gzhan la bsnyen bkur ma byas pa'i byang chub sems dpa'i sangs rgyas nyid ni rgyu med pa las byung bar gyur du 'ong ngo/ de lta bas na gcig pa ma yin no/ mang po yang ma yin te/ dri ma med pa'i gnas la tha dad pa med pa'i phyir ro/ dri ma med pa'i gnas ni 'dir chos kyi dbyings su 'dod de/ ye shes kyi bye brag gis glo[111] bur gyi[112] dri ma spangs pa'i phyir te/ de la tha dad pa med do/

§B3d (MSABh)[113] eka eva buddha ity etan neṣyate/ kiṃ kāraṇam/ gotrabhedāt/ anantā hi buddhagotrāḥ sattvāḥ/ tatraika evābhisaṃbuddho nānye 'bhisambhotsyanta iti/ kuta etat/ puṇyajñānasaṃbhāravaiyarthyaṃ ca syād anyeṣāṃ bodhisattvānām anabhisaṃbodhān na ca yuktaṃ vaiyarthyam/ tasmād avaiyarthyād api naika eva buddhaḥ/ sattvārthakriyāsākalyaṃ ca na syāt buddhasya buddhatve kasyacid apratiṣṭhāpanād etac ca na yuktam/ na ca kaścid ādibuddho 'sti vinā saṃbhāreṇa buddhatvāyogād vinā cānyena buddhena saṃbhārāyogād ity anāditvād apy eko buddho na yuktaḥ/ bahutvam api neṣyate buddhānāṃ dharmakāyasyābhedād anāsrave dhātau/

§B4 (MS)[114] rtag pa'i mtshan nyid ni de bzhin nyid rnam par dag pa'i mtshan nyid dang/ sngon gyi smon lam gyi shugs dang/ bya ba yongs su ma rdzogs pa'i phyir ro/

§B4 (MSBh)[115]

§B4 (MSU)[116] rtag pa'i mtshan nyid ces bya ba ni ther zug[117] gi mtshan nyid do/

---

109 DT, PT pa.

110 DT, PT med.

111 PT gi blo.

112 DT om. gyi.

113 MSABh on MSA 9.77, ed. Lévi, 48.

114 Lamotte §X.3.4; DT RI 37b5-6; PT RI 44a1-2; Sasaki, 98.2.

115 Tibetan missing; Hsüan-tsang T 371b16; Paramārtha T 252a3.

116 DT RI 277a2-4; PT LI 335a4-7; Hsüan-tsang T 437b4.

117 Probably translating dhruva. On this see Hakamaya Noriaki, "Mirokushōmonshō wayaku,"

de bzhin nyid rnam par dag pa de ni rtag pa ste/ gzhan du na de bzhin nyid ces bya ba yang med par 'gyur ro/ sngon gyi smon lam gyi shugs kyi phyir zhes bya ba ni des sngon 'di skad du sems can tshad med pa dag yongs su mya ngan las bzla'o zhes smon lam btab pa yang rtag pa nyid med du zin na de grub par mi 'gyur ro/ smon lam btab tu zin kyang sems can mtha' yas pa'i phyir bya ba yongs su rdzogs par mi 'gyur te/ sems can ji srid par gnas pa'i phyir rtag pa nyid do/

§B5 (MS)[118] bsam gyis mi khyab pa'i mtshan nyid ni de bzhin nyid rnam par dag pa de so so rang gis rig par bya ba dang/ 'jig rten na dpe med pa dang/ rtog ge pa'i spyod yul ma yin pa'i phyir ro/[119]

§B5 (MSBh)[120]

§B5 (MSU)[121] bsam gyis mi khyab pa'i mtshan nyid ni de bzhin nyid rnam par dag pa de so so rang gis rig par bya ba zhes bya ba la sogs pa la/ bsam pa zhes bya ba ni rigs pa nges par sems pa las byung ba'i shes pa ste/ rtog ger rtogs[122] pa dper shes par bya ste/ de'i spyod yul ma yin pas rtog ge'i sa la yang dag par 'das pa'i phyir bsam gyis mi khyab pa nyid do/[123]

§C

§C (MS)[124] yang ji ltar chos kyi sku 'di reg pas thog ma nyid du thob ce na/ theg pa chen po'i chos 'dres pa la dmigs pa rnam par mi rtog pa dang/ de'i rjes la[125] thob pa'i ye shes/ rnam pa lnga legs par bsgoms pa/ sa thams cad du tshogs legs par bsags pa dang/ sgrib pa srab mo gzhig par dka' ba shigs pa'i phyir rdo rje lta bu'i ting nge 'dzin gyis[126] ting nge 'dzin[127] de'i mjug thogs su sgrib pa thams cad dang bral ba'i phyir/ de dag gis gnas gyur pas thob po/[128]

197, note 1.

118 Lamotte §X.3.5; DT RI 38a1-2; PT LI 44a5-6; Sasaki, 99.5.

119 The following passage from the Viniścayasaṅgrahaṇī may have been the source for this section of the MS: de yang rgyu gnyis kyis bsam gyis mi khyab pa nyid du blta bar bya ste/ brjod du med pa'i phyir bsam gyis mi khyab pa dang/ 'jig rten na dpe'i med pas de'i phyir bsam gyis mi khyab pa yin no, DT ZI 29a4.

120 Tibetan missing; Hsüan-tsang T 371c3; Paramārtha T 252a20.

121 DT RI 277a4-5; PT LI 335a7-335b1; Hsüan-tsang T 437b16.

122 PT gtags.

123 Asvabhāva mentions this section in his commentary on the MSA: ji skad du theg pa chen po bsdus pa las/ chos kyi sku ni bsam gyis mi khyab pa'i mtshan nyid do zhes bshad pa lta bu ste/ de bzhin nyid rnam par dag pa de 'jig rten na dpe med pa dang/ rtog ge'i spyod yul ma yin pas so so rang gis rig par bya ba yin pa'i phyir, DT BI 41b6-7.

124 Lamotte §X.4; DT RI 38a2-4; PT LI 44a6-8; Sasaki, 99.8.

125 DT las.

126 PT gyi.

127 DT om. ting nge 'dzin.

128 Possible Sanskrit reconstruction: kathaṃ cāsya dharmakāyasya sparśena prathamam eva prāptiḥ/ sambhinnamahāyānadharmālambanena nirvikalpatatpṛṣthalabhdajñānena subhāvita-pañcākāraṇena sarvabhūmiṣu supacitasambhārena ca tanudurbhedyāvaraṇabhedanārtham vajropamā-samādhinā ca samādhyanantaraṃ sarvāvaraṇāpagamāt tenāśrayaparivṛttyā prāptiḥ.

§C (MSBh)[129]

§C (MSU)[130] chos kyi sku ni mos pa dang chos spyod pa rnams kyis kyang thog ma nyid du 'thob pas na reg pas 'thob ces bye brag tu byas te/ 'thob pas rnyed pa yin no/ rtag pa'i phyir bskyed pa zhes ni[131] mi brjod do/ theg pa chen po'i chos 'dres pa la dmigs pa rnam par mi rtog pa zhes bya ba la sogs pa'i don ni[132] brda phrad par zad do/ rnam pa lnga legs par bsgoms pa zhes bya ba la/ rnam pa lnga ni[133] skad cig re re la gnas ngan len gyi gnas thams cad 'jig par byed pa dang/ sna tshogs kyi 'du shes dang bral te/ chos kyi kun dga' la dga' ba thob pa dang/ chos kyi snang ba thams cad du tshad med cing rnam pa yongs su ma chad pa yang dag par shes pa dang/ rnam par dag pa'i cha dang mthun pa'i mtshan ma rnam par brtags pa ma yin pa rnams de la kun tu 'byung ba dang/ chos kyi sku yongs su rdzogs pa dang yongs su grub par bya ba'i phyir gong ma bas ches gong ma'i rgyu yongs su 'dzin par byed pa'o/ sgrib pa srab mo gzhig par dka' ba shigs pa'i phyir zhes bya ba ni rdo rje lta bu'i mtshan ma ston te/ dper na rdo rjes[134] ni shin tu sra ba gzhig par dka' ba'i rdo rje yang phigs so/ de bzhin du ting nge 'dzin 'di yang de las gzhan pa'i shes pa rnams kyis gzhig par dka' ba nyon mongs pa can ma yin pa'i mi shes pa'i rnam pa shin tu sra ba gzhig pa'i phyir ye shes kyi de ma thag pa'i lam yin pas rdo rje dang bstun pa ste/ ting nge 'dzin des ni sgrib pa thams cad dang bral lo/[135] de dag gis[136] gnas gyur pas thob[137] po zhes bya ba ni rnam par mi rtog pa dang de'i rjes la thob pa'i ye shes de gnyis kyis gnas gyur pa chos kyi sku 'thob po/

§C (MSABh)[138] dvividhaṃ jñānam/ nirvikalpaṃ ca yenātmano buddhadharmān viśodhayati/ yathāvyavasthānaṃ ca lokottarapṛṣṭhalabdhaṃ laukikaṃ yena sattvān paripācayati/ asaṃkhyeyadvayasya samāptau paścimāṃ bhāvanām āgamyāvasānagatām abhiṣikto vajropamaṃ samādhiṃ labhate/ vikalpānuśayābhedyārthena vajropamaḥ/ tato niṣṭhāgatām āśrayaparāvṛttiṃ labhate sarvakleśajñeyāvaraṇanirmalāṃ/

---

129 Tibetan missing; Hsüan-tsang T 371c9; Paramārtha T 252b11.

130 DT RI 277a5-277b4; PT LI 335b; Hsüan-tsang T 437b25.

131 PT om. ni.

132 PT om. ni.

133 The immediately following passage (skad cig ... yongs su 'dzin par byed pa'o) is the same as MS chapter V, §4 (ed. Lamotte, 66-67). The Sanskrit original, restored on the basis of the MSA (ed. Lévi, 181) and the AS (ed. Gokhale, 35), was: pratiḥṣaraṇaṃ sarvadauṣṭhulyāśrayaṃ drāvayati/ nānātvasaṃjñāvigataṃ ca dharmārāmaratiṃ pratilabhate/ aparicchinnākāraṃ ca sarvato 'pramāṇaṃ dharmābhāsaṃ saṃjānāti/ viśuddhabhāgīyāni nimittāni samudācaranti/ dharmakāyaparipūri-pariniṣpattaye cōttarād uttarataraṃ hetusamparigrahaṃ karoti. On this passage see Hakamaya, "Goshu no shuyjū."

134 PT rje.

135 MS ... dang bral ba'i phyir.

136 PT om. gis.

137 PT, DT 'thob.

138 MSABh on MSA 14.42-46, ed. Lévi, 96.

§D

§D (MS)[139] yang dbang 'byor pa rnam pa dus chos kyi[140] sku dbang 'byor pa thob[141] ce na/ mdor bsdu na rnam pa lngas 'thob ste/

§D (MSBh)[142]

§D (MSU)[143] 'byor pa rnam pa lngas zhes bya ba ni phung po lnga gyur pas so/ nyan thos ni sdug bsngal gyis 'jigs pa'i phyir mdze can lus 'dor ba bzhin du phung po'i rgyun gcod do/ byang chub sems dpa' ni thabs yongs su bzung ba'i phyir mdze can sgrin po sman bcud kyis len la brten pa bzhin du kha na ma tho ba med pa nyid du sgyur ro/

§D1 (MS)[144] gzugs kyi phung po gyur pa'i phyir zhing dang/ lus dang/ mtshan dang/ dpe byad bzang po dang/ dbyangs mtha' yas pa dang/ spyi gtsug bltar mi mthong ba[145] la dbang 'byor pa dang/

§D1 (MSBh)[146]

§D1 (MSU)[147] de la gzugs kyi phung po gyur pas sangs rgyas kyi zhing la dbang 'byor te/ ji ltar 'dod pa bzhin du gser la sogs pa'i rang bzhin ston pa'i phyir ro/ lus bstan pa la dbang 'byor te/ ji ltar bsams pa bzhin du lus[148] 'gyur pa dang/ 'khor gyi dkyil 'khor tha dad pa rnams su skal ba ji lta ba bzhin du sems can rnams la ston pa'i phyir ro/ mtshan dang dpe byad bzang po la dbang 'byor te/ mtshan de dang dpe byad bzang po de dang de ji ltar 'dod pa bzhin du rab tu ston pa'i phyir ro/ sangs rgyas kyi gsung dbyangs mtha' yas pa dang/ spyi gtsug bltar mi mthong ba yang dbang 'byor te/

§D2 (MS)[149] tshor ba'i phung po gyur pa'i kha na ma tho ba med cing tshad med la rgya che ba'i bde bar gnas pa la dbang 'byor pa dang/

§D2 (MSBh)[150]

§D2 (MSU)[151] tshor ba'i phung po gyur pas ni kha na ma tho ba med cing tshad

---

[139] Lamotte §X.5; DT RI 38a4; PT LI 44a8-44b1; Sasaki, 99.16.

[140] PT kyis.

[141] DT 'thob.

[142] Tibetan missing; Hsüan-tsang T 371c23; Paramārtha T 253a5.

[143] DT RI 277b4-5; PT LI 335b7-336a1; Hsüan-tsang T 437c18.

[144] Lamotte §X.5.1; DT RI 38a4-5; PT LI 44b1-2; Sasaki, 99.17

[145] anavalokitamūrdhatā. See BoBh, ed. Wogihara, 381, 383.

[146] Tibetan missing; Hsüan-tsang T 371c24; Paramārtha T 253a18.

[147] DT RI 277b5-7; PT LI 336a1-4; Hsüan-tsang T 437c22.

[148] PT om. lus.

[149] Lamotte §X.5.2; DT RI 38a5; PT LI 44b2; Sasaki, 99.19.

[150] Tibetan missing; Hsüan-tsang T 371c29; Paramārtha T 253a23.

[151] DT RI 277b7-278a1; PT LI 336a4-5; Hsüan-tsang T 437c29.

med la rgya che ba'i bde bar gnas pa la dbang 'byor pa 'thob ste/ de la kha na ma tho ba med pa ni nyon mongs pa med pa'i phyir ro/ tshad med pa ni sna tshogs kyi phyir ro/ rgya che ba ni khams gsum pa'i bde ba las shin tu 'das pa'i phyir ro/

§D3 (MS)[152] 'du shes kyi phung po gyur pa'i phyir ming gi tshogs dang/ tshig gi tshogs dang/ yi ge'i tshogs thams cad kyis bstan pa la dbang 'byor pa dang/

§D3 (MSBh)[153]

§D3 (MSU)[154] 'du shes kyi phung po gyur pas ni bstan pa la sogs pa la dbang 'byor pa thob ste/ 'di ltar 'du shes ni mtshan mar 'dzin pa'i bdag nyid de/ don yongs su gcod pa'o/ ji ltar 'du shes su 'gyur ba de ltar[155] ming gi tshogs la sogs pas rjes su tha snyad 'dogs so/

§D4 (MS)[156] 'du byed kyi phung po gyur pa'i phyir/ sprul pa dang/ bsgyur ba dang/ 'khor bsdu ba dang/ dkar po'i[157] chos bsdu ba la dbang 'byor pa dang/

§D4 MSBh[158]

§D4 (MSU)[159] 'du byed kyi phung po gyur pas ni sprul pa dang bsgyur ba dang/ 'khor bsdu ba dang/ dkar po'i chos[160] bsdu ba la dbang 'byor pa thob ste/ de la sprul pa la dbang 'byor pa ni ji ltar 'dod pa bzhin du sprul pa'i phyir ro/ bsgyur[161] ba la dbang 'byor pa ni sa la sogs pa ji ltar 'dod pa bzhin du gser la sogs pa dngos por bsgyur ba'i phyir ro/ 'khor bsdu ba la dbang 'byor pa ni ji ltar bsams pa bzhin du lha la sogs pa'i 'khor 'gugs pa'i phyir ro/ dkar po'i chos bsdu ba la dbang 'byor pa ni ji ltar bsams pa bzhin du zag pa med pa'i chos mngon du byed pa'i phyir ro/

§D5 (MS)[162] rnam par shes pa'i phung po gyur pa'i[163] phyir/ me long lta bu dang/ mnyam pa nyid dang/ so sor rtog[164] pa dang/ bya ba sgrub[165] pa'i ye shes la dbang 'byor pas dbang 'byor pa thob[166] po/

---

152 Lamotte §X.5.3; DT RI 38a5; PT LI 44b2-3; Sasaki, 99.20.

153 Tibetan missing; Hsüan-tsang T 372a4; Paramārtha T 253b1.

154 DT RI 278a1-2; PT LI 336a5-6; Hsüan-tsang T 438a6.

155 DT de lta bu.

156 Lamotte §X.5.4; DT RI 38a6; PT LI 44b3-4; Sasaki, 99.22.

157 PT dga ba'i.

158 Tibetan missing; Hsüan-tsang T 372a1; Paramārtha T 253b7.

159 DT RI 278a2-4; PT LI 336a6-336b1; Hsüan-tsang T 438a6.

160 PT tshogs.

161 PT sgyur.

162 Lamotte §X.5.5; DT RI 38a6-7; PT LI 44b4-5; Sasaki, 99.24.

163 PT gnas su gyur pa'i; DT gnas gyur pa'i.

164 Lamotte rtogs.

165 PT grub.

166 DT 'thob.

§D5 (MSBh)[167]

§D5 (MSU)[168] rnam par shes pa'i phung po gyur pas ni me long lta bu dang/ mnyam pa nyid dang/ so sor rtog pa dang/ bya ba sgrub pa'i ye shes la dbang 'byor pa thob ste/ de la me long lta bu'i ye shes ni dmigs pa mngon du ma gyur kyang bsnyel ba mi mnga' ba'o/ mnyam pa nyid kyi ye shes ni sems can thams cad la mnyam par gzigs pa gang las byung ba'o/ so sor rtog pa'i ye shes ni gang gis ting nge 'dzin dang/ gzungs kyi sgo rnams dang shes bya gzhan dag kyang ji ltar bzhed pa bzhin du thogs pa med par mkhyen pa'o/ bya ba sgrub pa'i ye shes ni gang gis dga' ldan la sogs pa na gnas pa nas bzung ste/ mya ngan las 'das pa'i bar du de dag kun tu ston pas sangs rgyas kyi mdzad pa sgrub pa'o/

§E

§E (MS)[169] chos kyi sku de du[170] zhig gi gnas nyid du rig par bya zhe na/ mdor bsdu na gsum gyi gnas te/

§E (MSBh)[171]

§E (MSU)[172] chos ji snyed cig gi gnas yin zhes bya ba ni 'dri bar[173] smras pa'o/ mdor bsdu na gsum gyi[174] gnas te zhes bya ba ni rgyas par bya na yon tan tshad med pa rnams kyi gnas so/ mdor bsdu na ni gsum gyi gnas te/

§E1 (MS)[175] sangs rgyas kyi gnas pa sna tshogs kyi gnas ni/ 'dir tshigs su bcad pa/

gang phyir sangs rgyas rang gi dbyings brnyes nas/
rnam pa lnga yi bdag nyid dgyes brnyes la/
de ma thob pas dga' dang bral gyur pa/
de phyir de 'dod pas ni de thob byed//[176]
mthu dang bya ba grub dang chos ro dang/
don dang yon tan 'byor pa dpag med dang/
rtag tu mi zad gzigs pas sangs rgyas rnams/
dgyes mchog kha na ma tho med pa brnyes//

---

167 Tibetan missing; Hsüan-tsang T 372a12; Paramārtha T 253b17.

168 DT RI 278a4-6; PT LI 336a1-4. The Chinese version by Hsüan-tsang (T 438a13) differs significantly from this Tibetan version and is translated separately in the main text.

169 Lamotte §X.6; DT RI 38a7; PT LI 44b5; Sasaki, 100.4

170 DT chos kyi sku gnas du.

171 Tibetan missing; Hsüan-tsang T 372b2; Paramārtha T 253b29.

172 DT RI 278a6-7; PT LI 336b4-5; Hsüan-tsang T 438b6.

173 PT bas.

174 DT gyis.

175 Lamotte §X.6.1; DT RI 38a7-38b2; PT LI 44b5-7; Sasaki, 100.5.

176 PT, DT, Lamotte byos; we follow MSU.

§E1 (MSBh)[177]

§E1 (MSU)[178] sangs rgyas kyi gnas pa sna tshogs kyi[179] gnas zhes bya ba ni 'di ltar chos kyi sku la brten nas gnas pa rnam pa sna tshogs lha dang 'phags pa dang tshangs pa'i gnas pa rnams kyis gnas te/ de'i phyir de ni de dag gi gnas so/ de la lha'i gnas pa rnams kyi nang na ni bsam gtan bzhi pa la de bzhin gshegs pa rnams lan mang du gnas pa mdzad do/ 'phags pa'i gnas pa rnams nang na ni stong pa nyid la gnas so/ tshangs pa'i gnas pa rnams kyi nang na ni snying rje la gnas so/ sna tshogs 'di dag gis nyan thos la sogs pa las khyad par du 'phags so/ nyan thos kyi mya ngan las[180] 'das pa las khyad par du bstan pa'i phyir/ gang phyir sangs rgyas rang gi[181] dbyings brnyes nas zhes bya ba la sogs pa smos so/ rang gi dbyings brnyes zhes bya ba ni chos kyi dbyings brnyes pa'o/ dga' dang bral zhes bya ba ni nyan thos rnams chos kyi dbyings de ma rnyed pas rnam pa lnga'i bdag nyid kyi dga' ba dang bral te/ mgo bcad pa dang 'dra ba'i mya ngan las 'das par mya ngan las 'da' bas dga' ba dang bral ba'o/ de'i phyir de 'dod pas ni de thob byed ces bya ba ni dga' ba rnam pa lnga 'dod pa'i byang chub sems dpas chos kyi dbyings de yang dag par thob par byed do/ rnam pa lnga'i bdag nyid kyi dga' ba de gang zhe na/ mthu dang bya ba grub dang chos ro dang/ zhes bya ba la sogs pa smos te/ dga' ba'i rgyu tha dad pa'i phyir ro/ mthu ni nus pa ste/ de'i dpag tu med pa ni de bzhin gshegs pa mthu dang ldan pa gang gā'i klung du ma'i bye ma bgrang ba las 'das pa snyed[182] kyi chos kyi sku la tha dad pa med pa'i phyir te/ thams cad kyang mthu mtshungs pa'i phyir ro/ gang dag la mthu dpag tu med pa mnga' ba de dag la dgyes pa skye'o/ dang zhes bya ba'i sgra ni bsdu ba'i don to/ bya ba ni byed pa ste/ sems can gyi don te/ skal ba ji lta ba bzhin du theg pa gsum la 'god pa'o/ de grub pa dpag tu med pa ni dus gsum po de[183] dag la yang thogs pa med pa'i phyir ro/ de'i phyir mthu dpag tu med pa dang bya ba grub pa dpag tu med pa las dgyes pa skye'o[184]/ chos kyi ro ni mdo'i sde dang dbyangs kyis bsnyad pa'i sde'i chos dang ldan pa'o/ dpag tu med pa ni 'dres pa'i phyir ro/ de'i don ni mdo'i sde[185] la sogs pa'i chos kyis[186] brjod par bya'o/ de'i 'byor pa ni ji ltar yid la byed pa bzhin du snang ba'i phyir ro/ chos kyi ro dpag tu med pa dang/ don 'byor pa dpag tu med pa las dgyes pa skye'o/ yon tan rnams ni mngon par shes pa la sogs pa ste/ de dag gi 'byor pa dpag tu med pa las dgyes pa skye'o/ kha cig na re don ni mya ngan las 'das pa'am ji ltar 'dod pa'o/ yon tan ni stobs la sogs pa zhe'o/ rtag tu mi zad gzigs pas zhes bya ba ni mthu la sogs pa bdag la yod pa de bzhin nyid dang ro gcig pa de dag nyid mya ngan las 'das par yang yongs su zad pa med par gzigs nas dgyes pa skye'o/ mchog ni khams gsum pa las yang dag par 'das pa'i phyir

177 Tibetan missing; Hsüan-tsang T 372b3; Paramārtha T 253c5.

178 DT RI 278a7-279a3; PT LI 336b5-337b2; Hsüan-tsang T 438b8.

179 DT kyis.

180 PT om. las.

181 DT gis.

182 DT rnyed.

183 DT om. de.

184 DT skye ba'o.

185 PT sde'i.

186 PT kyi.

ro/ kha na ma tho ba med pa ni bag chags dang bcas pa'i nyon mongs pa dang shes bya'i sgrib pa spangs pa'i phyir ro/

§E2 (MS)[187] longs spyod rdzogs pa'i sku sna tshogs kyi gnas ni byang chub sems dpa' yongs su smin par mdzad pa'i phyir ro/

§E2 (MSBh)[188]

§E2 (MSU)[189] chos kyi sku ni longs spyod rdzogs pa'i sku'i gnas nyid de de yod na kun tu ston par[190] 'byung ba'i phyir ro/ de ni nyi ma dang 'od zer gyi tshul lta bu yin no/

§E3 (MS)[191] sprul pa'i sku sna tshogs kyi gnas ni/ phal cher nyan thos rnam yongs su smin par mdzad pa'i phyir ro/

§E3 (MSBh)[192]

§E3 (MSU)[193] sprul pa'i sku'i gnas zhes bya ba ni[194] 'dir yang de nyid gnas kyi don to/ phal cher zhes bya ba la sogs pas ni mos pas spyod pa'i byang chub sems dpa' bsdu ba'i phyir ro/ nyan thos rnams[195] ni dman pa la mos pa ste/ de dag dang las dang po pa'i byang chub sems dpa' rnams ni sangs rgyas mthong ba med par yongs su smin par mi 'gyur ro/ sa chen por chud pa rnams ni chos zab cing rgya che ba rtogs pa'i phyir sprul pa'i skus yongs su smin par bya ba ma yin no/

§F

§F (MS)[196] sangs rgyas kyi chos du zhig gis chos kyi sku bsdus par rig par bya zhe na/ mdor bsdu na rnam pa drug gis bsdus te/

§F (MSBh)[197]

§F (MSU)[198] bsdus pa ngo bo nyid kyis bsdus pa ni/

---

187 Lamotte §X.6.2; DT RI 38b2; PT LI 44b7-8; Sasaki, 100.13.

188 Tibetan missing; Hsüan-tsang T 372b28; Paramārtha T 254b16.

189 DT RI 279a3; PT LI 337b2-3; Hsüan-tsang T 438c9.

190 DT pa.

191 Lamotte §X.6.3; DT RI 38b2; PT LI 44b8; Sasaki, 100.14

192 Tibetan missing; Hsüan-tsang T 372c3; Paramārtha T 254b23.

193 DT RI 279a4-5; PT LI 337b3-5; Hsüan-tsang T 438c11.

194 PT om. ni.

195 PT om. rnams.

196 L §X.7; DT RI 38b2-3; PT LI 45a1; Sasaki, 100.16.

197 Tibetan missing; Hsüan-tsang T 372c18; Paramārtha T 254c10.

198 DT RI 279a5; PT LI 337b5; Hsüan-tsang T 438c25.

§F1 (MS)[199] sangs rgyas kyi chos rnam par dag pas ni kun gzhi rnam par shes pa gyur nas/ chos kyi sku thob pa'i phyir ro/

§F1 (MSBh)[200]

§F1 (MSU)[201] sangs rgyas kyi chos rnam par dag pas zhes bya ba ste/ chos kyi sku'i ngo bo nyid gang yin pa de ston te/ chos kyi sku shin tu rnam par dag pa'i phyir ro/ gang zhig rnam par dag pa'am/ gang zhig gyur pas[202] yin snyam pa la/ kun gzhi rnam par shes pa gyur nas zhes bya ba smos te/ kun nas nyon mongs pa can[203] thams cad kyi sa bon can de gnyen pos bsal[204] na yon tan kha na ma tho ba med pa mang po thams cad dang mthun par gyur te/ dper na sman nad med kyis dug bsal na sman nad med du 'gyur ba bzhin du gyur pa brjod par bya'o/

§F2 (MS)[205] rnam par smin pas[206] ni dbang po gzugs can gyur nas rnam par smin pa'i[207] ye shes thob pa'i phyir ro/

§F2 (MSBh)[208]

§F2 (MSU)[209] rnam par smin pas zhes bya ba ni sangs rgyas kyi chos kyis bsdus zhes bya bar sbyar ro/ mig la sogs pa'i dbang po gzugs can[210] gyur nas zhes bya ba ni de dag rnam par smin pa yin pa'i phyir ro/ de gyur pa yang sngon byung ba'i tshul gyis rnam par smin pa nyid du gdags[211] te/ sngon byung ba'i tshul nyid kyis rnam par smin pa'i ye shes thob po/

§F3 (MS)[212] gnas pas[213] ni 'dod pa la spyod pa la sogs pa la gnas par gyur nas ye shes tshad med pas gnas pa thob pa'i phyir ro/

§F3 (MSBh)[214]

---

199 Lamotte §X.7.1; DT RI 38b3; PT LI 45a1-2; Sasaki, 100.17.

200 Tibetan missing; Hsüan-tsang T 372c18; Paramārtha T 254c14.

201 DT RI 279a5-279b1; PT LI 337b5-7; Hsüan-tsang T 438c17.

202 PT pa.

203 DT om. can.

204 DT bstsal.

205 Lamotte §X.7.2; DT RI 38b3; PT LI 45a2; Sasaki, 100.18.

206 PT, DT pa bas.

207 PT, DT pa ba'i.

208 Tibetan missing; Hsüan-tsang T 372c22; Paramārtha T 254c22.

209 DT RI 279b1-2; PT LI 337b7-338a1; Hsüan-tsang T 439a3.

210 PT, DT om. gzugs can; we follow MS.

211 DT gnas.

212 Lamotte §X.7.3; DT RI 38b3-4; PT LI 45a2-3; Sasaki, 100.19.

213 PT pa.

214 Tibetan missing; Hsüan-tsang T 372c24; Paramārtha T 255a2.

§F3 (MSU)[215] gnas pas zhes bya ba ni sangs rgyas kyi chos kyis bsdus pa'o/ 'dod pa la spyod pa la[216] sogs pa la[217] gnas gyur nas zhes bya ba la sogs pa[218] smos pas ni mos pas spyod pa la sogs pa[219] bsdu'o/ de gyur pas gnas pa'i ye shes 'thob po/ ye shes tshad med pas gnas pa thob pa'i phyir ro zhes bya ba ni gang gis lha la sogs pa'i gnas pa sna tshogs rnams kyis gnas so/

§F4 (MS)[220] dbang 'byor pa bas[221] ni yongs su 'dzin pa'i las sna tshogs gyur nas 'jig rten gyi khams thams cad du thogs pa med pa'i mngon par shes pa'i ye shes la dbang 'byor pa thob pa'i phyir ro/

§F4 (MSBh)[222]

§F4 (MSU)[223] dbang 'byor pa bas ni yongs su 'dzin pa'i las sna tshogs gyur nas zhes bya ba ni[224] 'jig rten na zhing las dang tshong la sogs pa yongs su 'dzin pa'i las sna tshogs gang yin pa de gyur nas 'jig rten gyi khams thams cad du thogs pa med pa'i mngon par shes pa'i ye shes thob[225] po/

§F5 (MS)[226] tha snyad pas ni mthong ba dang/ thos pa dang/ bye brag phyed pa dang/ rnam par shes pa'i tha snyad brjod pa gyur nas sems can thams cad kyi sems tshim par bya ba'i bstan pa mkhyen pa la dbang 'byor pa thob pa'i phyir ro/

§F5 (MSBh)[227]

§F5 (MSU)[228] tha snyad pas zhes bya ba ni 'jig rten na mthong ba la sogs pa'i tha snyad gang yin pa de dag gyur nas mthong ba dang thos pa la sogs pa la[229] dbang 'byor pa thob ste/ des sems can thams cad kyi sems tshim par byed pa'i ye shes thob po/

§F6 (MS)[230] sel ba pas ni gnod pa dang/ nyes pa thams cad sel bar gyur nas sems can thams cad kyi gnod pa thams cad sel ba mkhyen pa brnyes pa'i phyir

---

215 DT RI 279b2-3; PT LI 338a1-2; Hsüan-tsang T 439a7.

216 PT om. spyod pa la.

217 PT om. la.

218 PT om. pa.

219 PT mos pa la sogs pa.

220 Lamotte §X.7.4; DT RI 38b4; PT LI 45a3-4; Sasaki, 100.1.

221 DT 'byor bas sa.

222 Tibetan missing; Hsüan-tsang T 372c27; Paramārtha T 255a10.

223 DT RI 279b3-4; PT LI 338a2-3; Hsüan-tsang T 439a9.

224 PT om. ni.

225 DT 'thob.

226 Lamotte §X.7.5; DT RI 38b5; PT LI 45a4-5; Sasaki, 100.23.

227 Tibetan missing; Hsüan-tsang T 373a1; Paramārtha T 255a19.

228 DT RI 279b4-5; PT LI 338a3-4; Hsüan-tsang T 439a12.

229 PT om. la.

230 Lamotte §X.7.6; DT RI 38b5-6; PT LI 45a5-6; Sasaki, 101.1.

te/ sangs rgyas kyi chos 'di drug gis sangs rgyas rnams kyi chos kyi sku bsdus par rig par bya'o/

§F6 (MSBh)[231]

§F6 (MSU)[232] sel ba pas[233] zhes bya ba ni gang 'jig rten na mdza' bo dang nor gyi stobs kyis[234] rgyal po'i pho brang 'khor ba la sogs pa nas byung ba'i gnod pa zhi bar byed pa ste/ de gyur nas sems can thams cad kyi gnod pa thams cad zhi bar byed pa'i ye shes 'thob po/ rnam par drug po 'di dag gyur pas sangs rgyas kyi chos drug 'thob po/

§G

§G1 (MS)[235] sangs rgyas bcom ldan 'das rnams kyi chos kyi sku gang yin pa de ci tha dad pa zhes bya ba'am/ tha dad pa ma yin pa zhes bya zhe na/ gnas dang/ dgongs pa[236] dang/ phrin las tha dad pa med pas tha dad pa ma yin pa zhes bya'o/ lus tshad med pa mngon par rdzogs par byang chub pa'i phyir tha dad pa zhes bya'o/

§G1 (MSBh)[237]

§G1 (MSU)[238] gnas dang dgongs pa dang phrin las tha dad pa med pa gsum gyis sangs rgyas thams cad kyi chos kyi[239] sku dbyer med do/ gnas tha dad pa med pa ni de bzhin nyid tha dad pa med pa'i phyir ro/ dgongs pa tha dad pa med pa ni thams cad kyang phan pa dang bde bar dgongs pa'i phyir ro/ phrin las tha dad pa med pa ni thams cad kyang 'gro ba'i don mdzad pa'i phyir te/ mngon par rdzogs par byang chub pa dang yongs su mya ngan las 'das pa ston pa'i phrin las can yin pa'i phyir ro/ lus tshad med pa mngon par rdzogs par byang chub pa'i[240] phyir tha dad pa zhes bya'o zhes bya ba ni 'di ltar lus gzhan dang gzhan tshad med pa rnams kyis byang chub sems dpa' dag mngon par rdzogs par sangs rgyas pa ste/ de'i phyir tha dad pa med pa ma yin te/ ji skad du sngar/ bdag tu 'dzin pa med pa'i phyir/ gnas la[241] tha dad yod ma yin/ sngon gyi rjes su 'brang bas na/ de la gdags pas tha dad byed/ ces bshad pa lta bu'o/

---

231 Tibetan missing; Hsüan-tsang T 373a5; Paramārtha T 255b1.

232 DT RI 279b5-6; PT LI 338a5-6; Hsüan-tsang T 439a15.

233 PT sel pa bas.

234 PT kyi.

235 Lamotte §X.8; DT RI 38b6-7; PT RI 45a6-8; Sasaki, 101.8.

236 L here reconstructs abhiprāya for dgongs pa. Following MSA 9.66 (cited and translated in §A above), we prefer āśaya. MSA 9.61 and the MSABh thereto (also cited and translated in §A) is relevant here. See also MSA 20-21.43 (cited and translated in §H* below) and MSA 9.77.

237 Tibetan missing; Hsüan-tsang T 373a17; Paramārtha T 255b16.

238 DT RI 279b6-280a2; PT LI 338a6-338b2; Hsüan-tsang T 439a25.

239 PT om. chos kyi.

240 DT chub par bya ba'i.

241 DT, PT pa; we follow MS.

§G2-3 (MS)[242] chos kyi sku ji lta ba de bzhin du/ longs spyod rdzogs pa'i sku yang dgongs pa dang phrin[243] las tha dad pa med pas tha dad pa ma yin gyi/ gnas tha dad pas tha dad pa med pa ni ma yin te/ gnas tshad med pas 'byung ba'i phyir ro/ sprul pa'i sku yang longs spyod rdzogs pa bzhin du blta bar bya'o/

§G2-3 (MSBh)[244]

§G2-3 (MSU)[245] de bzhin du gnyis[246] la yang brjod pa bya ste/ de gnyis kyi gnas ni chos kyi sku yin la/ dgongs pa dang phrin las dag kyang tha dad pa med do/ tha dad pa 'di ni 'khor gyi dkyil 'khor gzhan no/ 'di ni gzhan no zhes bya ba dang 'di ni shā kya thub pa'o/ 'di ni rnam par gzigs so zhes bya'o[247]/

§H

§H (MS)[248] chos kyi sku de yon tan du zhig dang ldan par rig par bya zhe na/ shin tu yongs su dag pa'i/ tshad med pa bzhi dang/ rnam par thar pa brgyad dang/ zil gyis gnon pa'i skye mched brgyad dang/ zad par gyi skye mched bcu dang/ nyon mongs pa med pa dang/ smon nas shes pa dang/ so so yang dag par rig pa bzhi dang/ mngon par shes pa drug dang/ skyes bu chen po'i mtshan sum cu rtsa gnis dang/ dpe byad bzang po brgyad cu dang/ rnam pa thams cad yongs su dag pa bzhi dang/ stobs bcu dang/ mi 'jigs pa bzhi dang/ bsrung ba med pa gsum dang/ dran pa nye bar gzhag pa gsum dang/ bag chags yang dag par bcom pa dang/ bsnyel ba med pa'i chos nyid dang/ thugs rje chen po dang/ sangs rgyas kyi chos ma 'dres pa bco brgyad dang/ rnam pa'i mchog thams cad mkhyen pa nyid dang/ pha rol tu phyin pa drug yongs su rdzogs pa dang ldan no/

§H (MSBh)[249]

§H (MSU)[250] bcom ldan 'das kyis slob ma la sogs pa dang mthun mong ma yin pa'i yon tan rnams kyang shin tu sbyangs pa'i phyir khyad par du 'phags pa brjod de/ shin tu yongs su dag pa zhes bya ba ni nyon mongs pa dang shes bya'i sgrib pa spangs pa'i rgyud la yod pa'i phyir ro/ tshad med pa zhes bya ba ni sems can tshad med pa la dmigs pa'i byams pa dang/ snying rje dang dga' ba dang btang snyoms rnams so/ so so yang dag par rig pa bzhi ni chos dang don dang nges pa'i tshig dang spobs pa so so yang dag par rig pa'o/ mngon par shes pa drug ces bya ba ni rdzu 'phrul dang/ lha'i rna ba dang/ sems kyi rnam grangs shes pa dang/ sngon gyi gnas rjes su dran pa'i shes pa dang/ 'chi 'pho

242 Lamotte §X.8; DT RI 38b7-39a1; PT LI 45a8-45b2; Sasaki, 101.11.

243 PT, Lamotte 'phrin.

244 Tibetan missing; Hsüan-tsang no commentary; Paramārtha T 255b28.

245 DT RI 280a2-3; PT LI 338b2-3; Hsüan-tsang T 439b2.

246 DT adds pa.

247 PT zhes bya ba'o.

248 Lamotte §X.9; DT RI 39a1-4; PT LI 45b3-6; Sasaki, 101.16.

249 Tibetan missing; Hsüan-tsang T 373c10; Paramārtha T 255c20.

250 DT RI 280a3-282a2; PT LI 338b3-340b6; Hsüan-tsang T 439b12.

dang skye ba shes pa dang/ zag pa zad pa shes pa'i bdag nyid do/ skyes bu chen po'i mtshan sum cu rtsa gnyis ni phyag dang zhabs kyi mthil la[251] 'khor lo yod pa la sogs pa'o/ dpye byad bzang po brgyad cu ni sen mo mtho ba la sogs pa ste/ mdo[252] las ji skad du 'byung ba bzhin no/ de dag ni chos kyi sku dang ldan pa ste/ de yod na de dag kun tu ston pa'i phyir ro zhes bshad pa yin no/ rnam pa thams cad yongs su dag pa bzhi zhes bya ba ni gnas yongs su dag pa dang/ dmigs pa yongs su dag pa dang/ thugs yongs su dag pa dang/ mkhyen pa yongs su dag pa'o/ stobs bcu ni gnas dang gnas ma yin pa mkhyen pa'i stobs dang/ las bdag gir bya ba mkhyen pa'i stobs dang/ bsam gtan dang rnam par thar pa dang/ ting nge 'dzin dang snyoms par 'jug pa mkhyen pa'i stobs dang/ dbang po mchog dang mchog ma yin pa mkhyen pa'i stobs dang/ mos pa sna tshogs mkhyen pa'i stobs dang/ khams sna tshogs mkhyen pa'i stobs dang/ thams cad du 'gro ba'i lam mkhyen pa'i stobs dang/ sngon gyi rjes su dran pa mkhyen pa'i stobs dang/ 'chi 'pho dang skye ba mkhyen pa'i stobs dang/ zag pa zad pa mkhyen pa'i stobs so/ mi 'jigs pa bzhi ni nga yang dag par rdzogs pa'i sangs rgyas pa la nga la chos 'di dag mngon par rdzogs par sangs ma rgyas so zhes 'dir nga la su yang[253] rgol ba'i mtshan ma yang dag par mi mthong zhes bya ba ni mi 'jigs pa dang po'o/ nga zag pa zad pa la nga[254] zag pa 'di dag ma zad do zhes 'dir nga la su yang rgol ba'i mtshan ma yang dag par mi mthong ngo zhes bya ba ni mi 'jigs pa gnyis pa'o/ ngas[255] nyan thos rnams la nges par 'byung ba'i lam bshad pa de ni byed pa'i sdug bsngal yang dag par zad pa nges par 'byung ba ma yin no zhes 'dir nga la su yang rgol ba'i mtshan ma yang dag par mi mthong ngo zhes bya ba ni mi 'jigs pa gsum pa'o/ ngas nyan thos rnams la bar du gcod pa'i chos gang dag bshad pa de dag bsten[256] kyang bar du gcod par mi 'gyur ro/ zhes 'dir nga la su yang rgol ba'i mtshan ma yang dag par mi mthong ngo zhes bya ba ni mi 'jigs pa bzhi pa'o/ mtshan ma yang dag par rjes su mi mthong bas bde ba thob pa bag tsha ba med pa thob mi 'jigs pa thob nas gnas so zhes bya ba zhig kun la yang brjod par bya'o/[257] bsrung ba med pa gsum ni de bzhin gshegs pa'i sku'i phrin las kyi spyod pa yongs su dag pa ste/ de bzhin gshegs pa la ma ltos[258] te gzhan gyis shes par gyur na mi rung ngo zhes bcab[259] par bya ba sku'i phrin las yongs su ma dag pa med pa 'di ni bsrung ba med pa dang po'o/ sku'i phrin las ji lta ba de[260] bzhin du gsung gi phrin las dang/ thugs kyi phrin las kyang brjod par bya'o/ dran pa nye bar gzhag pa gsum ni de bzhin gshegs pa chos ston pa na kha cig gus par nyan cing rna ba gtod pa dang/ kun shes par byed pa'i sems nye bar 'jog pa dang/ chos kyi rjes su mthun pa'i chos sgrub kyang des de bzhin gshegs pa dgyes par mi 'gyur ro[261]/ yid bde bar mi

---

251 PT om. la.

252 DT mod.

253 PT om. su yang.

254 PT om. nga.

255 PT nga.

256 DT bstan.

257 PT, DT mark the sectional division here: bam po bdun pa ste tha ma.

258 PT bltos.

259 DT bcas.

260 PT om. de.

261 DT om. ro.

'gyur/ thugs ya ya por mi 'gyur ba dang/ bzlog ste kha cig gus par mi nyan ces bya ba rgyas par sbyar te/ des de bzhin gshegs pa kun nas mnar sems su mi 'gyur/ mi bzod par mi 'gyur/ thugs mi ches par mi 'gyur ba dang/ kha cig gus par byas te nyan pa dang kha cig gus par mi nyan kyang des de bzhin gshegs pa dgyes pa dang kun nas mnar sems pa gnyi gar mi 'gyur te/ de bzhin gshegs pa ni thams cad du yang dran pa dang ldan zhing mkhyen bzhin du btang snyoms can du bzhugs so/ bsnyel ba med pa'i[262] chos nyid ni bag chags legs par bcom pa kho na'i phyir te/ 'og nas 'chad do/ sangs rgyas kyi chos ma 'dres pa bco brgyad ces bya ba la/ thun mong ma yin pa'i don ni ma 'dres pa'i don te/ de bzhin gshegs pa la 'khrul pa med pa ni 'di lta ste/ dge slong dgra bcom pa zag pa zad pa bsod snyoms kyi phyir grong rgyu ba na res 'ga' glang po che gtum po dang/ rta gtum po dang/ ba rdung[263] khus[264] ma dang/ khyi za ba dang/ lhan cig 'gro ba dang/ tshang tshing tsher mas 'dzings par 'gro ba dang/ sbrul la rkang pa gnyis kas brdzis[265] pa dang/ gang du bud med mi rigs pa skyes pas bos pa'i khyim de lta bur 'jug pa dang/ dgon par lam nor nas lam log par 'gro ba dang/ chom rkun rnams dang/ rkun po rnams dang/ seng ge dang/ stag dang/ spyang ki dang/ lhan cig 'gro ba dang/ de lta bu la sogs pa dgra bcom pa'i 'khrul pa de de bzhin gshegs pa la thams cad kyi thams cad du mi mnga'o/ gzhan yang dgra bcom pa res 'ga' dgon pa na nags khrod chen por rgyu ba na lam nor te/ grong stong[266] du phyin nas sgra 'byin pa dang/ sgra sgrogs pa dang/ ku co cher 'don pa dang/ bag chags kyi nyes pa la brten nas nyon mongs pa can gyi gad mo rta gad so[267] snang bar dgod pa nye bar ston pa de lta bu'i dgra bcom pa'i ca co de de bzhin gshegs pa la thams cad kyi thams cad du mi mnga'o/ de bzhin gshegs pa la bsnyel ba mi mnga' ba ste/ nyon mongs pa med par yun ring po nas mdzad pa dang gsungs pa res su dran pa'i phyir ro/ gzhan yang dgra bcom pa ni snyoms par zhugs na mnyam par gzhag par 'gyur gyi/ langs na mnyam par gzhag pa ma yin no/ de bzhin gshegs pa la ni gnas skabs thams cad du sems mnyam par ma bzhag pa med do/ gzhan yang dgra bcom pa ni phung po la shin tu mi mthun pa'i 'du shes su 'gyur[268] zhing/ phung po med pa'i mya ngan las 'das pa la zhi ba'i 'du shes su 'gyur ro/ de bzhin gshegs pa la ni phung po dang mya ngan las 'das pa la tha dad pa'i 'du shes mi mnga'o/ gzhan yang dgra bcom pa[269] ni so sor ma brtags par sems can gyi don yal bar 'dor ro/ de bzhin gshegs pa la ni so sor ma brtags pa'i btang snyoms de lta bu mi mnga'o/ gzhan yang dgra bcom pa ni shes bya'i sgrib pa rnam par dag pa las brtsams te/ 'dun pa las kyang ma thob pa'i yongs su nyams pas yongs su nyams so/ brtson 'grus dang dran pa dang ting nge 'dzin dang shes rab dang rnam par grol ba las kyang yongs su nyams so/ de bzhin gshegs pa la ni yongs su nyams pa rnam pa 'di drug med do/ gzhan yang dgra bcom pa ni res 'ga' lus kyi las dge ba la 'jug/ res 'ga' lung du ma bstan pa la 'jug go/ lus kyi las ji lta bar ngag gi las dang yid kyi las kyang de bzhin no/ de bzhin gshegs pa'i phrin las gsum po ni ye shes sngon du

262 DT bsnyel ba mi mnga' ba'i.

263 PT brdung.

264 PT khrus.

265 PT rdzis.

266 PT gtong.

267 DT mo.

268 PT, DT mi 'gyur; we emend in favour of ASBh, ed. Tatia, 132.

269 DT adds la.

'gro ba dang/ ye shes kyi rjes su 'brang ba'i phyir lung du ma bstan pa'i las med do/ de la ye shes kyis kun nas bslang ba'i phuir ye shes sngon du 'gro ba'o/ ye shes dang lhan cig rgyu ba'i phyir ye shes kyi rjes su 'brang ba'o/ gzhan yang dgra bcom pa ni rtsol ba tsam gyis dus gsum gyi shes bya'i dngos po rtogs par mi nus te/ des na de'i ye shes mthong ba chags par 'gyur ro/ thams cad rtogs par yang mi 'gyur ro/[270] des na de'i ye shes mthong ba thogs par 'gyur ro/ de bzhin gshegs pa ni rtsol ba tsam gyis dus gsum gyi[271] shes bya'i dngos po thams cad rtogs te/ de lta bas na de dag ni sangs rgyas kyi chos ma 'dres pa bco brgyad ces bya'o/ rnam pa'i mchog thams cad mkhyen pa nyid ni phung po dang skye mched la yod pa'i rnam pa'i mchog thams cad mkhyen pa ste/ de'i ngo bo'o/[272]

§H (BoBh)[273] aparaḥ paryāyaḥ/ catvāriṃśad uttaram āveṇikaṃ buddha-dharmasátaṃ yā ca tathāgatasyāraṇā praṇidhijñānaṃ pratisaṃvidaś ca/ iyam anuttarā samyaksaṃbodhir ucyate/ tatredaṃ catvāriṃśad uttaram āveṇikaṃ buddhadharmaśataṃ/ dvātriṃśan mahāpuruṣalakṣaṇāny aśīty anuvyañjanāni catasraḥ sarvākārāḥ pariśuddhayaḥ daśa balāni catvāri vaiśāradyāni trīṇi smṛtyupasthānāni trīṇy arakṣyāṇi mahākaruṇā 'sammoṣatā vāsanāsamudghātaḥ sarvākārajñānañ ca/ eṣāñ ca buddhadharmāṇāṃ vibhāgaḥ pratiṣṭhāpaṭale bhaviṣyati/

§H*

§H*1 (MS)[274] 'dir tshigs su bcad pa/

sems can rnams la thugs brtse ba/ phrad dang bral bar dgongs pa can/
mi 'bral dgongs shing bde dang phan[275]/ dgongs pa khyod la phyag 'tshal lo/
anukampaka sattveṣu saṃyogavigamāśaya/
aviyogāśaya saukhyahitāśaya namo 'stu te/
sems can rnams la brtse ba can/ phrad dang bral ba'i dgongs pa can/
mi 'bral ba yi dgongs pa can/ phan bde dgongs khyod la phyag 'tshal/

§H*1 (MSBh)[276]

---

270 DT te.

271 PT gyis.

272 PT bo.

273 BoBh, ed. Wogihara, 88-89; ed. Dutt, 62-63; T 30.499a9; DT WI 48a5.

274 MS: Lamotte §X.10; DT RI 39a4-5; PT LI 45b6-7; Sasaki, 101.24. MSA: 20-21.43, ed. Lévi, 184. MSA (Tibetan): DT PHI 38a3. The verses that comprise §H* of the MS are quoted directly from the MSA (20-21.43-61, ed. Lévi, 80-88). Since this text survives in the original Sanskrit, we provide, in every case, the Sanskrit of the verse immediately after the Tibetan translation given in the MS-corpus. In addition, since the Tibetan translation of these verses provided in the MSA-corpus differs from that given in the MS-corpus, we give, for purposes of comparison, that second Tibetan version also. There is raw material here for those interested in pursuing the history of Tibetan translations of Sanskrit texts. The provision of three versions of the verses requires three sets of references in the notes: first, the usual references to the MS; second, a reference to the verse-number of the MSA and to the relevant page of Lévi's edition thereof; and, finally, a reference to the Tibetan translation of the MSA (DT only)

275 PT, DT, Lamotte, ldan.

276 Tibetan missing; Hsüan-tsang missing; Paramārtha 255c25.

§H*1 (MSU)[277] 'dir tshigs su bcad pa zhes bya ba ni chos kyi sku la gnas pa'i yon tan thun mong ma yin pa rnam par 'grel pa 'dir bstod pa'i sgo nas tshigs su sbyar ba byas te/ des yon tan 'di dag rnam par 'grel to/ sems can rnams la thugs brtse ba zhes bya ba ni tshad med pa bzhi po dag snying brtse ba'i ngo bo nyid yin pa'i phyir bshad pa'o/ sdug bsngal yang ma yin bde ba yang ma yin pa'i dus na bde ba dang phrad par shog cig[278] pa'i bsam pa ni byams pa'o/ sdug bsngal kyi dus na de dang bral bar shog cig pa'i bsam pa ni snying rje'o/ bde ba'i dus na de dang mi 'bral bar shog cig pa'i bsam pa ni dga' ba'o/ dgongs pa can zhes bya ba ni bod pa'o/ bde dang phan dgongs pa zhes bya ba ni btang snyoms te/ btang snyoms ni brtul ces bya ba'i tha tshig ste/ gzhan dag gi nyon mongs pa mi skye bar bya ba'i phyir/ kun nas nyon mongs pa med pa'i bsam pa'i mtshan nyid do/ gang gi phyir khyod nyid yon tan yin pa de'i phyir/ khyod la phyag 'tshal lo zhes phyag 'tshal ba thams cad dang sbyar ro/

§H*1 (MSABh)[279] atra[280] anukampakatvaṃ sattveṣu hitasukhāśayatvena saṃdarśitam/ sukhāśayatvaṃ punaḥ sukhasaṃyogāśayatvena maitryā/ duḥkhaviyogāśayatvena ca karuṇayā/ sukhāviyogāśayatvena ca muditayā/ hitāśayatvam upekṣayā/ sā punar niḥsaṃkleśatāśayalakṣaṇā veditavyā/

§H*1 (MSAṬ)[281] 'dir sems can rnams la snying brtse ba nyid ni phan pa dang bde ba'i dgongs pa nyid kyis bstan to zhes bya ba ni tshad med pa gsum kyis bde ba'i bsam pa nyid bstan to/ bzhi pas ni phan pa'i bsam pa nyid do/ de yang kun nas nyon mongs pa med pa[282] nyid kyi[283] dgongs pa'i mtshan nyid du rig par bya'o zhes bya ba ni sems can rnams kyi kun nas nyon mongs pa ni rnam pa gnyis te/ rjes su chags pa dang/ khong khro ba'o/ btang snyoms kyis ni 'di ltar sems can rnams bde ba'i tshor ba la rjes su chags pa dang/ sdug bsngal la khong khro bar mi 'gyur bar chags pa med cing zhen pa med pa dang sdang ba med par gyur cig ces mos par byed do/

§H*1 (AS)[284] byams pa gang zhe na/ bsam gtan la brten te sems can rnams la phan pa dang phrad par shog cig[285] par bsam pa'i gnas pa yang dag par 'byor pa'i ting nge 'dzin dang/ shes rab gang yin pa dang/ de dag dang mtshungs par ldan pa'i sems dang sems las byung ba'i chos rnams so/[286] snying rje gang zhe

---

277 DT RI 282a2-6; PT LI 340b6-341a2; Hsüan-tsang T 440b7.

278 DT adds ces.

279 MSABh on MSA 20-21.43, ed. Lévi, 184.

280 Lévi om. We supply following Tibetan ('dir) and in accord with the MSABh's usual commentarial style.

281 MSAṬ on MSA 20-21.43, DT BI 169b5-7; PT BI 190a6-190b1.

282 PT om. med pa.

283 PT kyis.

284 AS: DT RI 111b6-112a2; (T 690c16ff.). This section of the AS does not survive in Sanskrit; a reconstruction may be found in AS, ed. Pradhan, 94. See also Rahula, *Le compendium*, 163-164.

285 DT shig.

286 The formula used here, as so often in the AS, to bracket the definition given of a technical term, is: dhyānaṃ niśritya ... samādhiḥ prajñā tatsaṃprayuktāś cittacaitasikā dharmāḥ = bsam gtan la brten te ... ting nge 'dzin dang shes rab gang yin pa dang de dag dang mtshungs par ldan pa'i

na/ sems can rnams la sdug bsngal dang bral bar shog shig par bsam pa'i gnas pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ dga' ba gang zhe na/ sems can rnams la bde ba dang mi 'bral bar shog shig par bsam pa'i gnas pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ btang snyoms gang zhe na/ ... sems can rnams la phan par bsam pa'i gnas pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*1 (ASBh)[287] tatra tāvat maitryā dhyānaṃ niśrayaḥ/ sattvā ālambanam/ sukhena saṃprayujyeran nityākāraḥ/ samādhiḥ prajñā ca svabhāvaḥ/ śamathavipaśyanāsaṃgṛhītatvāt sarvaguṇānāṃ cittacaitasikā sahāyā/ ity evam karuṇādiṣu yathāyogaṃ yojayitavyam/ upekṣayā sukhādiṣu sattveṣv anunayādy abhyupakeṣaṇam aho vata saṃkleśād vimucyeran nityam ākāro veditavyaḥ/ sa ca hitāśayavihāra ity ucyate/

§H*1 (BoBh)[288] tatra bodhisattvasya trīṇy apramāṇāni sukhādhyāśaya-saṃgṛhītāni/ maitrī karuṇā muditā ca/ ekam apramāṇaṃ hitadhyāśaya-saṃgṛhītaṃ veditavyaṃ yaduta upekṣā/ sarvāṇi caittāny apramāṇāni bodhisattvasyānukampety ucyate/ tasmāt taiḥ samanvāgatā bodhisattvā anukampakā ity ucyante/

§H*2 (MS)[289]

sgrib pa kun las nges par 'grol/ thub pas 'jig rten kun zil mnan/
khyod kyi mkhyen pas shes bya khyab/ sems grol khyod la phyag 'tshal lo/
sarvāvaraṇanirmukta sarvalokābhibūmune[290]/
jñānena jñeya vyāptaṃ te muktacitta namo 'stu te/
thub pa sgrib kun nges par grol/ 'jig rten thams cad zil gyis gnon/
khyod kyi mkhyen pas shes bya khyab/ thugs grol khyod la phyag 'tshal lo/

§H*2 (MSBh)[291]

§H*2 (MSU)[292] sgrib pa kun las nges par 'grol zhes bya ba ni nyan thos rnams las bcom ldan 'das kyi rnam par thar pa khyad par du bstan pa'o/ thub pas 'jig rten kun zil mnan ces bya ba 'di ni zil gyis gnon pa'i skye mched kyi khyad par yongs su ston to/ khyod kyi mkhyen pas shes bya khyab ces bya ba ni zad par gyi skye mched yongs su ston to/ nyan thos kyi theg pa las byung ba lta bu'i

---

sems dang sems las byung ba'i chos rnams so. Sometimes the bracketing formula is repeated in full ad nauseam, and sometimes elided, often, in the latter case, with the comment śeṣam pūrvavat = snga ma bzhin no. In the extracts from the AS in what follows, we provide either the abbreviated form given in the text, or, when the text gives the full form, we indicate our omission of it by ellipses (...).

287 ASBh, ed. Tatia, 124, §152.

288 BoBh: ed. Dutt, 266; ed. Wogihara, 242; T 30.535cff.; DT WI 129b1ff.

289 MS: Lamotte §X.11; DT RI 39a5-6; PT LI 45b7-8; Sasaki, 102.3. MSA: 20-21.44, ed. Lévi, 184. MSA (Tibetan): DT PHI 38a3.

290 L writes -abhibhū mune, but since abhibhū is not in the locative case, it seems preferable to write abhibhūmune as a compound.

291 Tibetan missing; Hsüan-tsang missing; Paramārtha 256a16.

292 DT RI 282a6-282b1; PT LI 341a3-5; Hsüan-tsang T 440b19.

rnam par thar pa brgyad dang/ zil gyis gnon pa'i skye mched brgyad dang/ zad par gyi skye mched bcu ni ma yin gyi/ rnam par bzhag[293] pa 'dir ni rnam par thar pa zil gyis gnon pa'i skye mched dang/ zad par gyi skye mched rnams kyi sngon du 'gro ba'i phyir ro/

§H*2 (MSABh)[294] atra vimokṣaviśeṣaṃ bhagavataḥ sarvakleśajñeyāvaraṇa-nirmuktayā darśayati/ abhibhvāyatanaviśeṣaṃ sarvalokābhibhutvena/ svacittavaśavartanād yatheṣṭālambananirmāṇapariṇāmanatādhiṣṭhānataḥ/ kṛtsnāyatanaviśeṣaṃ sarvajñeyajñānavyāptataḥ/[295] ata eva vimokṣādiguṇa-vipakṣamuktatvāt muktacittaḥ/

§H*2 (MSAṬ)[296] rnam par thar pa ni brgyad de/ gzugs can gzugs rnams la lta ba[297] 'di ni rnam par thar pa dang po'o/ nang gzugs med par 'du shes pas phyi rol gyi gzugs rnams la lta ba 'di rnam par thar pa gnyis pa'o/ sdug pa ni rnam par thar pa lus kyis[298] mngon sum du byas te/ rdzogs par byas nas gnas pa 'di ni rnam par thar pa gsum pa'o/ de[299] rnam pa thams cad du gzugs kyi 'du shes rnams las yang dag par 'das te/ thogs pa'i 'du shes rnams nub par gyur cing/ sna tshogs kyi 'du shes rnams[300] yid la mi byed pas nam mkha' mtha' yas so snyam nas/ nam mkha' mtha' yas skye mched rdzogs par byas te gnas pa 'di ni rnam par thar pa bzhi pa'o/ de rnam pa thams cad du nam mkha' mtha' yas skye mched las yang dag par 'das te rnam par shes pa mtha' yas so snyam nas/ rnam shes mtha'[301] yas skye mched rdzogs par byas te gnas pa 'di ni rnam par thar pa lnga pa'o/ de rnam pa thams cad du rnam shes mtha' yas skye mched las yang dag par 'das te ci yang med do snyam nas ci yang med pa'i skye mched rdzogs par byas te gnas pa 'di ni rnam par thar pa drug pa'o/ de rnam pa thams cad du ci yang med pa'i skye mched las yang dag par 'das nas[302] 'du shes med 'du shes med min skye mched rdzogs par byas te/ gnas pa 'di ni rnam par thar pa bdun pa'o/ de rnam pa thams cad du 'du shes med[303] 'du shes med min skye mched las yang dag par 'das te/ 'du shes dang tshor ba 'gog pa lus kyis mngon sum du byas nas rdzogs par byas te gnas pa 'di ni rnam par thar pa brgyad pa'o/ zil gyis gnon pa'i skye mched brgyad de/ nang gzugs su 'du shes pas phyi rol gyi gzugs chung ngu kha dog bzang po dang kha dog ngan pa rnams la lta zhing/ gzugs de dag zil gyis mnan nas shes zil gyis mnan nas[304] mthong ste/ de lta bur 'du shes par gyur pa 'di ni zil gyis gnon pa'i skye mched dang po'o/ nang gzugs su 'du shes pas phyi rol gyi gzugs chen por gyur pa kha dog bzang po dang kha dog

---

293 DT gzhag.

294 MSABh on MSA 20-21.44, ed. Lévi, 184.

295 Lévi -avyāghātataḥ. We emend following Tibetan ye shes kyis khyab pas. See also Nagao, *Index to the MSA*, corrigenda.

296 MSAṬ on MSA 20-21.44: DT BI 169b7-171a6; PT BI 190b1-192a5.

297 PT blta ba.

298 PT kyi.

299 PT, DT de la. We correct in view of the Mahāvyutpatti list and the standard Sanskrit lists.

300 PT om. rnams.

301 PT om. rnam shes mtha'.

302 PT om. nas.

303 PT om. med.

304 PT om. shes zil gyis mnan nas.

ngan pa rnams la lta[305] zhing gzugs de dag zil gyis mnan nas mthong ste/ de lta bur 'du shes par gyur pa 'di ni zil gyis gnon pa'i skye mched gnyis pa'o/ nang gzugs med par 'du shes pas phyi rol gyi gzugs rnams la de kho na bzhin du chung ngu dang chen por rim gyis lta ba 'di ni zil gyis gnon pa'i skye mched gsum pa dang bzhi pa'o/ nang gzugs med par 'du shes pas phyi rol gyi gzugs sngon po dang kha dog sngon po sngon po lta bur ston pa 'od sngon po 'byung ba rnams la lta ste/ dper na zar ma'i me tog[306] gam/ yul bā rā ṇa sī'i ras phun sum tshogs pa sngon po kha dog sngon po sngon po[307] lta bur ston pa 'od sngon po 'byung ba de bzhin du nang gzugs med par 'du shes pas phyi rol gyi gzugs sngon po kha dog sngon po sngon po lta bur ston pa/ 'od sngon po 'byung ba rnams la lta ba 'di ni zil gyis gnon pa'i skye mched lnga pa'o/ nang gzugs med par 'du shes pas phyi rol gyi gzugs ser po kha dog ser po/ ser po lta bur ston pa 'od ser po 'byung ba rnams la lta ste/ dper na dong ka'i me tog[308] gam/ yul bā rā ṇa sī'i ras phun sum tshogs pa ser po kha dog ser po ser po lta bur ston pa/ 'od ser po 'byung ba de bzhin du nang gzugs med par 'du shes pas phyi rol gyi gzugs ser po kha dog ser po ser po lta bu ston pa/ 'od ser po 'byung ba rnams la lta ba 'di ni zil gyis gnon pa'i skye mched drug pa'o/ nang gzugs med par 'du shes pas phyi rol gyi gzugs dmar po kha dog dmar po dmar po lta bur ston pa/ 'od dmar po 'byung ba rnams la lta ste/ dper na bandu jī ba ka'i me tog[309] gam/ yul bā rā ṇa sī'i ras phun sum tshogs pa dmar po/ kha dog dmar po dmar po lta bur ston pa/ 'od dmar po 'byung ba de bzhin du/ nang gzugs med par 'du shes pas phyi rol gyi gzugs dmar po/ kha dog dmar po dmar po[310] lta bur ston pa/ 'od dmar po 'byung ba rnams la lta ba 'di ni zil gyis gnon pa'i skye mched bdun pa'o/ nang gzugs med par 'du shes pas phyi rol gyi gzugs dkar po kha dog dkar po dkar po[311] lta bur[312] ston pa/ 'od dkar po 'byung ba rnams la lta ste/ dper na skar ma pa ba sangs[313] kyi mdog[314] gam/ yul bā rā ṇa sī'i ras phun sum tshogs pa dkar po/ kha dog dkar po dkar po lta bur ston pa/ 'od dkar po 'byung ba de bzhin du/ nang gzugs med par 'du shes pas phyi rol gyi gzugs dkar po/ kha dog dkar po dkar po lta bur ston pa/ 'od dkar po 'byung ba rnams la lta ba 'di ni zil gyis gnon pa'i skye mched brgyad pa'o/ zad par gyi ske mched[315] ni bcu ste/ la la zad par sa'o/ zad par chu'o/ zad par me'o/ zad par rlung ngo/ zad par sngon po'o/ zad par ser po'o/ zad par dmar po'o/ zad par dkar po'o/ zad par nam mkha' mtha' yas skye mched do zhes steng dang 'og dang thad kar gnyis su med cing tshad med par 'du shes par byed do/ la la zad par rnam shes mtha' yas

---

305 PT blta.

306 zar ma'i me tog = umakapuṣpa.

307 PT om. second sgon po.

308 dong ka'i me tog = karṇikārapuṣpa.

309 ban-du-jī-ba-ka'i me tog = bandhujīvakapuṣpa.

310 PT om. second dmar po.

311 PT om. second dkar po.

312 PT lta bu.

313 PT skar ma pa sangs.

314 skar ma pa ba sangs kyi mdog = uśanastārakavarṇa (?), though compare ASBh, uṣasitārakāyā varṇa (ed. Tatia, 126). See Hakamaya, "Mahāyānasūtrālaṃkāraṭīkā", 437, note 51.

315 PT reads ... mi skye mched.

skye mched do zhes steng dang 'og dang thad kar[316] gnyis su med cing tshad med par 'du shes su byed do/ nyan thos rnams ni rnam par thar pa gsum gyis mya ngan las 'das pa'i sgrib pa[317] las rnam par grol bar byed do/ nam mkha' mtha' yas skye mched la sogs pa[318] rnam par thar pa bzhis zhi ba'i[319] rnam par thar pa la chags pa'i[320] sgrib pa 'joms so/ 'du shes dang tshor ba 'gog pa'i rnam par thar pas[321] de'i sgrib pa thag sring bar byed do/ sangs rgyas bcom ldan 'das rnams kyi ni nyon mongs pa dang shes bya'i sgrib pa thams cad las nges par grol ba nyid kyis[322] khyad par du 'phags te/ rnam par thar pa rnams kyis ni dmigs pa la mos pa mdzad do/ nyan thos ni zil gyis gnon pa'i skye mched rnams kyis dmigs pa zil gyis mnan to/ sangs rgyas bcom ldan 'das rnams ni 'jig rten thams cad zil gyis gnon pa dang/ nyid kyi thugs las mnga' bsgyur bas ji ltar bzhed pa las dmigs pa dang sprul pa la sogs pa sprul par mdzad pas 'di ni khyad par yin te/ nyan thos rnams ni zad par gyi skye mched dag gis rten dang bcas pa'i gzugs zad par sa la sogs pa rgyas par byed do/ sangs rgyas bcom ldan 'das rnams ni ye shes kyis shes bya thams cad khyab pa nyid kyis khyad par du 'phags so/

§H*2 (AS)[323] gzugs can gzugs rnams la lta ba ji lta bu zhe na/ 'di lta ste/ sprul pa'i sgrib pa las rnam par thar par bya ba'i phyir ... lta ba po bdag la gzugs su 'du shes pa dang ma bral ba'am/ gzhag pas kyang rung ste/ snang ba'i gzugs rnams la lta ba'i gnas pa yang dag par 'byor pa'i ... chos rnams so/ nang gzugs med par 'du shes pas phyi rol gyi gzugs rnams la lta ba ji lta bu zhe na/ lta ba po bdag la gzugs su 'du shes pa dang bral ba'am/ gzugs med pa'i 'du shes gzhag pas kyang rung ste/ snang ba'i gzugs rnams la lta ba'i gnas pa yang dag par 'byor pa'i zhes bya ba snag ma bzhin no/ sdug pa'i rnam par thar pa lus kyis mngon sum du byas te rdzogs pa byas na gnas pa'i lta bu zhe na/ 'di lta ste/ sdug pa dang mi sdug pa la kun nas nyon mongs pa 'byung ba'isgrib pa las rnam par thar par bya ba'i phyir rang gis sdug pa dang mi sdug pa'i gzugs rnams la phan tshun ltos pa'i 'du shes dang/ phan tshun rjes su 'brel pa'i 'du shes dang/ phan tshun ro gcig pa'i 'du shes thob nas de la gnas pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ nam mkha' mtha' yas skye mched kyi rnam par thar pa gang zhe na/ thar pa'i rjes su mthun pa nam mkha' mtha' yas skye mched la gnas pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ nam mkha' mtha' yas skye mched kyi rnam par thar pa ji lta par rnam shes mtha' yas skye mched dang/ ci yang med pa'i skye mched dang/ 'du shes med 'du shes med min skye mched kyi rnam par thar pa yang de bzhin du blta bar bya ste/ 'di ltar zhi ba'i rnam par thar pa la chags pa'i sgrib pa las rnam par thar par bya ba'i phyir ro/ 'du shes dang tshor ba 'gog pa'i rnam par thar pa gang zhe na/ 'di lta ste/ 'du shes dang tshor ba 'gog pa la sgrib pa las rnam par thar par bya ba'i phyir 'du shes med 'du shes med min skye mched kyi rnam par thar pa la brten te/ zhi ba'i

316 PT om. kar.

317 PT om. pa.

318 DT adds ni.

319 PT bar.

320 PT, DT ma chags pa'i, but this doesn't make sense in context.

321 PT, DT pa. See AKBh, ed. Pradhan, 381, and AKV thereto.

322 PT kyi.

323 DT RI 112a2-112b7.

rnam par thar pa la gnas pa las yang dag par 'das nas thar pa dang mthun par gnas pa yang dag par 'byor pa'i gang sems dang sems las byung ba'i chos rnams 'gog pa'o/ zil gyis gnon pa'i skye mched bzhi ni rnam par thar pa gnyis kyis rig par bya'o/ bzhi ni rnam par thar pa gcig gis rig par bya'o/ rnam par thar pa rnams kyis ni dmigs pa la mos par byed do/ zil gyis gnon pa'i skye mched rnams kyis ni dbang byed pa'i phyir zil gyis gnon to/ sems can dang sems can ma yin par gtogs pa'i gzugs rnams ni chung du dang/ chen po zhes bya'o/ mi'i dang lha'i rnams ni ngan pa dang bzang po rnams so/ lhag ma ni rnam par thar pa las'byung ba ji lta ba bzhin no/ zil gyis gnon pa'i skye mched rnams kyis dmigs pa zil gyis mnan nas zad par gyi skye mched rnams kyis zad par rgyas par byed par gnas pa yang dag par 'byor pa'i ... chos rnams ni zad par gyi skye mched ces bya'o/ ci'i phyir zad par gyi skye mched rnams las la sogs pa zad par gdags zhe na/ gnas dang bcas pa'i gzugs la khyab par bya ba 'byor pa nyid kyi phyir ro/ lhag ma ni rnam par thar pa bzhin du ji ltar mthun mthun du sbyar ro/ zad par gyi skye mched rnams kyis ni rnam par thar pa rnams 'grub par byed do/

§H*2 (ASBh)[324] aṣṭau vimokṣāḥ/ rūpī rūpāṇi prathamo vimokṣa iti vistaraḥ/ tatra kathaṃ rūpīty ucyate/ svātmany ārūpyasamāpattisaṃniśrayeṇa rūpasaṃjñāyā abhibhāvanād rūpasaṃjñāsaṃniveśanād vā draṣṭavyāni rūpasaṃjña-asaṃmukhīkaraṇād ity arthaḥ/ kathaṃ rūpāṇi paśyatīty ucyate/ suvarṇadurvarṇādīni rūpāṇy adhimucya darśanāt/ kathaṃ vimokṣa ity ucyate/ vimucyate 'nena nirmāṇāvaraṇād iti kṛtvā/ adhyātmam arūpasaṃjñārūpyasamāpattisaṃniśrayeṇa draṣṭari svātmani rūpasaṃjñāvibhāvanād arūpasaṃjñāsaṃniveśanād vā draṣṭari nāmasaṃjñāsaṃmūkhīkaraṇād ity arthaḥ/ śeṣaṃ pūrvavat/ śubhaṃ vimokṣaṃ kāyena sāksātkṛtvopasampadya viharati/ śubhāśubheṣu rūpeṣv anyonyāpekṣāsaṃjñām anyonyānugamasaṃjñāṃ ca niśritya anyonyaikarasasaṃjñālābhāt/ tathā hi śubhāni rūpāṇy apekṣya tadanyeṣv aśubhānīti bhavaty aśubhāni vāpekṣya śubhānīti nānapekṣyaikajātīyānām eva darśane śubhāśubhatābuddhyabhāvāt/ tathā hi śubheṣv apy aśubhatānugatā 'śubheṣv api śubhatā śubhasaṃmatasyāpi tvaṅmātrasya keśādi ṣaḍtriṃśad aśucidravyāntarabhāvād ity evam anyonyaṃ sarvarūpāṇi miśrayitvā śubhataikarasākārayā saṃjñayā vimucyate/ tasyaivaṃ rūpādivimokṣavibhutvalābhinaḥ śubhāśubhanirmāṇāvaraṇaṃ ca prahīyate tatra ca saṃkleśotpattyāvaraṇam/ kaḥ punar nirmāṇe saṃkleśaḥ/ śubharūpanirmāṇe ābhogaḥ/ aśubharūpanirmāṇe prātikūlyam iti/ ākāśānantyāyatanādīni catvāry āryaśrāvakasya yāny anāsravānukūlāni śuddhāni tāni vimokṣakākhyāṃ labhante tadāsvādanavimokṣaṇāt/ ye te śāntā vimokṣā atikramya rūpāṇy ārūpyās teṣv saktiḥ pariśuddhiḥ/ tasyā āvaraṇam ārūpyāsvādanam iti/ saṃjñāvedayitanirodhasya niśrayo naivasaṃjñānāsaṃjñāyatanam ālambanākārasahāyā na santi cittacaitasikānām abhāvāt/ svabhāvas tasya cittacaitasikānāṃ nirodhaḥ/ sa ca mokṣānusadṛśo vihāraḥ/ lokottareṇa mārgeṇa parivṛttyāśrayasyāryaśrāvakasya punaś cittacaitasikānām apy apravṛttyavasthāyāḥ paramaśāntatvāt kliṣṭamano 'samudācārāc ca/ ete cāṣṭau vimokṣā vihārā ity ucyante ebhir āryāṇāṃ viharaṇāt/ tatrāpi bahulam ābhyām vimokṣābhyāṃ viharanti tṛtīyenāṣṭamena ca pradhānatvāt/ ata eva cānayoḥ kāyena sākṣātkṛtyopasaṃpadya viharatīti vacanaṃ nānyeṣu rūpyarūpivimokṣāvaraṇāśeṣaprahāṇād yathākramam/ tayoḥ saṃpūrṇāśrayaparivṛtti-

324 ASBh, ed. Tatia, 124-127.

sākṣātkaraṇam upādāyety aparaḥ paryāyaḥ/[325] ... tatra vimokṣair ālambanam adhimucyate parīttādikam abhibhvāyatanais tv abhibhavati tadantardhānād yatheṣṭaṃ vā karaṇād vaśavartamānatām upādāya/ tatra parīttāni rūpāṇi sattvasaṃkhyātāny alpapramāṇatvāt/ adhimātrāṇy asattvasaṃkhyātāni gṛhavimānaparvatādīni mahāpramāṇatvāt/ suvarṇadurvarṇāni śubhāśubhavarṇasaṃgṛhītāni/ hīnapraṇītāni mānuṣyakadivyāni yathākramam/ tāni khalu rūpāṇy abhibhūyeti vaśe vartayitvā/ jānātīti śamathamārgeṇa/ paśyatīti vipaśyanāmārgeṇa/ tathāsaṃjñī ca bhavatīty abhibhūte nābhibhūte vā tan nirabhimānasaṃjñitām upādāya/ nīlānīty uddeśapadam/ nīlavarṇāni sahajāṃ nīlatām upādāya/ nīlanidarśanāni saṃyoganīlatām upādāya/ nīlanirbhāsāni tadubhayoḥ prabhānirmokṣabhāsvaratām upādāya/ yathā nīlāny evaṃ pītalohitāvadātāni vistareṇa veditavyāni/ dṛṣṭāntadvayaṃ caikaikasmin sahajasāṃyogikavarṇodbhāvanatām upādāya/ aparaḥ paryāyas tadyathā nīlam iti puṣpavastrayoḥ samānam uddeśapadam/ nīlavarṇam iti puṣpam evādhikṛtya tasya sāṃyogikanīlatvasaṃbhavāt/ nīlanirbhāsam ity ucyate puṣpavastre 'dhikṛtya dvayor api bhāsvaratvasaṃbhavāt/ ity evaṃ kṛtvā dṛṣṭānte 'pi tadyathomakapuṣpaṃ saṃpannaṃ vā vārāṇasīyakaṃ vastraṃ nīlaṃ nīlavarṇam ity evam ādi nirdeśa upapanno bhavati/ evaṃ pītādikaṃ yojayitavyam/ śiṣṭaṃ yathādhimokṣeṣu/ kiṃ śiṣṭam/ adhyātmaṃ rūpasaṃjñī bahirdhā rūpāṇi paśyatīty evam ādi/ tat punar yathā rūpī rūpāṇi paśyatīty evam ādi nirdeśānusāreṇa draṣṭavyam/ evam abhibhvāyatanair ālambanaṃ vaśe vartayitvā kṛtsnāyatanaiḥ kṛtsnaṃ spharati samantānantāparyantaṃ vistārayatīty arthaḥ/ tāni punaḥ kṛtsnāyatanāni daśa bhavanti/ tadyathā pṛthivīkṛtsnam āpkṛtsnam tejaḥkṛtsnaṃ vāyukṛtsnaṃ pītakṛtsnaṃ lohitakṛtsnam avadātakṛtsnam ākāśānantyāyatanakṛtsnaṃ vijñānānantyāyatanakṛtsnam ca/ kṛtsnāyataneṣu pṛthivyādīni yadi na vyavasthāpyeran tenāśrayamahābhūtair vinā tadupādāyarūpaṃ nīlādikaṃ spharituṃ tu na śakyate/ tasyāśrayasya rūpasya spharaṇasamṛddhim upādāyaiṣāṃ kṛtsneṣu vyavasthānaṃ veditavyam/ śeṣaṃ yathāsaṃbhavaṃ vimokṣavad ākāśānantyāyatanakṛtsnādi/ tatra vimokṣair ārambho 'bhibhvāyatanaiḥ prayogaḥ kṛtsnāyatanaiḥ pariniṣpattir vimokṣāṇāṃ veditavyāḥ/

§H*3 (MS)[326]

sems can kun gyi nyon mongs kun/ ma lus pa dag 'dul mdzad pa/
nyon mongs sel ba nyon mongs pa/ brtser bcas khyod la phyag 'tshal lo/
aśeṣaṃ sarvasattvānāṃ sarvakleśavināyaka[327]/
kleśaprahāraka kliṣṭasānukrośa namo 'stu te/
sems can dag ni thams cad kyi/ nyon mongs ma lus thams cad 'joms/
nyon mongs 'joms mdzad nyon mongs la/ brtse bcas khyod la phyag 'tshal lo/

---

325 At this point we omit the ASBh's lengthy stereotyped description of the eight liberations (ASBh, ed. Tatia, 125-126); it is almost identical to that given in the MSAṬ (§H2), the Tibetan text of which is given above.

326 MS: Lamotte §X.12; DT RI 39a6; PT LI 45b8; Sasaki, 102.5. MSA: 20-21.45, ed. Lévi, 184. MSA (Tibetan): DT PHI 38a4-5.

327 Lévi vināśaka. We follow MSABh and Tibetan of MS, though the Tibetan of the MSA may reflect vināyaka.

§H*3 (MSBh)[328]

§H*3 (MSU)[329] nyon mongs pa med pa ni kun rdzob kyi mkhyen pa'i bdag nyid do/ de'i khyad par du byed de/ nyan thos kyi nyon mongs pa med pa ni grong ngam 'brog gang du song na sems can gcig 'ga' la 'thab pa dang/ nyon mongs pa bdag dang gzhan la gnod pa 'byung bar 'gyur ba[330] der yang mi 'jug go/ sangs rgyas ni de lta ma yin te/ de ni nyon mongs pa skye yang skal ba yod[331] pa rnams 'dul bar gzigs na gshegs nas nyon mongs pa 'dul te/ de ni sems can kun gyi nyon mongs kun/ ma lus pa dag 'dul mdzad pa zhes bya bas 'brel to/ ji ltar nyon mongs pa med pa la gnas pa gzhan dag las nyon mongs pa 'ga' zhig skye ba'i rkyen tsam spong ba dang/ 'dod pa na spyod pa'i nyon mongs pa gzhi dang bcas pa 'dul gyi gzhan ni mi 'dul ba ltar/ sangs rgyas ni de ltar ma yin te/ de ni nyon mongs pa thams cad spong ngo/ nyon mongs pa sel ba yin gyi/ nyon mongs pa can spong ba ni ma yin zhing nyon mongs pa can rnams la rtag tu thugs brtse ba dang bcas pa ste/ ji skad du/

gdon gyis[332] zin la gnod bsal[333] phyir ni sman[334] pa brdeg pa dang/
tshig rtsub smra ba spyod byed zin pa brdeg[335] par mi byed ltar/
de bzhin nyon mongs rnams la thugs rje 'jug pa mi mnga' zhing/
nyon mongs zin pa'i skye bo'i ched du khyod ni bzhugs par 'gyur/

zhes bshad pa lta bu'o/

§H*3 (MSABh)[336] atrāraṇāviśeṣaṃ bhagavataḥ sarvasattvakleśavinayanād utpāditakleśeṣv api ca tatkleśapratipakṣavidhānāt kliṣṭajanānukampayā saṃdarśayati/ anye hy araṇāvihāriṇaḥ sattvānāṃ kasyacid eva tadālambanasya kleśasyotpattipratyayamātraṃ pratiharanti/ na tu utpanna-kleśaṃ[337] saṃtānād apanayanti/

§H*3 (MSAṬ)[338] nyon mongs pa med pa[339] gang zhe na/ bsam gtan la brten nas gzhan gyi nyon mongs pa skye ba'i rkyen rjes su srung ba'i rgyu mtshan gyi ting nge 'dzin dang/ shes rab gang yin pa dang[340] de dag dang[341] mtshungs par ldan pa'i chos rnams so/

---

328 Tibetan missing; Hsüan-tsang missing; Paramārtha 256b3.

329 DT RI 282b1-5; PT LI 341a6-341b3; Hsüan-tsang 440c1.

330 PT om. 'gyur ba.

331 PT med.

332 PT gyi.

333 DT gsal.

334 PT smad.

335 PT rdeg.

336 MSABh on MSA 20-21.45, ed. Lévi, 184.

337 Lévi om. utpannakleśam; we follow Tibetan.

338 MSAṬ on MSA 20-21.45, DT BI 171a6-7; PT BI 192a5-6.

339 PT om. med pa.

340 PT, DT om. dang.

341 PT, DT om. dang.

§H*3 (AS)[342] nyon mongs pa med pa gang zhe na/ ... gzhan gyi nyon mongs pa 'byung ba rjes su bsrung bar gnas pa yang dag par 'byor pa'i ... chos rnams so/

§H*3 (ASBh)[343] araṇā vihārī yeṣāṃ sattvānām ābhāsaṃ gantukāmo bhavati teṣām ātmani kleśasamudācāram adhikṛtyānāgatavṛttāntaṃ vihāragata eva praṇidhijñānabalenāvalokya tathā tatsamīpam upasaṃkrāmati na vā yathā te tatrānunayapratigherṣyāmātsaryādikaṃ kleśopakleśasaraṇaṃ notpādayanti/ ata idam ucyate 'raṇā dhyānaṃ niśritya kleśotpattyanurakṣāvihārasamṛddhāv iti vistaraḥ/

§H*3 (AKBh)[344] tatrāraṇā nāma kaścid evārhan kleśaprabhavaṃ sattvānāṃ duḥkhaṃ viditvātmānaṃ ca dakṣiṇīyaviśeṣaṃ pareṣāṃ tadālambanaṃ kleśotpādaṃ parihartukāmas tādṛśaṃ jñānam utpādayati yena pareṣāṃ sarvathāpi raṇaṃ notpādayati/ na kasyacit tadālambano rāga utpadyate dveṣo māno vā/ naiṣā pratipat kiṃcid eva raṇayatīty araṇā/ sā punar eṣā saṃvṛti-jñānam araṇā ayam asyāḥ svabhāvaḥ/

§H*4 (MS)[345]

lhun gyis grub cing chags mi mnga'/ thogs pa mi mnga' rtag tu yang/
mnyam par bzhag cing 'dri kun gyi/ lan ldon khyod la phyag 'tshal lo/
anābhoga nirāsaṅga avyāghata samāhita/
sadaiva sarvapraśnānāṃ nisarjaka namo 'stu te/
lhun gyis grub cing chags mi mnga'/ thogs par mi mnga' rtag pa ni/
mnyam par bzhag cing 'dri kun gyi/ lan ldon khyod la phyag 'tshal lo/

§H*4 (MSBh)[346]

§H*4 (MSU)[347] smon nas shes pa yang rnam pa lngas khyad par du 'phags te/ lhun gyis grub pa dang/ chags pa mi mnga' ba dang/ thogs pa mi mnga' ba dang/ rtag tu mnyam par gzhag[348] pa dang the tshom thams cad[349] gcod pas so/ nyan thos ni shes pa gang la smon nas mnyam par gzhag pa de kho na shes kyi/ gzhan du ma yin no/ sangs rgyas ni de lta ma yin te/ bsgrims[350] mi dgos par lhun gyis grub par mkhyen pas nor bu dang sil snyan bzhin no/ shes par bya ba mkhyen par gyur zin pas mkhyen pa chags pa mi mnga' ste/ nyon mongs pa'i sgrib pa bag chags dang bcas te[351] spangs pa'i phyir ro/ shes bya'i sgrib pa spangs pa'i phyir mkhyen pa thogs pa mi mnga'o/ snyoms par 'jug pa'i sgrib pa

---

342 AS, DT RI 112b7-113a2.

343 ASBh, ed. Tatia, 127-128

344 AKBh on AKK 7.35c-7.36a, ed. Pradhan, 417.

345 MS: Lamotte §X.13; DT RI 39a6-7; PT LI 45b8-46a1; Sasaki, 102.7 MSA: 20-21.46, ed. Lévi, 184. MSA (Tibetan): DT PHI 38a5.

346 Tibetan missing; Hsüan-tsang missing; Paramārtha 256b10.

347 DT RI 282b5-283a2; PT LI 341b3-8; Hsüan-tsang T440c18.

348 PT bzhag throughout.

349 PT om. thams cad.

350 PT, DT dsgrims.

351 kleśāvaraṇaṃ savāsanam; H: 煩 惱 障 并 習 気. Note that Hsüan-tsang makes this clause modify what follows.

spangs pa'i phyir rtag tu mnyam par gzhag pa ste/ glang chen[352] bzhud kyang mnyam par gzhag ces bya ba la sogs pa[353] 'byung ngo/ gang gi phyir de lta bur gyur pa de'i phyir khyod rtag tu 'dri ba thams cad kyi lan ldon pa zhes bya'o/

§H*4 (MSABh)[354] atra pañcabhir ākāraiḥ praṇidhijñānaviśeṣaṃ bhagavataḥ saṃdarśayati/ anābhogasaṃmukhībhāvataḥ/ asaktisaṃmukhībhāvataḥ/ sarvajñeyāvyāghātataḥ/ sadā samāhitatvataḥ/ sarvasaṃśayacchedanataś ca sattvānām/ anye hi praṇidhijñānalābhino nānābhogāt[355] praṇidhāya praṇidhijñānaṃ saṃmukhīkurvanti/ na cāsaktaṁ samāpattipraveśāpekṣatvāt/ na cāvyāhataṃ pradeśajñānāt/ na ca sadā samāhitā bhavanti/ na ca sarvasaṃśayāṃś cchindanti/

§H*4 (MSAṬ)[356] smon nas shes pa'i chos gang zhe na/ bsam gtan la brten nas 'di shes par bya'o snyam pa'i smon lam 'grub pa'i ting nge 'dzin dang shes rab gang yin pa dang/ de dag la mtshungs par ldan pa sems dang sems las byung ba'i chos rnams so/

§H*4 (AS)[357] bsams nas shes pa gang zhe na/ ... shes par bya'o zhes bsams nas yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*4 (ASBh)[358] praṇidhijñānaṃ tallābhī yadyad evaṃ traiyadhvikādikajñeyavṛttāntaṃ jñātukāmo bhavati/ tatra tatra mānasaṃ praṇidhāyedaṃ jānīyām iti dhyānaṃ samāpadyante tato vyutthitasya tatpraṇidhānaṃ samṛdhyati tajjñeyaṃ jānātīty arthaḥ/

§H*5 (MS)[359]

gnas dang gnas pa bshad bya dang/ tshig dang shes pa ston pa la/
rtag tu blo gros mi thogs pa/ ston mchog khyod la phyag 'tshal lo/
āśraye 'thāśrite deśye vākye jñāne ca deśike/
avyāhatamate nityaṃ sudeśika namo 'stu te/
rten dang brten pa bshad bya dang/ gsung dang mkhyen pa 'chad byed la/
blo gros rtag thogs mi mnga' ba/ legs ston khyod la phyag 'tshal lo/

§H*5 (MSBh)[360]

352 PT, DT skyon med. We emend following Hsüan-tsang: 象, 'elephant'.

353 Hsüan-tsang's version of the MSU provides the entire verse here rather than just the first pāda. Compare the verse given in his trs. of the AKBh (T 29.72a). The Sanskrit, quoted in the AKBh to AKK 4.12c (ed. Śāstrī, 604; ed. Pradhan, 204) reads: caran samāhito nāgas tiṣṭhan nāgaḥ samāhitaḥ/ svapan samāhito nāgo niṣaṇṇo 'pi samāhitaḥ. Compare: Lamotte, *La somme*, 2: 293.

354 MSABh on MSA 20-21.46, ed. Lévi, 184-185.

355 Lévi nānābhogān. We follow Tibetan: smon pa lhun gyis grub pas ma yin.

356 MSAṬ on MSA 20-21.46, DT BI 171a7-171b1; PT BI 192a6-7.

357 AS, DT RI 113a2.

358 ASBh, ed. Tatia, 128.

359 MS: Lamotte §X.14; DT RI 39a7; PT LI 46a1-2; Sasaki, 102.9. MSA: 20-21.47, ed. Lévi, 185. MSA (Tibetan): DT PHI 38a5-6.

360 Tibetan missing; Hsüan-tsang missing; Paramārtha 256b23.

§H*5 (MSU)[361] so so yang dag par rig pa'i 'grel pa'i tshigs su bcad pa ni/ gnas dang gnas pa bshad bya dang zhes bya ba la sogs pa'o/ de la gnas ni bstan pa'i chos te/ mdo'i sde la sogs pa'o/ gnas pa ni de'i brjod par bya ba'i don to/ de ni gnyis kyis bshad par bya ba yin pas ston pa gnyis te/ tshig dang shes pa ste/ ngag kun tu[362] slong bar byed pa'i phyir ro/ de dag la blo gros mi thogs pa ni mkhyen pa ldog pa med pa'o/ de la gnas la blo gros thogs pa med pa ni chos so so yang dag par rig pa ste/ rnam grangs su gtogs pa rnams la thogs pa med pa'i phyir ro/ gnas pa la[363] blo gros thogs pa med pa ni don so so yang dag par rig pa ste/ rang dang spyi'i mtshan nyid dang/ chos rnams kyi don gzhan la sogs pa'i dgongs pa la thogs pa med pa'i phyir ro/ tshig la blo gros thogs pa med pa ni nges pa'i tshig so so yang dag par rig pa ste/ yul gyi skad tha dad pa rang rang dang[364] phan tshun ming gzhan gyis tha snyad 'dogs pa dang/ chos kyi nges pa'i tshig la thogs pa med pa'i phyir ro/ chos rab tu dbye ba'i shes pa la blo gros thogs pa med pa ni spobs pa so so yang dag par rig pa'o/

§H*5 (MSABh)[365] atra samāsato yac ca deśyate yena ca deśyate tatra nityam avyāhatamatitvena bhagavataś catasraḥ pratisaṃvido deśitaḥ/ tatra dvayaṃ deśyate āśrayaś ca dharmaḥ/ tadāśritaś cārthaḥ/ dvayena deśyate vācā jñānena ca/ sudeśikatvena tāsāṃ karma saṃdarśitam/

§H*5 (MSAṬ)[366] so so yang dag par rig pa bzhi ni chos so so yang dag par rig pa dang/ don[367] dang nges pa'i tshig dang/ spobs so so yang dag par rig pa/ chos rnams kyi rnam grangs dang/ rang dang spyi'i[368] mtshan nyid dang/ nges pa'i tshig dang rnam par dbye ba la[369] 'phags pa rnams kyi ye shes thogs pa mi mnga' zhing/ ma chags pa gang[370] yin pa ste/ 'di dag ni grangs[371] bzhin du chos dang/ don dang/ nges pa'i tshig dang/ spobs pa so so yang dag par rig pa yin no/

§H*5 (AS)[372] chos so so yang dag par rig pa gang zhe na/ ... rnam grangs su gtogs pa rnams la thogs pa med pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ don so so yang dag par rig pa gang zhe na/ mtshan nyid dang dgongs pa la thogs pa med pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ nges pa'i tshig so so yang dag par rig pa gang zhe na/ yul mi'i skad dang chos kyi nges pa'i tshig la thogs pa med pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ spobs pa so so yang dag par rig pa gang zhe na/ chos rab tu dbye

361 DT RI 283a2-6; PT LI 341b8-342a5; Hsüan-tsang T441a4.
362 DT du.
363 DT om. la.
364 PT om. dang.
365 MSABh on MSA 20-21.47, ed. Lévi, 185.
366 MSAṬ on MSA 20-21.47, DT BI 171b1-2; PT BI 192a7-192b1.
367 DT om. dang/ don.
368 PT, DT om. dang spyi'i. We supply on the basis of MSU, DT RI 283a4.
369 DT las.
370 DT dang.
371 DT rnam grangs.
372 AS, DT RI 113a2-5.

ba la thogs pa med pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*5 (ASBh)[373] dharmapratisaṃvit paryāyeṣu tadyathā 'vidyādīn ārabhyājñānam adarśanam anabhisamaya ity evam ādiṣv avyāghātasamṛddhau yaḥ samādhir iti vistaraḥ/ arthapratisaṃvit svasāmāṇyalakṣaṇe dharmāṇām arthāntarādy abhiprāye cāvyāghātasamṛddhāv iti vistaraḥ/ niruktipratisaṃvij janapadabhāṣāyām iti prativiṣayaṃ yathāsavam anyonyasaṃjñāntarānuvyavahāre dharmanirvacane ceti tadyathā lujyate pralujyate tasmāl lokaḥ rūpyate tasmād rūpa ity evam ādike/ pratibhānapratisaṃvid dharmaprabhedeṣv iti dravyasantaḥ prajñāptisantaḥ saṃvṛtisantaḥ paramārthasanta ity evam ādiṣu/

§H*5 (BoBh)[374] tatra katamā bodhisattvasya catasro bodhisattvapratisamvidaḥ/ yat sarvadharmāṇāṃ sarvaparyāyeṣu yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāvanāmayam asaktam avivartyaṃ jñānam/ iyam eṣāṃ dharmapratisaṃvit/ yat punaḥ sarvadharmāṇām eva sarvalakṣaṇeṣu yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāvanāmayam asaktam avivartyaṃ jñānam/ iyam eṣāṃ arthapratisaṃvit/ yat punaḥ sarvadharmāṇām eva sarvanirvacaneṣu yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāvanāmayam asaktam avivartyaṃ jñānam/ iyam eṣāṃ niruktipratisaṃvit/ yat punaḥ sarvadharmāṇām eva sarvaprakārapadaprabhedeṣu yāvadbhāvikatayā yathāvadbhāvikatayā ca bhāvanāmayam asaktam avivartyaṃ jñānam/ iyam eṣāṃ pratibhānapratisaṃvit/ etāś catasro bodhisattvapratisaṃvido niśrityo 'prameyaṃ bodhisattvānāṃ pañcasthānakauśalyam veditavyam/ skandhakauśalyaṃ dhātvāyatanapratītyasamutpādasthānāsthānakauśalyañ ca/ ebhiś caturbhir ākāraiḥ/ sarvadharmā bodhisattvena svayañ ca svabhisaṃbuddhā bhavanti/ pareṣāñ ca suprakāśitāḥ/ ata uttari svayam abhisaṃbodho nāsti kutaḥ pareṣāṃ prakāśanā/

§H*6 (MS)[375]

ched du bzhud dang de dag gi/ tshig dang spyod mkhyen 'ongs pa dang/
'gro dang nges 'byung sems can la/ legs 'doms khyod la phyag 'tshal lo/
upetya vacanais teṣāṃ carijña āgatau gatau/
niḥsāre caiva sattvānāṃ svavavāda namo 'stu te/
gshegs nas spyod pa mkhyen mdzad de/ de dag skad kyis sems can gyi/
'od dang 'gro dang nges 'byung la/ legs 'doms khyod la phyag 'tshal lo/

§H*6 (MSBh)[376]

§H*6 (MSU)[377] mngon par shes pa rnam par byed pa'i tshigs su bcad pa ni/ ched du bzhud dang de dag gi zhes bya ba la sogs pa'o/ legs 'doms zhes bya ba'i

[373] ASBh, ed. Tatia, 128.

[374] BoBh, ed. Dutt, 176; ed. Wogihara, 258; T 30.539b; DT WI 136b7ff.

[375] MS: Lamotte §X.15; DT RI 39a7-39b1; PT LI 46a2-3; Sasaki, 102.11. MSA: 20-21.48, ed. Lévi, 185. MSA (Tibetan): DT PHI 38a6-7.

[376] Tibetan missing; Hsüan-tsang missing; Paramārtha 256c1.

[377] DT RI 283a6-283b3; PT LI 342a5-342b3; Hsüan-tsang T441a22.

sgra ni re re dang sbyar te/ de ni mdzes par[378] 'doms pa yin pas legs par[379] 'doms so/ bye brag khong du chud par bya ba'i phyir[380] smra ba ni 'doms pa'o/ ched du bzhud nas legs par 'doms zhes bya ba ni rdzu 'phrul gyi mngon par shes pas 'dul ba ji lta ba bzhin du bzhud pa'i phyir ro/ de dag gi tshig rnams kyis legs par 'doms zhes bya ba ni lha'i rna ba'i mngon par shes pas 'gro ba thams cad pa'i 'dul ba rnams kyis smras pa'i sgra don dang ldan pa'i rgyan ring po yang gsan nas ji ltar mthun par chos ston pa'i phyir ro/ spyod pa mkhyen nas legs par 'doms zhes bya ba ni sems kyi rnam grangs kyi mngon par shes pas dbang po mchog dang mchog ma yin pa rtogs pa'i phyir ro/ 'ongs pa la legs par 'doms zhes bya ba ni sngon gyi gnas rjes su dran pa'i shes pa ste/ des 'ongs pa rtogs pa'i phyir ro/ 'gro ba[381] la legs par 'doms pa zhes bya ba ni 'chi 'pho dang skye ba shes pa ste/ des 'gro ba rtogs pa'i phyir ro/ nges par 'byung ba la legs par 'doms pa[382] zhes bya ba ni zag pa zad pa'i mngon par shes pas nyon mongs pa spangs pa rtogs pa'i phyir ro/

§H*6 (MSABh)[383] atra ṣaḍbhir abhijñābhiḥ samyagavavādatvaṃ bhagavato darśitam/ upetya vineyasakāsamṛddhyabhijñayā/ teṣāṃ bhāṣayā divya-śrotrābhijñayā cittacaritraṃ jñatvā cetaḥparyāyābhijñayā yathā pūrvāntād ihāgatir yathā cāparānte gatir yathā ca saṃsārān niḥsaraṇam/ tatrāvavādaṃ dadāty avaśiṣṭābhis tisṛbhir abhijñābhir yathākramaṃ/

§H*6 (MSAṬ)[384] mngon par shes pa drug ni rdzu 'phrul gyi yul dang lha'i mig dang/ lha'i rna ba dang/ gzhan gyi sems shes pa dang/ sngon gyi gnas rjes su dran pa dang/ zag pa zad pa shes pa ste/ 'di dag ni mngon par shes pa drug go/

§H*6 (AS)[385] rdzu 'phrul gyi mngon par shes pa gang zhe na/ ... rdzu 'phrul gyi rnam par 'phrul pa sna tshogs yang dag par 'byor pa'i ... chos rnams so/ lha'i rna ba'i mngon par shes pa gang zhe na/ sgra sna tshogs nyam pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ sems kyi rnam grangs mngon par shes pa gang zhe na/ sems can gzhan dag gi sems kyi spyod pa la 'jug pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ sngon gyi gnas rjes su dran pa'i mngon par shes pa gang zhe na/ sngon gyi mtha'i spyod pa rjes su dran pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ 'chi'i pho dang skye la mngon par shes pa gang zhe na/ sems can rnams kyi 'chi pho dang skye ba mthong ba yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ zag pa zad pa mngon par shes pa gang zhe na/ ... zag pa zad pa shes pa yang dag par 'byor pa'i ... chos rnams so/

---

378 Equivalent to samyak. See MSABh, ed. Lévi, 185.

379 PT om. par.

380 viśeṣādhigantavyārtham? Hsüan-tsang: 爲令勝進 . The Tibetan here appears to preserve an older form than that found in Dpal brtsegs's translation. See Mahāvyutpatti **4606, 6676, 783. See also Hirakawa et al., *Index to the Abhidharmakośabhāṣya*, 1: 336 (s.v. viśeṣādhigama).

381 Presumably gati, but Hsüan-tsang has 來 , "coming".

382 DT om. pa.

383 MSABh on MSA 20-21.48, ed. Lévi, 185.

384 MSAṬ on MSA 20-21.48, DT BI 171b2-3; PT BI 192b1-2.

385 AS, DT RI 113a5-113b2.

§H*6 (ASBh)[386] ṛddhyabhijñā vicitrarddhivikurvitasamṛddhāv iti tadyathā eko bhūtvā bahudhā bhavatīty evam ādau/ vicitrāṇāṃ śabdānāṃ anuśrava-samṛddhāv iti divyamānuṣyakādīnām/ parasattveṣu cittacaritapraveśa-saṃrddhāv iti sarāgādicittapracārayathābhūtajñānasamṛddhāv ity arthaḥ/ pūrvāntacaryāyā anusmaraṇasamṛddhāv ity atītaṃ janmaparaṃparām ārabhya nāmajātigotrādiprakāravṛttāyā ity arthaḥ/ cyutyupapādābhijñā divyena cakṣuṣā sattvānāṃ cyavamānānām upapadyamānānāṃ suvarṇānāṃ durvarṇānāṃ sugatim api gacchatāṃ durgatim apy aparāntam ārabhya cyutyupapādasaṃdarśanasamṛddhau samādhyādayaḥ/ āsravakṣayajñāna-samṛddhāv iti yenopāyenāsravāḥ parikṣīyante yaś caiṣāṃ parikṣayas tajjñānaniṣpattinimittam ity arthaḥ/

§H*7 (MS)[387]

sems can kun gyis khyod mthong na/ skyes bu mchog tu rtogs par 'gyur/
mthong ba tsam gyis dad par 'gyur[388]/ mdzad pa khyod la phyag 'tshal lo/
satpauruṣyaṃ prapadyante tvāṃ dṛṣṭvā sarvadehinaḥ/
dṛṣṭamātrat prasādasya vidhāyaka namo 'stu te/
lus can kun gyis khyod mthong na/ skyes bu dam pa lags par 'tshol/
mthong ba tsam gyis rab dang bar/ mdzad pa khyod la phyag 'tshal lo/

§H*7 (MSBh)[389]

§H*7 (MSU)[390] chos kyi sku ni mtshan dang dpe byad bzang po kun tu ston pa'i gnas yin pas de dang ldan pa lta bur ston to/ sems can kun gyis[391] khyod mthong na/ skyes bu mchog tu rtogs par 'gyur zhes bya ba ni/ skyes bu chen po khong du chud par 'gyur te[392]/ mtshan dang dpe byad dang ldan pa khyod mthong na kye ma bcom ldan 'das ni skyes bu chen po'i zhes rtogs par 'gyur ro/ mthong ba tsam gyis dad par 'gyur zhes bya ba ni dad pa skyed par mdzad pa'o/

§H*7 (MSABh)[393] atra lakṣaṇānuvyañjanānāṃ bhagavati mahāpuruṣatva-saṃpratyayena darśanamātrāt pareṣāṃ prasādajanakatvaṃ karma saṃdarśitam/

§H*7 (MSAṬ)[394] skyes bu chen po mtshan sum cu rtsa gnyis la/ skyes bu chen po zhabs shin tu gnas pas sa la mnyam par gshegs pa 'di ni/ skyes bu chen po'i mtshan yin no/ zhabs gnyis kyi mthil la 'khor lo[395] rtsibs stong pa mu khyud

386 ASBh, ed. Tatia, 128.

387 MS: Lamotte §X.16; DT RI 39b1; PT LI 46a3; Sasaki, 102.13. MSA: 20-21.49, ed. Lévi, 185. MSA (Tibetan): DT PHI 38a7.

388 PT dad gyur par; DT dad 'gyur par; we follow Lamotte, MSU.

389 Tibetan missing; Hsüan-tsang missing; Paramārtha 256c.13

390 DT RI 283b3-5; PT LI 342b3-5; Hsüan-tsang T441b7.

391 PT gyi

392 D 'gyur ba ste

393 MSABh on MSA 20-21.49, ed. Lévi, 185.

394 MSAṬ on MSA 20-21.49, DT BI 171b3-5; PT BI 192b2-5.

395 PT lo'i.

dang bcas shing rnam pa thams cad yongs su rdzogs pa mnga' zhes bya be de lta bu la sogs pa mtshan yin no/ dpe byad bzang po brgyad cu la/ phyag dang zhabs dag gi sor mo nyi shu'i tshigs legs pa dang/ sen mo bzang ba ni dpe byad bzang po nyi shu ste/ de lta bu la sogs pas[396] mtshan dang dpe byad bzang po rgyas par ni/ theg pa chen po'i mdo ste dag dang/ byang chub sems dpa'i sa las shes par bya'o/

§H*7 (AS)[397] mtshan dang dpe byad bzang po rnams gang zhe na/ ... mtshan dang dpe byad bzang pos brgyan pa'i sku kun tu ston pa yang dag par 'byor pa'i ... chos rnams dang de las byung ba'i rnam par smin pa'o/

§H*7 (ASBh)[398] lakṣaṇānuvyañjanāni yatsamādhiprajñādhipatyena buddhā bhagavanto dvātriṃśatā lakṣaṇair aśītyanuvyañjanaiḥ vibhrājamānaṃ rūpakāyaṃ saṃdarśayati vineyānām/ tatsvabhāvāni tāni teṣāṃ veditavyāni dharmakāyaprabhāvitatvād buddhānāṃ bhagavatām iti/ bodhisattvānāṃ tu tathāsaṃdarśanasamarthānāṃ samādhiprajñāsvabhāvāni/ tadanyeṣāṃ parṣanmaṇḍaleṣūpapannānāṃ tatsamutthitavipākasvabhāvāni veditavyāni/

§H*7 (BoBh)[399] dvātriṃśan mahāpuruṣalakṣaṇāni katamāni/ (1) supratiṣṭhitapādo mahāpuruṣaḥ samam ākramati mahīm/ idaṃ mahāpuruṣasya mahāpuruṣalakṣaṇam/ (2) adhasthāt pādatalayoś cakre jāte sahasrāre sanābhike sanemike sarvākāraparipūrṇe/ (3) dīrghāṅgulir mahāpuruṣaḥ/ (4) āyatapādapārṣṇiḥ/ (5) mṛdutaruṇapāṇipādaḥ/ (6) jālapāṇipādaḥ/ (7) ucchaṅgacaraṇaḥ/ (8) aiṇeyajaṅghaḥ/ (9) anavanatakāyaḥ/ (10) kośagatavastiguhyaḥ/ (11) nyagrodhaparimaṇḍalaḥ/ (12) vyāmaprabhaḥ/ (13) ūrdhvāṅgaromā/ (14) ekaikaromā/ ekaikam asya roma kūpe[400] jātaṃ nīlaṃ kuṇḍalakajātaṃ pradakṣiṇavartam/ (15) kāñcanasannibhatvak/ (16) ślakṣṇavatk/ ślakṣṇatvāt tvace rajo malasya kāye nāvatiṣṭhate/ (17) saptotsadakāyaḥ/ saptasyosadāḥ/ kāye jātaḥ/ dvau hastayor dvau pādayor dvāv asaṃyor eko grīvāyām/ (18) siṃha-pūrvārdhakāyaḥ/ (19) susaṃvṛttaskandhaḥ/ (20) citāntarāṃśaḥ/ (21) bahadṛjugātraḥ/ (22) catvāriṃśat samadantah/ (23) aviraladantaḥ/ (24) suśukladantaḥ/ (25) siṃhahanuḥ/ (26) prabhūtatanujihvaḥ/ prabhūtatvāj jihvāyāḥ mukhāj jihavāṃ nirṇāmya sarvamukhamaṇḍalam avacchādayati yāvantakaṃ keśaparyantam/ (27) rasarasāgraprāptaḥ/ (28) brahmasvaraḥ/ kalaviṅkamanojñabhāṇī/ dundubhisvaranirghoṣaḥ/ (29) abhinīlanetraḥ/ (30) gopakṣmā/ (31) uṣṇīṣaśīrṣā/ (32) ūrṇā cāsya bhruvor madhye jātā śvetā śaṃkhnibhāṃ pradakṣiṇavartā/

§H*8 (MS)[401]

len dang gnas dang gtong ba dang/ sprul pa dang ni bsgyur ba[402] dang/

---

396 PT pa'o.

397 AS, DT RI 113b2-3.

398 ASBh, ed. Tatia, 128-129.

399 BoBh, ed. Dutt, 259-260; ed. Wogihara, 375; T 30.567a.

400 Wogihara kāye.

401 MS: Lamotte §X.17; DT RI 39b1-2; PT LI 46a4; Sasaki, 102.15. MSA: 20-21.50, ed. Lévi, 185. MSA (Tibetan): DT PHI 38a7-38b1.

402 PT sgyur pa.

ting nge 'dzin dang ye shes la/ mnga' brnyes khyod la phyag 'tshal lo/
ādānasthānasaṃtyāganirmāṇapariṇāmane/
samādhijñānavaśitām anuprāpta namo 'stu te/
len dang gnas dang gtong ba dang/ sprul dang yongs su sgyur ba dang/
ting nge 'dzin dang ye shes la/ mnga' brnyes khyod la phyag 'tshal lo/

§H*8 (MSBh)[403]

§H*8 (MSU)[404] yongs su dag pa bzhi'i rnam par 'grel pa'i bstod pa ni/ len dang gnas dang gtong ba dang/ sprul pa dang ni bsgyur ba dang zhes bya ba la sogs pa'o/ gnas yongs su dag pa ni bsam gtan la brten nas ji ltar bzhed pa dang/ ji srid du bzhed pa bzhin du sku lus len pa dang/ bzhugs pa dang 'dor ba la mnga' brnyes pa'o/ dmigs su yongs su dag pa ni sngon med pa'i gzugs sprul pa dang/ sngon byung ba'i gzugs gser la sogs pa'i dngos por bsgyur[405] ba dang/ rnam pa thams cad du thugs su chud pa mnga' brnyes pa'o/ thugs yongs su dag pa ni ji ltar bzhed pa bzhin du ting nge 'dzin gyi sgo la dbang sgyur[406] ba ste/ skad cig re re la ji ltar bzhed pa bzhin du ting nge 'dzin gzhan la snyoms par 'jug pa'i phyir ro/ mkhyen pa yongs su dag pa ni ji ltar bzhed pa bzhin du gzungs kyi sgo kun tu 'dzin pa yang dag par 'byor pa'o/

§H*8 (MSABh)[407] atra bhagavataś caturvidhayā vaśitayā sarvākārāś catasraḥ pariśuddhayaḥ paridīpitāḥ/ āśrayapariśuddhir ātmabhāvasyādānasthānatyāga-vaśitayā/ ālaṃbanapariśuddhinirmāṇapariṇāmanavaśitayā/ cittapariśuddhiḥ sarvākārasamādhivaśitayā/ prajñāpariśuddhiḥ sarvākārajñānavaśitayā/

§H*8 (MSAṬ)[408] yongs su dag pa bzhi ni rten[409] yongs su dag pa dang/ dmigs yongs su dag pa dang/ thugs yongs su dag pa dang/ ye shes yongs su dag pa'o[410]/

§H*8 (AS)[411] gnas yongs su dag pa gang zhe na/ ... ji ltar bzhed pa bzhin du gnas len pa dang/ bzhugs pa dang/ yongs su gtong ba yang dag par 'byor pa'i ... chos rnams so/ dmigs pa yongs su dag pa gang zhe na/ ji ltar bzhed pa bzhin du dmigs pa sprul pa dang/ sgyur ba mkhyen pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ thugs yongs su dag pa gang zhe na/ ji ltar bzhed pa bzhin du ting nge 'dzin gyi sgol dbang sgyur ba yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ mkhyen pa yongs su dag pa gang zhe na/ ... ji ltar bzhed pa bzhin du gzungs kyi sgo kun tu 'dzin pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

---

403 Tibetan missing; Hsüan-tsang missing; Paramārtha 256c19.

404 DT RI 283b5-284a1; PT LI 342b5-8; Hsüan-tsang T441b16.

405 PT sgyur.

406 DT bsgyur.

407 MSABh on MSA 20-21.50, ed. Lévi, 185-186.

408 MSAṬ on MSA 20-21.50, DT BI 171b5-6; PT BI 192b5-6.

409 PT brten.

410 PT reads dang for pa'o.

411 AS, DT RI 113b3-6.

§H*8 (ASBh)[412] catasrah sarvākārāḥ pariśuddhayo buddhānāṃ bhagavatāṃ mahābhijñāprāptānāṃ ca bodhisattvānām/ tatra yathākāmam āśrayasyopādānasthānaparityāgānāṃ samṛddhāv iti yatrecchati tatropapattigrahaṇataḥ/ tasyāṃ copapattāv āyuḥsaṃskārān adhiṣṭhāya yāvad iccham avasthānataḥ/ yad ecchati tad āyuḥsaṃskārotsarjanataś ca yathākramam/ yathākāmam ālambanam adhikṛtya nirmāṇapariṇāmanajñānānāṃ samṛddhāv ity pūrvarūpādinirmāṇataḥ pūrvotpannānāṃ rūpādīnāṃ suvarṇāditvena pariṇāmataḥ sarvaprakārāvagamanataś ca yathākramam/ yathākāmam samādhimukhavaśavartisamṛddhāv iti pratikṣaṇaṃ yatheṣṭam aparimitasamādhyantarasamāpattaye/ yathākāmam dhāraṇīmukhasaṃdhāraṇasamṛddhāv iti dvācatvāriṃśato 'kṣarāṇām anyatamākṣaramanasikāre tadādisarvadharmaparyāyābhilapanasāmarthyapratilambhāyety arthaḥ/

§H*8 (BoBh)[413] catasraḥ sarvākārāḥ pariśuddhayaḥ katamāḥ/ āśrayapariśuddhiḥ/ ālambanapariśuddhiḥ/ cittaśuddhiḥ jñānaśuddhiś ca/ tatrāśrayaviśuddhiḥ katamā/ savāsanānāṃ sarvakleśapakṣāṇāṃ dauṣṭhulyānām āśrayān niravaśeṣato 'tyantaparamaḥ sve cātmabhāve yathākāmādānasthānacyutivaśavartitā sarvākārā āśrayaśuddhir ity ucyate/ tatrālambanaviśuddhiḥ katamā/ nirmāṇe[414] pariṇāme saṃprakhyāne va sarvālambaneṣu yā vaśavartitā/ iyam ucyate sarvākārā ālambanaviśuddhiḥ/ tatra cittaviśuddhiḥ katamā/ pūrvavat sarvacittadauṣṭhulyāpagamāc citte ca sarvākārakuśalamūlopacayāt sarvākārā cittaviśuddhir ity ucyate/ tatra katamā jñānaviśuddhiḥ/ pūrvavat sarvāvidyāpakṣyadauṣṭhulyāpagamāt sarvatra ca jñeye jñānasyānāvaraṇāt jñānavaśavartitā sarvākārā jñānaviśuddhir ity ucyate/

§H*9 (MS)[415]

thabs dang skyabs dang dag pa dang/ nges 'byung theg pa chen po la/
sems can rnams la slu ba yi[416]/ bdud 'joms khyod la phyag 'tshal lo/
upāye śaraṇe śuddhau sattvānāṃ vipravādane/
mahāyāne ca niryāṇ mārabhañja namo 'stu te/
thabs dang skyabs dang dag pa dang/ theg chen nges par 'byung ba la/
sems can rnams la rab slu ba'i/ bdud 'joms khyod la phyag 'tshal lo/

§H*9 (MSBh)[417]

§H*9 (MSU)[418] stobs kyi rnam par 'grel pa'i bstod pa ni/ thabs dang skyabs dang dag pa dang zhes bya ba la sogs pa ste/ bde 'gro dang ngan 'gro dang las dang dag pa dang/ theg pa chen po dang/ don bzhi po dag la sems can rnams slu ba'i phyir bdud gang yin pa de 'joms par byed pas stobs bcu rnams kyi las

412 ASBh, ed. Tatia, 129.

413 BoBh, ed. Dutt, 265; ed. Wogihara, 384; T 30.568c.

414 Dutt, nirvāṇe.

415 MS: Lamotte §X.18; DT RI 39b2; PT LI 46a4-5; Sasaki, 102.17. MSA: 20-21.51, ed. Lévi, 186. MSA (Tibetan): DT PHI 38b1.

416 DT mi slu ba'i.

417 Tibetan missing; Hsüan-tsang missing; Paramārtha 256c27.

418 DT RI 284a1-284b2; PT LI 343a1-343b4; Hsüan-tsang T441b29.

brjod do/ de la dge ba ni bde[419] 'gro ba'i thabs so/ mi dge ba ni ngan 'gro'i thabs so/ zhes de ston pa la slu[420] ba'i phyir bdud nye bar gnas te/ 'di ni de lta ma yin gyi/ 'di ni log pa ste/ mi dge ba las bde 'gro'o/ bde ba las ni ngan 'gro zhe'am/ yang na thams cad ni rgyu med pa'am/ dbang phyug la sogs pa'i rgyu las byung ba'o/ zhes zer ba la bcom ldan 'das kyi gnas dang gnas ma yin pa mkhyen pa'i stobs kyis 'gro ba rgyu med pa las byung ba dang/ mi mthun pa'i rgyu las byung ba ni gnas ma yin zhing go skabs med de/ 'di yod pas 'di byung/ 'di skyes pa'i phyir 'di skye ba ste/ 'di ltar ma rig pa'i rkyen gyis 'du byed rnams 'byung gi/ rim la sogs pas dbang phyug la sogs pa la ma yin no[421] zhes 'joms te/ gnas dang thabs zhes bya ba ni don gcig go/ skyabs zhes bya ba ni las te/ ji skad du/ 'jig rten[422] ni las bdag gir bya ba las kyi bgo skal la spyod pa[423] zhes bya ba la sogs pa gsungs pa lta bu'o/ 'dir yang slu ba ni snga ma bzhin no/ der yang bdud gang yin pa de bcom ldan 'das kyis[424] las kyi rnam par smin pa mkhyen pa'i stobs[425] thogs pa med pas[426] sems can ni las kyis mthon po dang/ dma' ba dang/ ngan pa dang/ bzang por rnam par phye ba yin gyi/ dbang phyug la sogs pa las byung ba ni ma yin/ glo bur du byung ba ma yin no zhes bya ba la sogs pa snga ma bzhin du 'joms so/ dag pa zhes bya ba ni dag pa rnam pa gnyis te/ 'jig rten pa dang 'jig rten las 'das pa ste/ rnam par gnon pa dang bag la nyal yang dag par 'joms pa bsam gtan dang ting nge 'dzin dang snyoms par 'jug pas dag pa dang/ 'phags pa'i lam gyis dag pa'i phyir re zhig pa dang gtan du ba'o/ 'di la yang slu[427] ba ni snga ma bzhin no/ der yang bdud gang yin pa de bcom ldan 'das kyi ting nge 'dzin dang snyoms par 'jug pa mkhyen pa'i stobs kyis 'joms so/ nges 'byung theg pa chen po la zhes bya ba ni stobs lhag ma'i las ston to/ sangs rgyas nyid du nges par 'byung bar bya ba'i phyir theg pa chen po ston pa na slu[428] ba'i phyir bdud nye bar 'dug ste/ bla na med pa[429] yang dag par rdzogs pa'i byang chub ni rnyed par dka' bas/ nyan thos nyid du nges par byung yang bla'o zhes zer ba de la[430] bcom ldan 'das kyi stobs rnam pa bdun gyis 'joms so/

§H*9 (MSABh)[431] atra caturṣv artheṣu sattvānāṃ vipravādanāya māro yas tadbhañjakatvena bhagavato daśānāṃ balānāṃ karma saṃdarśitam/ yaduta

[419] PT adds bar.

[420] PT bslu.

[421] Compare AKK 2.64d: neśvarādeḥ kramādibhiḥ.

[422] DT adds 'di.

[423] karmasvaka karmadāyādaḥ. See Mahāvyutpatti **2313-4; Lamotte, *La somme*, 2: 297.

[424] PT kyi.

[425] karmavipākajñānabala. Compare this with the reading given in the MSU (§H): karmasvakajñānabala (=las bdag gir bya ba mkhyen pa'i stobs). Hsüan-tsang has the same reading in both places: 業異熟智力 (T 439b24; 441c14).

[426] D pa.

[427] PT bslu.

[428] PT bslu.

[429] D par.

[430] PT adds de.

[431] MSABh on MSA 20-21.51, ed. Lévi, 186.

sugatidurgatigamanopāyavipravādane/[432] aśaraṇeṣu devādiṣu śaraṇavipravādane/ sāsravaśuddhimātreṇa śuddhivipravādane/ mahāyānaniryāṇavipravādane ca/ sthānāsthānajñānabalena hi bhagavān prathame 'rthe mārabhañjiko veditavyaḥ/ karmavipākajñānabalena[433] dvitīye/ dhyānavimokṣasamādhisamāpattijñānabalena tṛtīye/ indriyaparāparatvādijñānabalena caturthe/ hīnānīndriyādīni varjayitvā śreṣṭhasaṃniyojanāt/

§H*9 (MSAṬ)[434] de bzhin gshegs pa'i stobs bcu ni/ gnas dang gnas ma yin pa mkhyen pa'i stobs dang/ las bdag gir bya ba mkhyen pa'i stobs dang/[435] bsam gtan dang/ rnam par thar pa dang/ ting nge 'dzin dang/ snyoms par 'jug pa mkhyen pa'i stobs dang/ dbang po mchog dang mchog ma yin pa mkhyen pa'i stobs dang/ mos pa sna tshogs mkhyen pa'i stobs dang/ khams sna tshogs mkhyen pa'i stobs dang/ thams cad du 'gro ba'i lam mkhyen pa'i stobs dang/ sngon gyi rjes su dran pa mkhyen pa'i stobs dang/ 'chi 'pho dang skye ba mkhyen pa'i stobs dang/ zag pa zad pa mkhyen pa'i stobs te/ 'di dag ni de bzhin gshegs pa'i stobs bcu yin no/ rgyas par ni[436] stobs bcu'i mdo[437] las rig par bya'o/ bde 'gro dang ngan 'gror 'gro'i thabs la rab tu slu ba zhes bya ba ni/ bdud ni phyugs gsod pa dang/ mer 'jug pa la sogs pas bde 'gror 'gro ba'i thabs[438] su ston par byed pa'i phyir bde 'gro'i thabs la rab tu slu bar byed ba yin no/ bzlog nas[439] ni ngan 'gror 'gro bar 'gyur ro zhes de ltar lung 'bogs[440] pa'i phyir/ de ltar bdud ni ngan 'gro'i thabs la yang rab tu slu bar byed ba yin no/ bcom ldan 'das kyis stobs gang gis bde 'gro dang ngan 'gro'i thabs la rab tu slu bar byed pa'i bdud bcom pa de bstan pa'i phyir/ gnas dang gnas ma yin pa mkhyen pa'i stobs kyis ni bcom ldan 'das don dang po la bdud 'joms par mdzad pa yin par rig par bya ba'o zhes bya ba smos te/ bcom ldan 'das ni gnas dang gnas ma yin pa mkhyen pa'i stobs kyis srog gcod pa la sogs pas dmyal ba la sogs par skye ba gang yin pa de ni gnas yod do/ bde 'gror skye ba gang yin pa de gnas ma yin zhing go skabs med do zhes rgyu la yang rgyur/ 'bras bu la yang 'bras bur/ yang dag pa ji lta ba bzhin du mkhyen cing/ rgyu med pa dang mi mthun pa'i rgyur smra ba'i dge sbyong dang bram ze dag kyang tshar gcod par mdzad do/ lha la sogs pa skyabs ma yin pa la skyabs su rab tu slu ba zhes bya ba ni/ lha rnams ni nges par 'byung ba'i lam mngon par mi shes pa'i phyir skabs ma yin no/ skyabs kyi don ni skyob pa'i don yin na/ de rnams ni thabs mi shes pa'i phyir/ 'khor ba dang ngan 'gro'i 'jigs pa thams cad las sems can rnams skyob par mi nus so/ bdud ni de dag kyang 'jig rten kyi skyabs nyid du ston pa na

---

432 Lévi sugatidurgatigamanādyupāyavipravādane. Tibetan has no equivalent for -ādi-, and bearing in mind the comments given in the MSAṬ this seems the better reading. See Hakamaya, "Mahāyānasūtrālaṃkāraṭīkā", 433, note 77.

433 On the variant readings for this bala, see the notes to §H*9 part two.

434 MSAṬ on MSA 20-21.51, DT BI 171b6-172b2; PT BI 192b6-193b4.

435 Reflecting, apparently, karmasvakajñānabala, though the Sanskrit text of the MSABh (above) reads karmavipākajñānabala. For some discussion see the notes to §H*9, part two.

436 PT om. ni.

437 daśabalasūtra.

438 PT om. la rab tu slu ba zhes bya ba ni/ bdud ni phyugs gsod pa dang/ mer 'jug pa la sogs pas bde 'gror 'gro ba'i thabs.

439 DT pas.

440 PT 'bog.

skyabs su rab tu slu bar byed pa zhes bya ste/ lha rnams ni thabs ma yin pa rdzu 'phrul dang/ dam pa sbyin pa la sogs pas 'jig rten la rab tu slu bar byed do/ bcom ldan 'das ni las bdag gir bya ba mkhyen pa'i stobs kyis bdud las rgyal ba'i phyir bdud 'joms par mdzad pa zhes bya'o/ theg pa chen pos nges pa 'byung ba la rab tu slu bar byed pa'o zhes bya ba ni bdud ni las dang po pa'i byang chub sems dpa' rnams la/ de'i bsngags[441] pa ma yin pa bsgrags pas byang chub sems dpa'i spyod pa las 'dun pa bzlog nas nyan thos kyi theg pa la sbyor bya byed do/ sangs rgyas bcom ldan 'das rnams ni stobs lhag ma dbang po mchog dang mchog ma yin pa mkhyen pa la sogs pas theg pa chen pos nges par 'byung ba la rab tu slu bar byed pa'i bdud bcom nas/ byang chub sems dpa'i[442] spyod pa la sbyor zhing 'doms par mdzad do/ 'di'i phyir yang bcom ldan 'das kyang bdud 'joms par mdzad pa zhes bya'o/

§H*9 (AS)[443] gnas dang gnas ma yin pa mkkyen pa'i stobs gang zhe na/ ... gnas dang gnas ma yin pa thams cad mkhyen pa yang dag par 'byor pa'i ... chos rnams so/ las bdag gir bya ba mkhyen pa'i stobs gang zhe na/ las bdag gir bya ba rnam pa thams cad mkhyen pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ stobs lhag ma rnams la yang de bzhin du ji ltar mthun mthun du rig par bya'o/

§H*10 (MS)[444]

ye shes dang ni spangs pa dang/ nges 'byung bgegs byed ston mdzad pa/
bdag gzhan don la mu stegs gzhan/ mi tshugs khyod la phyag 'tshal lo/
jñānaprahāṇaniryāṇavighnakārakadeśika/
svaparārthe 'nyatīrthyānāṃ nirādhṛṣya namo 'stu te/
rang gzhan don du ye shes dang/ spangs dang nges 'byung bgegs mdzad par/
ston mdzad mu stegs gzhan dag gis/ mi brdzi khyod la phyag 'tshal lo/

§H*10 (MSBh)[445]

§H*10 (MSU)[446] mi 'jigs pa rnams rnam par 'byed pa ni bstod pa'i sgo nas/ ye shes dang ni spangs pa dang/ nges 'byung bgegs[447] byed ston mdzad pa[448] zhes bya ba la sogs pa smos te/ nga yang dag par rdzogs pa'i sangs rgyas pa zhes bya ba ni ye shes so/ zag pa 'di dag spangs so zhes bya ba ni spangs pa ste/ 'di gnyis ni rang gi don gyi dbang du bya'o[449]/ ngas nyan thos rnams la nges par 'byung ba'i chos gang dag bshad pa zhes bya ba ni nges par 'byung ba ston pa'o/ de dag nyid la bar du gcod pa'i chos gang dag bstan pa zhes bya ba ni bgegs byed pa ste/ bar du gcod pa dang bgegs byed pa zhes bya ba ni don gcig go/ 'di

441 PT sngags.

442 DT adds byang chub sems dpa'.

443 AS, DT RI 113b6-114a1.

444 MS: Lamotte §X.19; DT RI 39b2-3; PT LI 46a5-6; Sasaki, 102.19. MSA: 20-21.52, ed. Lévi, 186. MSA (Tibetan): DT PHI 38b1-2.

445 Tibetan missing; Hsüan-tsang missing; Paramārtha 257a8.

446 DT RI 284b2-6; PT LI 343b4-8; Hsüan-tsang T441c29.

447 DT bges.

448 DT pa'i.

449 PT byas pa'o.

gnyis ni gzhan gyi dbang las brtsams pa ste/ de'i phyir/ bdag gzhan don la mu stegs gzhan/ mi tshugs khyod la phyag 'tshal lo/ zhes bya ba smos te/ 'jigs pa med cing mi tshugs pa'i phyir 'jigs pa dang bral bar ston to/

§H*10 (MSABh)[450] atra jñānaprahāṇakārakatvena[451] svārthe/ niryāṇavighna-deśikatvena ca parārthe/ nirādhṛṣyatvād anyatīrthyair bhagavato yathā-kramaṃ caturvidhaṃ vaiśāradyam udbhāvitam/

§H*10 (MSAṬ)[452] mi 'jigs pa bzhi ni kye ma nga[453] mngon par rdzogs par sangs rgyas par zhal gyis 'che ba la/ lha dang bcas/ bdud dang bcas/ tshangs pa dang bcas/ dge sbyong dang bram ze'i skye[454] dgur bcas/ lha dang/ mi dang/ lha ma yin du bcas pa'i 'jig rten 'di na[455] chos 'di dag mngon par rdzogs par sangs ma[456] rgyas so zhes nga la 'ga' yang chos dang mthun pas gleng bar byed pa'i rgyu mtshan yang dag par rjes su ma mthong go/ rgyu mtshan yang dag par rjes su ma[457] mthong bas 'di na[458] nga bde ba thob pa dang 'jigs pa med pa gyur cing gnas te/ khyu mchog gi gnas rlabs po che zhal gyis 'che zhing tshangs pa'i[459] 'khor lo sngon 'jig rten na[460] dge sbyong dang bram ze sus kyang chos dang mthun pa ma bskor ba[461] bskor ba mdzad do/ kye ma nga zag pa zad par zhal gyis 'che ba la 'di na zag pa de dag yongs su ma zad do/ zhes 'ga' yang zhes bya ba snga ma bzhin no/ ngas bar du gcod pa'i chos gsungs pa gang dag yin pa de dag bsten na bar du gcod par mi 'gyur ro zhes bya ba thams cad do/ ngas nges par 'byin pa'i chos su bshad pa gang dag yin pa de dag bsten na de byed pa'i sdug bsngal yang dag par zad par byed par nges par 'byung ba ma[462] yin no zhes 'di na nga la 'ga' yang zhes bya ba snga ma bzhin du rig par bya ba ste/ 'di dag ni mi 'jogs pa bzhi yin no/

§H*10 (AS)[463] mngon par rdzogs par byang chub pa la mi 'jigs pa gang zhe na/ ... rang gi don las brtsams te/ shes bya rnam pa thams cad mngon par rdzogs par byang chub par zhal gyis 'che ba 'jog pa yang dag par 'byor pa'i ... chos rnams so/ zag pa zad pa mkhyen pa la mi 'jigs pa gang zhe na/ rang gi don las brtsams te/ zag pa'i rnam pa thams cad zad par zhal gyis 'che ba 'jog pa yang

---

450 MSABh on MSA 20-21.52, ed. Lévi, 186.

451 The Tibetan translation here reads: 'dir rang gi don ye shes dang spangs pa ston par mdzad pa nyid (DT PHI 258a6). This suggests that we should read -deśikatvena here, but the emendation is uncertain.

452 MSAṬ on MS 20-21.52, DT BI 172b2-6; PT BI 193b4-194a2.

453 PT om. nga.

454 PT om. bram ze'i skye.

455 DT adds ni.

456 DT om. ma.

457 PT om. ma.

458 PT ni.

459 DT tshongs pa.

460 PT om. na.

461 DT pa.

462 DT, PT om. ma; we supply on the basis of good sense and ASBh, DT LI 96b2.

463 AS, DT RI 114a1-5.

dag par 'byor pa'i zhes bya ba snga ma bzhin no/ bar du gcod pa'i chos la mi 'jigs pa gang zhe na/ gzhan gyi don las brtsams te/ bar du gcod pa'i chos rnam pa thams cad ston par zhal gyis 'che ba 'jog pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ nges par 'byin pa'i lam la mi 'jigs pa gang zhe na/ ... gzhan gyi don las brtsams te/ nges par 'byin pa'i lam gyi rnam pa thams cad ston par zhal gyis 'che ba 'jog pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*10 (ASBh)[464] catvāri vaiśāradyāni/ samyaksambuddhasya vata me sata ime te dharmā anabhisambuddhā ity atra māṃ kaścic chramaṇo vā devo vā māro vā brahmā vā sahadharmeṇa codayed vā smārayed vā nimittam api na samanupaśyāmy etac ca nimittam asamanupaśyan kṣemaprāptaś ca vaiśāradyaprāptaś codāram ārṣabhaṃ sthānaṃ prajānāmi brahmacaryaṃ pravartayāmi pariṣadi samyak siṃhanādaṃ nadāmi/ kṣīṇāsravasya vata me sata ime āsravā aparikṣīṇā iti/ ye vā punar me śrāvakāṇām antarāyikā dharmā ākhyātāḥ tān pratiṣevamānasya nālam antarāyāyeti/ yo vā punar me śrāvakāṇāṃ niryāṇāya mārga ākhyāt āryo nairyāṇiko nairvedhikaḥ sa vata na samyaṅniryāti tatkarasya samyagduḥkhakṣayāya duḥkhasyāntakriyāyai ity atra māṃ kaścit śramaṇo va brāhmaṇo vā yāvat siṃhanādaṃ nadāmīti vistareṇaikaikasmin vaktavyam/ tāny etāni vaiśāradyāni svārthaṃ parārthaṃ cārabhya veditavyāni/ tatra dvividhaḥ svārthaḥ/ jñānaviśeṣaḥ prahāṇaviśeṣaś ca/ dvividhaḥ parārthaḥ/ vipakṣadharmavivarjanam pratipakṣadharmaniṣevanaṃ ca/ tatrabhīsambodhivaiśāradyaṃ jñānātmakaṃ svārtham evārabhya sarvākāraṃ mayā saprabhedaparyanta jñeyam abhisambuddham ity etasyāḥ pratijñāyāḥ samyaṅniranuyojyatvena sarvasmin loke pratiṣṭhāpanasamṛddhau yaḥ samādhir iti pūrvavat/ evaṃ śeṣāṇy api vaiśāradyāni yojayitavyāni/ sarvākāraḥ punar āsravāḥ savāsanāḥ kleśā draṣṭavyāḥ/ sarvākārā āntarāyikā dharmāḥ sarve sāṃkleśikāḥ vipakṣadharmā draṣṭavyāḥ/ sarvākāro nairyāṇiko mārgaḥ prayogamārgam ārabhya yāvan niṣṭhāmārgo draṣṭavyaḥ/

§H*10 (BoBh)[465] catvāri vaiśāradyāni granthato yathāsūtram eva veditavyāni/ tatra catvāry etāni sthānāni tathāgataiḥ pariṣadi pratijñātavyanni bhavanti/ śrāvakāsādhāraṇo jñeyāvaraṇavimokṣāt sarvākārasarvadharmābhisambodhaḥ/ idaṃ prathamaṃ sthānam/ śrāvakasādhāraṇaś ca kleśāvaraṇavimokṣaḥ/ idaṃ dvitīyaṃ sthānam/ vimokṣakāmānāṃ ca sattvānāṃ duḥkhasamatikramāya nairyāṇiko mārgaḥ/ idaṃ tṛtīyaṃ sthānam/ tasyaiva ca mārgasya prāptivibandhabhūtā ye āntarāyikā dharmāḥ parivarjayitavyāḥ/ idaṃ caturthaṃ sthānam/ yathārthapratijñaś ca tathāgataḥ eṣu caturṣu sthāneṣu/ ataḥ pratijñāviguṇāṃ dvayoḥ pūrvayoḥ sthānayoḥ kāyavāṅmanaśceṣṭāṃ pratijñāviguṇāṃ ca dvayoḥ paścimayoḥ sthānayoḥ pūrvāparavirodhatām ayuktipatitāñ cāpareṣāṃ divyadṛśāṃ cādivyadṛśāñ ca paracittavidām aparacittavidāṃ ca pratijñānasthānapratipakṣeṇa saṃcodanāyāṃ nimittabhūtām asamanupaśyan yenaitāni sthānāni viśārado 'līnacitto nirāśaṅko nirbhīḥ pratijānāti/ etāvāc ca śāstrā pratijñātavyaṃ yad uta paripūrṇā svahitapratipattiḥ parahitapratipattiś ca/ tatra pūrvakābhyāṃ dvābhyāṃ sthānābhyāṃ paripūrṇā svahitapratipattiḥ pratijñātā bhavati/ paścimakābhyāṃ sthānābhyāṃ paripūrṇā parahitaprati-

464 ASBh, ed. Tatia, 129-130.

465 BoBh, ed. Dutt, 277-278; ed. Wogihara, 402-403; T 30.573b; DT WI 206b7ff.

pattiḥ pratijñātā bhavati/ tatrātmanaḥ sarvadharmābhisambodhāt samyaksambuddhatvaṃ tathāgato mahāyānasaṃprasthitān bodhisattvān adhikṛtya pratijānīte/ sarvāsravakṣayaṃ punaḥ śrāvakapratyekabuddhayānasaṃprasthitān sattvān adhikṛtya pratijānīte/ mārgaṃ nairyāṇikaṃ dharmān antarāyikāṃs tadubhayān adhikṛtya pratijānīte/ evam etat sūtrapadaṃ tathāgatena deśitam/ yo vā me bodhisattvānāṃ śrāvakāṇāñ ca nairyāṇiko mārgo deśita iti vistaraḥ/ sa ca bodhisattvopadeśaḥ[466] samgītikāraiḥ śrāvakapiṭakādhikārād apanītaḥ/ bodhisattvapiṭake punar bodhisattvopadeśa eva kevalaḥ paṭhyate/

§H*11 (MS)[467]
'khor du tshar bcad[468] gsung mdzad pa/ kun nas nyon mongs gnyis spangs pa/
bsrung ba mi mnga' bsnyel mi mnga'/ tshogs sdud khyod la phyag 'tshal lo/
vigṛhyavaktā parṣatsu dvayasaṃkleśavarjita/
nirārakṣa asaṃmoṣa gaṇakarṣa namo 'stu te/
bsrung med bsnyel ba mi mnga' bar/ 'khor gyi nang na bag brkyang gsung/
kun nas nyon mongs gnyis spangs pa/ 'khor sdud khyod la phyag 'tshal lo/

§H*11 (MSBh)[469]

§H*11 (MSU)[470] bsrung ba med pa dang[471] dran pa nye bar gzhag pa rnam par 'byed pas bstod pa'i tshigs su bcad pa/ 'khor du tshar bcad gsung mdzad pa/ zhes bya ba ni bsrung ba med pa rnams ston te/ su[472] la bsrung bar bya ba lus la sogs pa'i las sba bar bya ba yod pa des ni spyod lam ngan pa la sogs pa'i 'jigs pas 'khor gyi nang du tshar bcad[473] nas smra bar mi nus so/ kun nas nyon mongs gnyis spangs pa zhes bya ba ni gus par nyan pa dang/ gus par mi nyan pa dang/ gnyi ga la rjes su chags pa dang/ khong khro ba med pa'i phyir ro/ slob ma'i tshogs sdud pa ni dran pa nye bar gzhag pa'i phyir te/ de'i phyir bsnyel[474] mi mnga' zhes bya la sogs pa smos te/ bod pa'i tshig go/

§H*11 (MSABh)[475] anena trīny arakṣāṇi trīṇi ca smṛtyupasthānāni bhagavataḥ paridīpitāni/ teṣāṃ ca karma gaṇaparikarṣikatvam/ tair hi yathākramaṃ vigṛhyavaktā ca bhavati parṣatsu nirārakṣatvāt/ dvayasaṃkleśavarjitaś cānunayapratighābhāvād asaṃmoṣatayā sadā bhūyasthitasmṛtitvāt/

§H*11 (MSAṬ)[476] bsrung ba med pa gsum ni/ de bzhin gshegs pa'i sku'i phrin

466 Dutt bodhisattvāpadaeśaḥ.

467 MS: Lamotte §X.20; DT RI 39b3; PT LI 46a6-7; Sasaki, 102.21. MSA: 20-21.53, ed. Lévi, 186. MSA (Tibetan): DT PHI 38b2-3.

468 DT gcod.

469 Tibetan missing; Hsüan-tsang missing; Paramārtha 257a15.

470 DT RI 284b6-285a1; PT LI 343b8-344a3; Hsüan-tsang T 442a12.

471 PT om. dang.

472 PT lus.

473 PT gcad.

474 DT adds ba.

475 MSABh on MSA 20-21.53, ed. Lévi, 186.

476 MSAṬ on MSA 20-21.53, DT BI 172b6-173b4; PT BI 194a2-195a4.

las dang gsung dang thugs kyi phrin las brung ba med pa ste/ bsrung ba med pa gsum kyis ni de bzhin gshegs pa'i nyes pa mdzad pa 'chab pa rnam pa thams cad spangs pa 'di yongs su bstan to/ gang yang dgra bcom pa la brgya lam na res 'ga' zhig brjed nas ngan par byas pa/ lung du ma bstan pa cung zad tsam yod pa de yang/ de bzhin gshegs pa la thams cad kyi thams cad du mi mnga' bas de'i phyir de bzhin gshegs pa ni ji ltar zhal gyis 'che ba de lta bu'i ngo bo nyid yin no/ nyan thos rnams tshar bcad[477] cing tshar bcad nas ngor langs bor[478] 'doms shing de dag kha cig ni brgyad/ kha cig ni skrod[479] pas brlang par mdzad kyang 'di la ni 'di dag la bdag nyan thos rnams dang gnas pa'i rgyus/ sku dang gsung dang thugs yongs su ma dag pa kun tu spyod pa rig nas gzhi des yid[480] ma rangs shing ma mgu ba rnams gleng bar 'gyur zhing gzhan dag la yang sgrogs par gyur na mi rung ngo/ snyam pa'i bsrung ba mi 'byung ngo/ ma 'dras pa'i dran pa nye bar gzhag pa gsum gang zhe na/ 'di ni ston pa thugs pa rtse ba thugs rje can/ don bzhed pa phan par bzhed pa nyan thos rnams la kyi dge slong/ dag 'di ni khyod la phan par byed pa/ 'di ni khyod la bde bar byed pa/ 'di ni khyod la phan pa dang bde bar byed pa'o zhes 'khor gyi nang du chos ston par mdzad cing de na[481] nyan thos rnams de la gus par byas te nyan par byed[482]/ rna ba gtod[483] par byed/ kun shes pa'i sems nye bar 'jog par byed na/ des de bzhin gshegs pa dgyes pa yang mi mnga'/ thugs ya ya por[484] yang mi 'gyur ba 'di ni dran pa nye bar gzhag pa dang po yin no/ gzhan yang ston pa zhes bya ba nas phan pa dang bde bar mdzad pa'o zhes 'khor gyi nang du chos ston par mdzad cing zhes bya ba ni snga ma bzhin te/ de la nyan thos rnams de la gus par byas te nyan par mi byed/ rna ba[485] gtod par mi byed/ kun shes pa'i sems nye bar 'jog par mi byed na/ des de bzhin gshegs pa mi bzod par mi 'gyur/ thugs ma rangs pa mi 'gyur ba 'di ni dran pa nye bar gzhag pa gnyis pa'o/ gzhan yang ston pa zhes bya ba nas phan pa dang bde bar byed pa'o zhes 'khor gyi nang du chos ston par mdzad cing zhes bya ba'i bar snga ma bzhin no/ de la nyan thos kha cig ni de la gus par byas te nyan par byed/ rna ba[486] gtod par byed/ kun shes pa'i sems nye bar 'jog par byed/ kha cig ni gus par byas nas nyan par mi byed/ rna ba[487] gtod par mi byed/ kun shes pa'i sems nye bar 'jog par mi byed na/ de la gang dag de la gus par byas te/ nyan par byed/ rna ba[488] gtod par byed/ kun shes pa'i sems nye bar 'jog par byed pa des kyang de

[477] PT gcod.

[478] PT illegible; perhaps por.

[479] PT bskrod.

[480] DT yi.

[481] PT la.

[482] PT byed do.

[483] DT, PT om. ba; we correct in view of MSU, PT LI 339b4; ASBh, DT LI 97a1.

[484] PT thugs so sor; DT thugs ya yo por; we emend in view of MSU, PT LI 339b4; ASBh, DT LI 97a2.

[485] DT, PT om. ba.

[486] DT, PT om. ba.

[487] DT, PT om. ba.

[488] DT, PT om. ba.

bzhin gshegs pa dgyes par yang mi 'gyur/ thugs ya ya por[489] yang mi 'gyur ro/ gang dag de la gus par byas te nyan par yang mi byed/ rna ba[490] gtod par yang mi byed/ kun shes pa'i sems nye bar 'jog par yang[491] mi byed na des[492] kyang de bzhin gshegs pa mi bzod par yang mi 'gyur/ thugs ma rangs par yang mi 'gyur ba 'di ni dran pa nye bar gzhag pa gsum pa yin no/ dran pa nye bar gzhag pa gsum gyis ni mdor na de bzhin gshegs pa yun ring po nas 'di snyam du gdul ba rnams bdag gis[493] legs par bshad pa'i chos la sgrub pa ji lta ba bzhin du nan tan du byed kyang ji ma rung snyam du dgongs pa yun ring po nas de ltar dgongs pa chos kyi rje 'khor yongs su sdud pa de'i[494] bzhed pa de phun sum tshogs pa dang rgud pa dag gis kun nas nyon mongs pa med par rab tu 'byed do/ de dag kyang 'khor gsum gyi bye brag gis gsum du rnam par gzhag ste/ 'khor gsum po gang zhe na/ thams cad gicg tu yang dag bsgrub pa 'di ni 'khor gcig pa yin no/ thams cad gcig tu log par bsgrub pa 'di ni 'khor gnyis pa yin no/ gsum pa ni de dag kha cig ni yang dag par bsgrub la/ de dag kha cig ni log par bsgrub pa yin no/

§H*11 (AS)[495] dran pa nye bar gzhag pa gsum gang zhe na/ tshogs yongs su sdud pa ste/ kun nas nyon mongs pa'i rnam pa thams cad kun tu mi 'byung ba yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/ bsrung ba med pa rnam pa gsum gang zhe na/ tshogs yongs su sdud pa nyid la ji ltar bzhed pa bzhin du gdams pa dang/ rjes su bstan par sbyor pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*11 (BoBh)[496] trīṇi smṛtyupasthānāni granthato yathāsūtram eva veditavyāni/ dīrgharātraṃ tathāgata evaṃ kāmaḥ kacin mayā sudeśite dharme vineyāḥ pratipattau yathāvad avatiṣṭheran iti/ tasya ca dīrgharātraṃ tatkāmasya dharmasvāmino gaṇaparikarṣasya tasyāḥ prārthitāyāḥ sampattibhyām asamkleśas tisrbhiḥ smṛtyupasthānaiḥ samāsataḥ prabhāvyate/ tāni punar etāni pariṣattrayaprabhedāt trīṇi vyavasthapyante/ tisrah pariṣadā katamāḥ/ ekāntena samyak pratipadyante sarva eva/ iyam ekā pariṣat/ ekāntena mithyā pratipadyante sarva eva/ iyaṃ dvitīyā pariṣat/ tṛtīyā punaḥ pariṣad yasyāṃ tad ekatyāḥ samyak pratipadyante tadekatyā mithyā pratipadyante/ trīṇy arakṣyāṇi yathāsūtram eva granthato veditavyāni/ samāsataḥ sarvākārakukṛtapraticchādanatāprahāṇāt/ etat tathāgatasya tribhir arakṣyaiḥ paridīpitaṃ yad api tad arhato 'pi kiñcid avyākṛtaṃ kukṛtamātrakaṃ bhavati kadācit karhicit smṛtipraṃmoṣāt/ tad api tathāgatasya sarveṇa sarvaṃ nāsti/ atas tathāgato yathā pratijñātas tathā svabhāvaḥ/ śrāvakān nigṛhya nigṛhya bravīti/ prasahya prasahya tad ekatyān avasādayati/ tad ekatyān pravāsayati/ api tu niṣṭhuraṃ pratipadyate nāsya teṣv anurakṣā utpadyate/ mā haiva me śrāvakāḥ savāsānvayād apariśuddha-kāyavāṅmanaḥsamudācāratām viditvā tena vastunā 'nāttamanaskā

489 DT, PT ya yo por.

490 DT, PT om. ba.

491 PT om. yang.

492 PT de.

493 PT gi.

494 PT pa'i for pa de'i.

495 AS, DT RI 114a5-7.

496 BoBh, ed. Dutt, 278; ed. Wogihara, 403-404; T 30.573c; DT WI 207b3ff.

anabhirāddhyāś codayiṣyanti/ pareṣāṃ vā ākhyāsyantīti/

§H*12 (MS)[497]

gshegs bzhugs kun tu rtag par yang/ kun mkhyen ma lags spyod mi mnga'/
khyod ni yang dag don du na/ kun mkhyen khyod la phyag 'tshal lo/
cāre vihāre sarvatra nāstyasarvajñaceṣṭitam/
sarvadā tava sarvajña bhūtārthika namo 'stu te/
kun mkhyen khyod la rgyu ba dang/ gnas pa kun la rtag par ni/
kun mkhyen min spyod mi mnga' ste/ yang dag don ldan khyod phyag 'tshal/

§H*12 (MSBh)[498]

§H*12 (MSU)[499] bag chags legs par bcom pa'i dbang du byas te bstod pa/ gshegs bzhugs kun tu rtag par yang zhes bya ba la sogs pa ste/ grong ngam grong khyer gang du bsod snyoms kyi phyir gshegs pa de ni gshegs pa'o/ bzhugs pa ni shing drung la sogs pa gang du spyod lam bzhi po dag gis bzhugs pa'o/ kun mkhyen ma lags[500] spyod mi mnga' zhes bya ba ni nyon mongs pa zad kyang bag chags kyi rjes su bcing bas byas pa'i rgod pa la sogs pa ste/ dper na gnas brtan maud gal gyi bu chen po tshe rabs snga ma lnga brgyar spre'ur gyur pa'i bag chags kyi[501] rjes su 'ching ba yod pas nyon mongs pa med par gyur kyang spre'u ltar mchong[502] zhing 'gro'o[503] zhes grags[504] pa dang/ rang sangs rgyas gcig tshe rabs mang por smad 'tshong bar 'gyur ba'i bag chags kyi lhag mas bdag cha bar byed pa rnam pa de lta bu thams cad mkhyen pa ma yin pa'i spyod pa de bcom ldan 'das la mi mnga' bas thun mong ma yin pa'i yon tan brjod do/ khyod ni yang dag don du na/ kun mkhyen khyod la phyag 'tshal lo/ zhes bya ba ni ji ltar rdzogs byed la sogs pa gzhan thams cad mkhyen pa ma yin par thams cad mkhyen pa ltar 'chos pa ltar bcom ldan 'das ni de lta ma yin te/ de'i phyir bden pa'i don du thams cad mkhyen pa'o/ yang na yang dag pa'i don du na zhes bya ba dang kun mkhyen zhes bya ba gnyi ga[505] so sor bod pa'i tshig go/

§H*12 (MSABh)[506] anena cāre vihāre vā sarvatra sarvadā vāsarvajña-ceṣṭitasyābhāvāt bhagavataḥ sarvakleśavāsanāsamudghātaḥ paridīpitaḥ/ asarvajño hi ksīṇakleśo 'py asamudghātitatvād vāsanāyā ekadā bhrāntena hastinā sārdhaṃ samāgacchati bhrāntena rathenety evam ādikam asarvajña-ceṣṭitaṃ karoti/ yathoktaṃ māṇḍavyasūtre/ tac ca bhagavato bhūtārtha-sarvajñatvaṃ nāsti/

---

497 MS: Lamotte §X.21; DT RI 39b3-4; PT LI 46a7; Sasaki, 102.23. MSA: 20-21.54, ed. Lévi, 186. MSA (Tibetan): DT PHI 38b3-4

498 Tibetan missing; Hsüan-tsang missing; Paramārtha 257b13.

499 DT RI 285a1-6; PT LI 344a3-344b1; Hsüan-tsang T 442a22.

500 PT & D legs; we follow MS.

501 PT om. kyi.

502 PT 'chong.

503 PT 'gro.

504 PT grag.

505 PT ces bya ba gnyis.

506 MSABh on MSA 20-21.54, ed. Lévi, 186-187.

§H*12 (MSAṬ)[507] bag chags yang dag par bcom pa gang zhe na/ de la de bzhin gshegs pa la reg pa'am gzigs pa'am bzhugs pa la nyon mongs pa yod pa lta bu'i gyo ba kun tu spyod pa rab tu rgyu ba gang yin pa de de bzhin gshegs pas bag chags dang bcas te yang dag par bcom mo/ dgra bcom pa rnams ni nyon mongs pa spangs kyang gyo ba dang bltas pa dang sgras pa dang/ gnas pa dag la nyon mongs pa yod pa dang 'dra ba'i gyo ba yod pa kha na'o/

§H*12 (AS)[508] bag chags legs par bcom pa gang zhe na/ thams cad mkhyen par gyur pas/ thams cad mkhyen pa ma yin pa'i gyo ba kun tu mi 'byung ba yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*12 (ASBh)[509] vāsanāsamudghātaḥ sarvajñasya sataḥ kleśajñeyāvaraṇaśeṣasūcakānāṃ kāyavākceṣṭitānām asamudācārasamṛddhau samādhyādayaḥ/

§H*12 (BoBh)[510] tatra yā tathāgatasya spandite vā prekṣite vā kathite vā vihāre vā kleśasadbhāvasadṛśaṃ ceṣṭā 'samudācārapracāratā/ ayaṃ tathāgatasya vāsanāsamudghāta ity ucyate/ arhatāṃ punaḥ prahīṇakleśānām api kleśasadbhāvasadṛśī ceṣṭā spanditaprekṣitakathitavihṛteṣu bhavaty eva/

§H*13 (MS)[511]

sems can kun gyi don mdzad la/ khyod ni dus las yol mi gda'/
rtag tu 'bras bu yod mdzad pa/ mi bsnyel khyod la phyag 'tshal lo/
sarvasattvārthakṛtyeṣu kālaṃ tvaṃ nātivartase/
abandhyakṛtya satatam asaṃmoṣa namo 'stu te/
sems can kun gyi bya ba la/ khyod ni dus las mi 'da' bas/
mdzad pa rtag tu don mnga' ba/ mi bsnyel khyod la phyag 'tshal lo/

§H*13 (MSBh)[512]

§H*13 (MSU)[513] bsnyel ba med pa'i chos nyid kyis bstod[514] pa ni/ sems can kun gyi don mdzad la/ khyod ni dus las yol mi gda' zhes bya ba la sogs pa'o/ gang gi tshe gang gi bya ba yod pa de'i tshe[515] de la bcom ldan 'das nye bar bzhugs shing dus las yol bar mi mdzad de/ ji skad du/ chu srin gnas pa'i rgya mtsho ni/ dus las yol bar 'gyur yang srid/ be'u lta bu'i 'dul ba la/ sangs rgyas dus las yol mi 'gyur zhes gsungs pa lta bu'o/ rtag tu 'bras bu yod mdzad pa zhes bya ba ni de'i mdzad pa 'bras bu yod par mdzad pas 'bras bu yod pa ste/ mdzad pa don

507 MSAṬ on MSA 20-21.54, DT BI 173b4-5; PT BI 195a4-6.

508 AS, DT RI 114a7-114b1.

509 ASBh, ed. Tatia, 131.

510 BoBh, ed. Dutt, 279; ed. Wogihara, 404; T 30.574a; DT WI 208a5ff.

511 MS: Lamotte §X.22; DT RI 39b4-5; PT LI 46a7-8; Sasaki, 103.1. MSA: 20-21.55, ed. Lévi, 187. MSA (Tibetan): DT PHI 38b4.

512 Tibetan missing; Hsüan-tsang missing; Paramārtha 257b7.

513 DT RI 285a6-285b1; PT LI 344b1-4; Hsüan-tsang T 442b11.

514 PT stod.

515 PT om. tshe.

med pa ma yin zhes bya ba'i tha tshig go/ de la bsnyel ba mi mnga' bas mi bsnyel ba'o[516]/

§H*13 (MSABh)[517] anena yasya sattvasya yo 'rthaḥ karaṇīyo yasmin kāle tatkālānativartanāt abandhyaṃ kṛtyaṃ sadā bhagavata ity asaṃmoṣadharmatvaṃ svabhāvataḥ karmataś ca saṃdarśitam/

§H*13 (MSAṬ)[518] bsnyel ba mi mnga' nyid[519] gang zhe na/ de la de bzhin gshegs pa ni gang zhig bsgrub par bya ba yin pa dang/ gang du yin pa dang/ ji ltar yin pa dang/ gang gi tshe yin pa de der de'i tshe de bzhin du legs par bsgrub pa'i phyir te/ 'di ni de bzhin gshegs pa'i bsnyel ba mi mnga' ba'i chos nyid yin no/ 'di la de bzhin gshegs pa'i mdzad pa thams cad dang/ yul thams cad dang/ mdzad pa thams cad kyi thabs rnams dang dus thams cad[520] la bsnyel ba mi mnga' zhing rtag tu dgongs pa nye bar gnas pa gang yin pa 'di ni der[521] bsnyel ba mi mnga' ba'i chos nyid blta bar bya'o/

§H*13 (AS)[522] bsnyel ba mi mnga' ba'i chos nyid gang zhe na/ ji lta ba bzhin du mdzad pa dang/ gsungs pa'i rnam pa thams cad mngon par brjod pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*13 (ASBh)[523] asaṃoṣadharmatā sarvavineyakāryam ārabhya yathāvat kṛtasya bhāṣitasya cābhilapanasamṛddhau samādhyādayaḥ

§H*13 (BoBh)[524] tatra tathāgatasyānuṣṭeyaṃ yac ca bhavati yatra ca bhavati yathā ca bhavati yadā ca bhavati tatra tasya tathā tadā samyaganuṣṭhānād iyaṃ tathāgatasyāsaṃmoṣadharmatety ucyate/ iti yā ca tatra tathāgatasya sarvakṛtyeṣu sarvadeśeṣu sarvakṛtyopāyeṣu sarvakāleṣu smṛtyasaṃpramoṣatā sadopasthitasmṛtitā/

§H*14 (MS)[525]

'jig rten kun tu gdugs zhag gcig/ lan drug tu ni gzigs mdzad pa/
thugs rje che dang ldan pa po/ phan 'dogs khyod la phyag 'tshal lo/
sarvalokam ahorātraṃ ṣaṭkṛtvaḥ pratyavekṣase/
mahākaruṇayā yukta hitāśaya namo 'stu te/
'jig rten kun la nyin mtshan du/ lan drug tu ni so sor gzigs/
thugs rje chen po dang ldan pa/ phan dgongs khyod la phyag 'tshal lo/

516 DT mi bsnyel lo.

517 MSABh on MSA 20-21.55, ed. Lévi, 187.

518 MSAṬ on MSA 20-21.55, DT BI 173b5-7; PT BI 195a6-195b2.

519 PT ba for nyid.

520 PT om. dus thams cad.

521 PT 'dir.

522 AS, DT RI 114a7.

523 ASBh, ed. Tatia, 131.

524 BoBh, ed. Dutt, 279; ed. Wogihara, 404, T 30.574a; DT WI 208a3ff.

525 MS: Lamotte §X.23; DT RI 39b5; PT LI 46a8-46b1; Sasaki, 103.3. MSA: 20-21.56, ed. Lévi, 187. MSA (Tibetan): DT PHI 38b4.

§H*14 (MSBh)[526]

§H*14 (MSU)[527] thugs rje chen pos bstod pa/ 'jig rten kun tu[528] gdugs zhag cig ces bya ba'o[529]/ thugs rje chen po ni kun rdzob kyi mkhyen pa ste/ des su ni 'phel su ni 'grib/ su ni yongs su smin par bya ba yin/ su ni rnam par grol bar bya ba yin zhes bya ba la sogs par bcom ldan 'das nyin mtshan lan drug 'jig rten la so sor rtog go/ thugs rje chen po de yang 'jig rten thams cad la so sor rtog pa'i las can dang/ phan par bya ba bsam pa'i ngo bo nyid do/ de'i chen po nyid ni bsod nams dang ye shes kyi tshogs chen po yang dag par sdud pa dang/ sdug bsngal nyid gsum dang bral ba'i rnam pa dang/ khams gsum pa'i sems can la dmigs pa dang/ sems can thams cad la mtshungs par 'jug pa dang/ de bas ches khyad par du 'phags pa med pa'i phyir ro/

§H*14 (MSABh)[530] atra mahākaruṇā bhagavataḥ karmataḥ svabhāvataś ca paridīpitā/ mahākaruṇayā hi bhagavān ṣaṭkṛtvo rātrindivena lokaṃ pratyavekṣate ko hīyate ko vardhate ity evam ādi/ tadyogāc ca bhagavān sarvasattveṣu nityaṃ hitāśayaḥ/

§H*14 (MSAṬ)[531] thugs rje chen po gang zhe na/ khams gsum na spyod pa'i sems can thams cad la rtag tu sdug bsngal gyi rnam pa thams cad la dmigs pa'i thugs rjes gnas pa 'grub pa'i ting nge 'dzin dang/ shes rab gang yin pa dang/ de dag dang mtshungs par ldan pa'i chos rnams so/

§H*14 (AS)[532] thugs rje chen po gang zhe na/ rgyun mi 'chad par sdug bsngal la dmigs pa'i thugs rgal gnas pa yang dag par 'byor pa'i zhes bya ba snga ma bzhin no/

§H*14 (ASBh)[533] mahākaruṇā traidhātukāvacareṣu sarvasattveṣu nirantara-sarvaprakāraduḥkhālambanakaruṇāvihārasamṛddhau samādhyādayaḥ/

§H*14 (BoBh)[534] tatra caturbhiḥ kāraṇaiḥ karuṇā mahākaruṇety ucyate gambhīraṃ sūkṣmaṃ durvijñeyaṃ sattvānāṃ duḥkham ālamvyutpannā bhavati/ dīrghakālaparicitā ca bhavaty anekakalpaśatasahasrābhyas tā/ tīvreṇa cābhogenālambane pravṛttā bhavati yadrūpeṇābhogenāyaṃ karuṇāviṣṭo bodhisattvaḥ sattvānāṃ duḥkhapanayanahetoḥ svajīvitaśatāny api parityajet prāgevaikaṃ jīvitaṃ prāgeva ca kāyapariṣkāram/ sarvaduḥkhayātanā-prakārāṃś coddahet/ suviśuddhā ca bhavati tadyathā niṣṭhāgatānāś ca bodhisattvānāṃ bodhisattvabhūmiviśuddhyā tathāgatānāñ ca tathāgatabhūmi-viśuddhyā/

---

526 Tibetan missing; Hsüan-tsang missing; Paramārtha 257b26.

527 DT RI 285b1-4; PT LI 344b4-7; Hsüan-tsang T 442b22.

528 DT la.

529 DT ces bya'o.

530 MSABh on MSA 20-21.56, ed. Lévi, 187.

531 MSAṬ on MSA 20-21.56, DT BI 173b7-174a1; PT BI 195b1-3.

532 AS, DT RI 114b1-2.

533 ASBh, ed. Tatia, 131.

534 ed. Dutt, 169; ed. Wogihara, 247; T 30.537a; DT WI 132a2ff.

§H*15 (MS)[535]

gshegs dang thugs su chud pa dang/ mkhyen pa dang ni phrin las kyis/
nyan thos dang ni rang sangs rgyas/ kun mchog khyod la phyag 'tshal lo/
cāreṇādhigamenāpi jñānenāpi ca karmaṇā/
sarvaśrāvakapratyekabuddhottama namo 'stu te/
spyod pa dang ni rtogs pa dang/ ye shes dang ni phrin las kyis/
nyan thos rang sangs rgyas kun gyi/ bla ma khyod la phyag 'tshal lo/

§H*15 (MSBh)[536]

§H*15 (MSU)[537] sangs rgyas kyi chos ma 'dres pa bco brgyad po dag gis bstod pa/ gshegs dang thugs su chud pa dang zhes bya ba la sogs pa ste/ gshegs pa zhes bya bas ni de bzhin gshegs pa la 'khrul ba med pa zhes bya ba nas bzung ste/ so sor ma brtags pa'i btang snyoms med pa zhes bya ba'i bar chos drug bstan to/ thugs su chud pa zhes bya ba 'dis kyang 'dun[538] pa nyams pa med pa zhes bya ba nas bzung ste/ rnam par grol ba nyams pa[539] med pa zhes bya ba'i bar drug ston to/ mkhyen pa dang zhes bya ba 'dis ni dus gsum la ma chags ma thogs pa'i ye shes mthong ba 'jug ces bya ba gsum ston te/ phrin las kyis zhes bya ba 'dis kyang gsum bstan te/ sku dang gsung dang thugs kyi phrin las 'jug par byed pa dang/ rjes su 'brang ba'i ye shes dang ldan pa'i phyir ro/ nyan thos dang ni rang sangs rgyas/ kun mchog ces bya ba ni ma 'dres pa'i yon tan dang ldan pa'i phyir ro/

§H*15 (MSABh)[540] atra cārasaṃgṛhītaiḥ ṣaḍbhir āveṇikair buddhadharmaiḥ/ adhigamasaṃgṛhītaiḥ ṣaḍbhiḥ/ jñānasaṃgṛhītais tribhiḥ/ karmasaṃgṛhītaiś ca tribhiḥ/ tadanyasattvottamānām api śrāvakapratyekabuddhānām antikād uttamatvena sarvasattvottamatvaṃ bhagavataḥ paridīpitam/ tatra nāsti tathāgatasya skhalitam/ nāsti ravitam/ nāsti muṣitasmṛtiḥ/ nāsty asamāhitaṃ cittam/ nāsti nānātvasaṃjñā/ nāsty apratisaṃkhyāyopekṣeti cārasaṃgṛhītāḥ ṣaḍāveṇikā buddhadharmā ye buddhasyaiva samvidyante nānyeṣām/ nāsti cchandaparihāṇir nāsti vīryasmṛtisamādhiprajñāvimuktiparihāṇir ity adhigama-saṃgṛhītāḥ/ atīte 'dhvani tathāgatasyāsaṅgam apratihataṃ jñānam/ anāgate pratyutpanne 'dhvani tathāgatasyāsaṅgam apratihataṃ jñānam iti jñāna-saṃgṛhītās trayaḥ/ sarvaṃ tathāgatasya kāyakarma jñānapūrvaṃgamaṃ jñānānuparivarti/ sarvaṃ vākkarma sarvaṃ manaskarmeti karmasaṃgṛhītās trayaḥ/[541]

§H*15 (AS)[542] sangs rgyas kyi chos ma 'dres pa rnams gang zhe na/ sku dang

535 MS: Lamotte §X.24; DT RI 39b5-6; PT LI 46b1; Sasaki, 103.5. MSA: 20-21.57, ed. Lévi, 187. MSA (Tibetan): DT PHI 38b4-5.

536 Tibetan missing; Hsüan-tsang missing; Paramārtha 257c7.

537 DT RI 285b4-7; PT LI 344b7-345a3; Hsüan-tsang T 442c5.

538 PT, DT dran.

539 PT om. pa.

540 MSABh on MSA 20-21.57, ed. Lévi, 187-188.

541 The MSAṬ has no commentary on MSA 20-21.57.

542 AS, DT RI 114b2-4.

gsung dang thugs kyi phrin las thun mong ma yin pa yongs su dag pa yang dag par 'byor pa dang/ de bzhin gshegs pa'i dbang po gnas dang 'bras bu dang bcas pa rnams ma thob pa'i yongs su nyams pa med pa yang dag par 'byor pa dang/ thun mong ma yin pa'i phrin las mdzad pa yang dag par 'byor pa dang/ ye shes la gnas pa thun mong ma yin pa yang dag par 'byor pa'i ... snga ma bzhin no/

§H*16 (MS)[543]

byang chub chen po rnam pa kun/ sku gsum dag gis brnyes gyur pa/
kun tu sems can thams cad kyi/ dogs[544] gcod khyod la phyag 'tshal lo/
tribhiḥ kāyair mahābodhiṃ sarvākārām upāgata/
sarvatra sarvasattvānāṃ kāṅkṣācchida namo 'stu te/
sku gsum dag gis byang chub che/ rnam pa kun brnyes thams cad du/
sems can kun gyi the tshom dag/ gcod pa khyod la phyag 'tshal lo/

§H*16 (MSBh)[545]

§H*16 (MSU)[546] rnam pa thams cad mkhyen pa nyid kyi dbang du byas nas bstod pa/ byang chub chen po rnam pa kun/ sku gsum dag gis brnyes gyur pa zhes bya ba la sogs pa ste/ rnam pa rnams kyi mchog thams cad mkhyen pas rnam pa'i mchog thams cad mkhyen pa ste/ de'i ngo bo ni rnam pa'i mchog thams cad mkhyen pa nyid do/ rnam pa'i khyad par thams cad du 'phags pa thams cad kyis shes bya thams cad mkhyen pa'o/ sku gsum ni ngo bo nyid kyi sku la sogs pa ste/ de dag gis byang chub chen po dri ma med cing thogs pa med pa'i ye shes kyi ngo bo nyid rnam pa thams cad du brnyes pas sangs rgyas bcom ldan 'das kyis gang mkhyen par ma gyur pa'i rnam pa de med do/ de'i phyir 'jig rten thams cad na lha dang mi la sogs pa sems can thams cad kyi the tshom thams cad gcod pa'i phyir dogs pa thams cad gcod pa ste/ som nyi thams cad kyi mdud pa 'grel pa la mkhas pa nyid kyi byed pas rnam pa thams cad mkhyen pa nyid bye brag tu[547] byas so/

§H*16 (MSABh)[548] anena tribhiś ca kāyaiḥ sarvākārabodhyupagamatvāt sarvajñeyasarvākārajñānāc ca sarvākārajñatā bhagavataḥ paridīpitā/ trayaḥ kāyāḥ svābhāvikaḥ sāṃbhogiko nairmāṇikaś ca/ sarvajñeyasarvākārajñānaṃ punar atra sarvasattvānāṃ devamanuṣyādīnāṃ sarvasaṃśayachedena karmaṇā nirdiṣṭam/

§H*16 (MSAṬ)[549] rnam pa thams cad mkhyen pa nyid gang zhe na/ thams cad du ye shes thogs mi mnga' ba'i phyir gang gis sems can thams cad kyi the tshom thams cad gcod par mdzad cing de dang der gdul ba'i the tshom gcod pa'i phyir/ chos kyi tshul yang yin ring du gnas par mdzad/ bstan bcos pa'i chos de la

543 MS: Lamotte §X.25; DT RI 39b6; PT LI 46b2; Sasaki, 103.7. MSA: 20-21.58, ed. Lévi, 188. MSA (Tibetan): DT PHI 38b5-6.

544 PT dog.

545 Tibetan missing; Hsüan-tsang missing; Paramārtha 257c13.

546 DT RI 285b7-286a3; PT LI 345a3-7; Hsüan-tsang T 442c17.

547 DT du.

548 MSABh on MSA 20-21.48, ed. Lévi, 188.

549 MSAṬ on MSA 20-21.48, DT BI 174a1-2; PT BI 195b3-5.

brten nas sems can yongs su ma smin pa yang yongs su smin par mdzad/ smin pa rnams kyang rnam par grol bar mdzad pa yin no/

§H*16 (AS)[550] rnam pa thams cad mkhyen pa nyid gang zhe na/ phung po dang khams dang skye mched rnams la rnam pa thams cad mkhyen pa nyid yang dag par 'byor pa'i ... chos rnams so/

§H*16 (ASBh)[551] skandhadhātvāyataneṣu sarvākārajñātāsamṛddhāv iti skandhādīnāṃ svabhāvaviśeṣalakṣaṇaprabhedaparyantajñānaniṣpattāv ity arthaḥ/

§H*16 (BoBh)[552] samāsatas tathāgatena dharmāṇāṃ trayo rāśayo 'bhisambuddhāḥ/ katame trayaḥ/ arthopasaṃhitā dharmā anarthopasaṃhitā naivārthopasaṃhita nānarthopasaṃhitāḥ/ tatra yat tathāgatasyānarthopasaṃhiteṣu naivārthopasaṃhitanānarthopasamhiteṣu sarvadharmeṣu jñānam/ idaṃ tathāgatasya sarvākārajñānam ity ucyate/ tatra yat tathāgatasyārthopasaṃhiteṣu sarvadharmeṣu jñānam/ idaṃ tathāgatasya varajñānam ity ucyate/ tatra yac ca sarvākāraṃ jñānaṃ yac ca varajñānaṃ tadaikadhyam abhisaṃkṣipya sarvākāravarajñānam ity ucyate/

§H*17 (MS)[553]

sri ba mi mnga' skyon mi mnga'/ rnyog pa mi mnga' bzhugs mi mnga'/
gyo ba mi mnga' chos kun la/ mi spros khyod la phyag 'tshal lo/
niravagraha nirdoṣa niṣkāluṣyānavasthita/
āniṅkṣya sarvadharmeṣu niṣprapañca namo 'stu te/
'dzin pa mi mnga' nyes mi mnga'/ rnyog pa mi mnga' mi gnas pa/
mi gyo chos rnams thams cad la/ spros med khyod la phyag 'tshal lo/

§H*17 (MSBh)[554]

§H*17 (MSU)[555] pha rol tu phyin pa rnams kyis bstod pa/ sri ba mi mnga' skyon mi mnga'/ zhes bya ba la sogs pa ste/ sri ba mi mnga' ba ni sbyin pa'i pha rol tu phyin pa'o/ skyon mi mnga' ba ni tshul khrims kyi pha rol tu phyin pa'o/ rnyog'[556] pa mi mnga' ba ni bzod pa'i pha rol tu phyin pa ste/ rnyog[557] pa'i rgyu gnod sems kyi sems de med pas rnyog pa med pa'o[558]/ bzhugs mi mnga' ba ni[559]

---

550 AS, DT RI 114b4-5.

551 ASBh, ed. Tatia, 133.

552 BoBh, ed. Dutt, 279; ed. Wogihara, 404, T 30.574a; DT WI 208a6.

553 MS: Lamotte §X.26; DT RI 39b6-7; PT LI 46b2-3; Sasaki, 103.18. MSA: 20-21.59, ed. Lévi, 188. MSA (Tibetan): DT PHI 38b6. This verse is omitted from both Hsüan-tsang's and Dharmagupta's Chinese versions of the MS.

554 Tibetan missing; Hsüan-tsang missing; Paramārtha 257c21.

555 DT RI 286a3-6; PT LI 345a7-345b3; Hsüan-tsang missing.

556 PT rtog.

557 PT rtog.

558 PT rtog pa'o.

559 DT zhes bya ba ni.

spro ba sngon du drangs pa'i[560] sbyor bas bskyed pa'i brtson 'grus kyis mi bzhugs pa'o/ gyo ba mi mnga' ba ni bsam gtan gyi pha rol tu phyin pa ste mnyam par gzhag[561] pas ma gyengs ba ni mi gyo ba'o/ chos kun la mi[562] spros zhes bya ba ni shes rab ste/ rnam par mi rtog pa'i ye shes so/ shes rab de yang chung zad kyang spros pa mi byed pa ste/ lhag ma ni snga ma bzhin no/

§H*17 (MSABh)[563] anena sakalaṣaṭpāramitāvipakṣanirmuktayā ṣaṭpāramitāparipūri bhagavata udbhāvitā/ tatrānavagrahatvaṃ bhoganirāgrahatvād veditavyam/ nirdoṣatvaṃ nirmalakāyādikarmatvāt/ niṣkāluṣyatvaṃ lokadharmaduḥkhābhyām cittākaluṣīkaraṇāt/ anavasthitatvam alpāvaramātrādhigamānavasthānāt[564]/ āniṅkṣyatvam avikṣepāt/ niṣprapañcatvaṃ sarvavikalpaprapañcāsamudācārāt/

H*17 (MSAṬ)[565] pha rol tu phyin pa yongs su rdzogs pa gang zhe na/ sbyin pa la sogs pa pha rol tu phyin pa drug shes rab dang snying rje'i thabs la mkhas pas yongs su zin pas gong nas[566] gong du 'dzig pa'i rim gyis bskal pa chen po grangs med pa gsum gyis ser sna la sogs pa'i sgrib pa thams cad bag chags dang bcas te spangs pa'i phyir bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa'i sbyin la sogs pa'i pha rol tu phyin pa phun sum tshogs pa rnam pa thams cad yongs su rdzogs la/ yid bzhin gyi nor bu lta bur lhun gyis grub par sangs rgyas kyi mdzad pa rgyun mi gcod pa gang yin pa ste/ de bzhin gshegs pa bla na med pa brnyes pa rnams kyi pha rol tu phyin pa yongs su rdzogs pa zhib tu ni 'phags pa gtsug na rin po che'i mdo[567] la sogs pa las blta bar bya'o/

§HH

§HH (MS)[568] sangs rgyas rnams kyi chos kyi[569] sku ni yon tan 'di dag dang ldan no/ gzhan yang ngo bo nyid dang/ rgyu dang/ 'bras bu dang[570]/ phrin las dang/ ldan pa dang/ 'jug pa'i yon tan rnams dang yang ldan te/ de lta bas na

560 PT 'brang ba'i.

561 PT bzhag.

562 PT & D ma; we follow MS.

563 MSABh on MSA 20-21.59, ed. Lévi, 188.

564 Lévi alpāvaraṇamātrādhigamānavasthānāt. See Hakamaya, "Mahāyānasūtrālaṃkāraṭīkā", 419, note 135.

565 MSAṬ on MSA 20-21.59, DT BI 174a2-5; PT BI 195b5-196a2.

566 DT sa gong nas.

567 Āryaratnacūḍasūtra.

568 Lamotte §X.27; DT RI 39b7-40a2; PT LI 46b3-6; Sasaki, 103.13 For the verses see MSA 20-21.60-61, ed. Lévi, 188; DT PHI 38b6-7

569 DT om. kyi.

570 PT om. dang.

sangs rgyas[571] rnams kyi chos kyi sku ni[572] yon tan bla na med par rig par bya'o/ 'dir tshigs su bcad pa/

khyod ni dam pa'i don grub[573] ste/ sa rnams kun gyis 'byung[574] ba lags/
sems can kun gyi[575] mchog nyid brnyes/ sems can thams cad rnam 'grel[576] pa//
mi zad[577] mtshungs pa ma mchis pa'i[578]/ yon tan ldan zhing 'jig rten dang/
'khor na gda' la rnam kun tu/ lha mis mthong ba yang ma lags//
niṣpannaparamārtho 'si sarvabhūmiviniḥsṛtaḥ/
sarvasattvāgratāṃ prāptaḥ sarvasattvavimocakaḥ//
akṣayair asamair yukto guṇair lokeṣu dṛśyase/
maṇḍaleṣv apy adṛśyaṃ ca sarvathā devamānuṣaiḥ//
dam pa'i don ni grub pa ste/ sa kun las ni nges par byung/
sems can kun gyi mchog tu gyur/ sems can thams cad rnam grol mdzad////
yon tan mi zad mnyam med dang/ 'jig rten dag dang dkyil 'khor na'ang/
snang la lha dang mi rnams kyis/ rnam pa kun tu mi mthong ngo//

§HH (MSBh)[579]

§HH (MSU)[580] chos kyi sku ni gzhan yang ngo bo nyid dang zhes bya ba la sogs pa yon tan drug dang ldan no/ zhes bstan nas tshigs su bcad pa 'di dag gis[581] 'chad do/ khyod ni dam pa'i don grub ste/ zhes bya ba ni rnam par dag pa'i de bzhin nyid kyis rab tu phye ba'i phyir ngo bo nyid kyis chos kyi sku yongs su grub pa'i phyir ro/ brjod par 'dod pa'i dbang gis na ngo bo nyid kho na bcom ldan 'das kyi yon tan nyid du ston te/ dper na yon tan brjod par 'dod pa la me'i tsha ba zhes bya ba lta bu'o/ sa rnams kun[582] gyis 'byung ba lags zhes bya ba ni rab tu dga' ba la sogs pa sa bcu thams cad kyis nges par 'byung ba zhes bya ba'i tha tshig ste/ 'dis ni don dam pa 'grub pa'i rgyu ston to/ sems can kun gyi mchog nyid brnyes zhes bya ba ni 'bras bu bstan pa ste/ 'bras bu ni sems can thams cad kyi mchog thams cad mkhyen pa nyid do/ sems can thams cad rnam 'grel pa/ zhes bya bas ni las ston to/ mi zad[583] mtshungs pa ma mchis pa'i/ yon tan ldan zhing zhes bya ba ni ldan pa ste/ stobs la sogs pa thun mong ma yin pa'i yon tan mtha' yas pa dag dang ldan pa'i phyir yon tan dang 'brel ba yin no/ 'jig rten dang 'khor na[584] gda' la rnam kun tu[585]/ lha mis mthong ba yang ma lags/

571 DT adds bcom ldan 'das.
572 PT, DT om. chos kyi sku ni; we follow Lamotte, MSU.
573 PT 'grub.
574 PT byung.
575 PT, DT sems can gyi ni; we follow Lamotte, MSU.
576 PT 'grol.
577 PT, DT mi bas; we follow Lamotte, MSU.
578 PT pa.
579 Tibetan missing; Hsüan-tsang 373c12; Paramārtha 258a6.
580 DT RI 286a6-286b4; PT LI 345b3-346a1; Hsüan-tsang 443a13.
581 PT gi.
582 DT om. kun.
583 PT, DT bas; we follow MS.
584 DT ma.
585 DT du.

zhes bya ba la/ yang gi sgra ni mthong ba sdud do/ rnam pa kun tu lha mi rnams kyis mthong ba yang ma lags zhes bya ba ni sku gsum gyis[586] bcom ldan 'das kyi tshul bstan pa ste/ gnyis kyis ni mthong ba'i phyir ro/ gcig gis ni mi mthong ba'i phyir ro/

§HH (MSABh)[587] atra ṣaḍbhiḥ svabhāvahetuphalakarmayogavṛttyair buddhalakṣaṇaṃ paridīpitam/ tatra viśuddhā tathatā paramārthaḥ/ sa ca buddhānāṃ svabhāvaḥ/ sarvabodhisattvabhūminiryātatvaṃ hetuḥ/ sarvasattvāgratāṃ prāptatvaṃ phalam/ sarvasattvavimocakatvaṃ karma/ akṣayāsamaguṇayuktatvaṃ yogaḥ/ nānālokadhātuṣu dṛśyamānatā nirmāṇakāyena parṣanmaṇḍaleṣv api dṛśyamānatā sāṃbhogikena kāyena/ sarvathā cādṛśyamānatā dharmakāyeneti trividhā prabhedavṛttir iti/

§HH (MSAṬ)[588] byang chub sems dpa'i sa thams cad las nges par byung[589] ba[590] nyid ni rgyu'o zhes bya ba ni byang chub sems dpa'i sa rab tu dga' ba la sogs pa bcu ni sems can thams cad kyi mchog thob par[591] byed pa'i rgyur gyur pa yin te/ de nyid kyi phyir/ sems can thams cad kyi mchog tu gyur ba nyid ni 'bras bu'o zhes bya ba smos so/ rnam pa thams cad du mi snang ba nyid ni chos kyi sku te[592] zhes bya ba ni ji skad du chos kyi sku ni so sor rang gis rig par bya ba yin pa'i phyir bsam gyis mi khyab pa'i mtshan nyid do/ rtog ge'i[593] spyod yul ma yin pa'i phyir/ 'jig rten na dpe med pa nyid do zhes bshad pa lta bu'o/

§I

§I (MS)[594] yang sangs rgyas rnams kyi[595] chos kyi sku ni zab pa mchog tu zab pa ste/ de'i zab pa[596] ji ltar blta zhe na/ 'dir tshigs su bcad pa/

§I (MSBh)[597]

§I (MSU)[598] zab pa zhes bya ba ni ngo bo nyid ston to/ mchog tu zab pa zhes bya bas ni khyad par ston to/ 'jig rten gyi mkhas pa'i blo'i spyod yul ma yin pa'i phyir gang rtogs par dka' ba 'di ni chos kyi sku'i ngo bo nyid do/ nyan thos la sogs pa'i blo'i spyod yul ma yin pa'i phyir gang mchog tu zab pa 'di ni de'i khyad

586 PT om. gyis.
587 MSABh on MSA 20-21.60-61, ed. Lévi, 188-189.
588 MSAṬ on MSA 20-21.60-61, DT BI 174a5-7; PT BI 196a2-6.
589 DT 'byung.
590 PT ba'i.
591 PT pa'i.
592 DT ste.
593 PT ge.
594 Lamotte §X.28 (introduction); DT RI 40a2; PT LI 46b6; Sasaki, 103.23.
595 PT kyis.
596 Lamotte adds nyid.
597 Tibetan missing; Hsüan-tsang 374a10; Paramārtha 258c18.
598 DT RI 286b4-5; PT LI 346a1-3; Hsüan-tsang 443b15.

par ro/ zab pa nyid rnam pa bcu gnyis po 'di ni tshigs su bcad pa rnams kyis sdud de/

§I1 (MS)[599]

skye med sangs rgyas skye ba ste/ mi gnas pa la rab tu bzhugs/
lhun gyis grub par thams cad mdzad/ zas bzhi po ni gsol ba lags//

§I1 (MSBh)[600] ... de dag ni kham kyi zas bor ba reg pa dang/ yid la sems pa dang/ rnam par shes pa'i zas gsum gyis de'i rten gnas par byed par 'gyur te/ de'i phyir de'i rten gnas par byed pa ni gsum yin no/ dag pa'i rten gnas par byed pa ni kham gyi zas la sogs pa bzhi po de dag nyid yin te/ nyan thos la sogs pa de dag gi rten yang dag pa rnams 'di ltar gnas par byed pa'i phyir ro/ gnas par ston pa yang bzhi po de dag nyid de/ de yang gnas pa ltar ston pa'i zas ni sangs rgyas rnams kyi ste bzhi pa'o/ 'di ltar sangs rgyas bcom ldan 'das rnams des rton[601] pa ltar ston te/ sems can sbyin pa po rnams des rab tu mgu bar bya ba'i phyir dang/ bsod nams bsags pa'i don du yin gyi yang de dag gi zas kyi bya ba mdzad bar mi 'gyur te/ zas de dag bzhes pa'i dus su sangs rgyas las lha rnams kyis blangs nas gzhan sems can rnams la sbyin par byed de/ de dag kyang rgyu des byang chub thob par 'gyur ro/ de dag thams cad kyang zab pa gcig nyid du rig par bya'o/ de ltar[602] mod kyi sangs rgyas kyi skye ba med pa dang skye ba'i mtshan nyid ni rnam par bcur rig par bya ste/ kun tu rmongs pa rnam par sel ba nyid dang/ tha dad pa rnam par sel ba nyid dang/ len pa la rang dbang nyid dang/ gnas pa la rang dbang nyid dang/ gtong ba la rang dbang nyid dang/ gnyis su med pa'i mtshan nyid dang/ snang ba tsam nyid dang/ sgu ma lta bu nyid dang/ mi gnas par rab tu gnas pa nyid dang/ don chen po sgrub pa nyid do/ rnam pa bcus de bzhin gshegs pa rnams 'khor ba dang mya ngan las 'das pa la rab tu mi gnas par rig par bya ste/ legs[603] par yongs su shes pa nyid dang/ legs par spangs pa nyid dang/ dngos po med pa shes pa nyid dang/ dngos po med pa'i ngo bo nyid shes pa nyid dang/ mi dmigs shing mi rtog pa nyid dang/ sems yongs su spangs pa nyid dang/ sems so sor thob pa nyid dang/ sems mnyam pa nyid dang/ dngos po la[604] dmigs pa nyid dang/ dmigs pa la dmigs pa nyid do/ sangs rgyas rnams kyi[605] mdzad pa lhun gyis grub pa yang rnam pa bcus grub ste/ rab tu spangs pa nyid dang/ bya ba la lhun gyis grub pa nyid dang/ byed pa lhun gyis grub pa nyid dang/ las lhun gyis grub pa nyid dang/ med pa lhun gyis grub pa nyid dang/ yod pa lhun gyis grub pa nyid dang/ snga ma las khyad yod pa nyid dang/ bya ba mthar phyin pa nyid dang/ bya ba mthar ma phyin pa nyid do/ rnam pa bcus na sangs rgyas zas kyi[606] bya ba mi mdzad kyang sku zas kyis gnas par ston te/ sems can rnams kyi bsod nams bsags pa'i phyir dang/ chos mthun pa nyid du yang dag par bstan pa'i phyir dang/ rigs pa la longs spyod par rjes su bslab par bya ba'i phyir dang/ chags

599 Lamotte §X.28.1; DT RI 40a2-3; PT LI 46b6-7; Sasaki, 104.2.

600 DT RI 181b7-182b3; PT LI 221a5-222a5; Hsüan-tsang 374a10; Paramārtha 258c24.

601 DT ston.

602 DT lta.

603 DT lags.

604 DT adds mi.

605 DT sangs rgyas rnams kyis sangs rgyas kyi.

606 DT zas kyis zas kyi.

pa med par bslab par bya ba'i phyir dang/ mchod pa nye bar bsdu ba'i phyir dang/ brtson 'grus brtsams pa yang dag par shes par bya ba'i phyir dang/ dge ba'i rtsa ba yongs su smin par bya ba'i phyir dang/ bdag nyid chags pa med par bstan par bya ba'i phyir dang/ las la grus pa nye bar bstan par bya ba'i phyir dang/ smon lam 'byung ba yongs su rdzogs par bya ba'i phyir ro/

§I1 (MSU)[607] de la skye ba zab pa nyid de/ skye med sangs rgyas skye ba ste/ zhes bya ba la sangs rgyas kyi skye ba ni gzhan nyon mongs pa rnams kyi skye ba med pa ste/ de dag skye ba med pa ni sangs rgyas rnams kyi skye ba yin pas skye med skye ba'o/ mya ngan las 'das pa zab pa nyid ni/ mi gnas pa la rab tu bzhugs zhes bya ba'o/ 'khor ba dang mya ngan las 'das pa la mi gnas pa la rab tu bzhugs pa ste/ mi gnas pa'i mya ngan las 'das pa zhes bya ba'i tha tshig go/ phrin las zab pa nyid ni/ lhun gyis grub par thams cad mdzad ces bya ba ste/ nor bu dang sil snyan la sogs pa bzhin du 'bad pa yang med la sems can gyi don yang mdzad do/ gnas pa zab pa nyid ni/ zas bzhi po ni gsol ba lags/ zhes bya ba ste/ zas rnam pa bzhi la ma dag pa'i rten gnas par byed pa ni kham gyi zas te/ nyon mongs pa'i 'ching ba can mtha' dag gnas par 'gyur ba'o/ dag pa dang ma dag pa'i rten gnas par byed pa ni gzugs dang/ gzugs med par skyes pa rnams kyi reg pa dang/ yid la sems pa dang/ rnam par shes pa ste/ kham gyi zas las 'dod chags dang bral ba rnyed pa'i phyir ro/ rgyun du zhugs pa la sogs pa la yang lus dag pa dang ma dag pa ste/ slob pa'i phyir ro/ de dag ni zas rnam pa bzhi char gyis gnas par 'gyur ro/ rnam par dag pa'i rten gnas par byed pa ni dgra bcom pa rnams kyi ste/ bzhi po de dag nyid do/ zas kyis gnas pa ltar ston pa sangs rgyas bcom ldan 'das rnams kyi zas kyang kham gyi zas la sogs pa bzhi po de dag nyid do/ de dag ni de dag mi gsol la/ de dag gis de dag gnas pa'ang ma yin mod kyi/ 'jig rten dang mthun par de ltar ston cing gnas par yang mdzad do/

§I2 (MS)[608]

tha dad med cing dpag tu med/ phrin las dpag tu med cing gcig/
mi brtan brtan pa'i phrin las can/ sangs rgyas rnams ni sku gsum ldan//

§I2 (MSBh)[609] de la gang 'og nas brjod par bya ba rnam par gnas pa dang/ grangs dang phrin las zab pa nyid tshigs su bcad pas bstan pa/ tha dad med cing dpag tu med/ ces bya ba ste/ rnam par gnas pa zab pa yin no/ de la tha dad med ces bya ba ni chos kyi sku la dbye ba med pa'o/ dpag tu med pa ni rten du ma las mngon par byang chub pas so/ phrin las dpag tu med cing gcig/ ces bya ba ni grangs zab pa nyid do/ gang gi phyir sangs rgyas rnams du ma nyid yin na yang phrin las ni gcig pa nyid yin no/ mi brtan brtan pa'i phrin las can/ sangs rgyas rnams ni sku gsum ldan/ zhes bya ba la/ sangs rgyas rnams sku gsum dang ldan pas longs spyod rdzogs pa'i phrin las ni brtan pa yin la/ sprul pa'i phrin las ni mi brtan pa yin te/ de lta bu dag ni phrin las zab pa nyid yin no/

§I2 (MSU)[610] tha dad med ces bya ba ni rnam par gnas pa zab pa nyid do/ dpag

607 DT RI 286b5-287a4; PT LI 346a3-346b2; Hsüan-tsang 443b16.

608 Lamotte §X.28.2; DT RI 40a3; PT LI 46b7-8; Sasaki, 104.4.

609 DT RI 182b3-6; PT LI 222a5-222b1; Hsüan-tsang 374c4; Paramārtha 259b17.

610 DT RI 287a4-6; PT LI 346b2-5; Hsüan-tsang 443c5.

tu med ces bya ba ni grangs zab pa nyid de chos kyi sku dbyer med pa dang/ sku mang po mngon par rdzogs par byang chub pa'i phyir te/ go rims[611] bzhin no/ dpag tu med pa yin yang phrin las tha dad pa ma yin no/ 'o na ci zhe na/ phrin las gcig pa dag pa[612] ste/ sprul pa dang longs spyod rdzogs pas gzhan gyi don grub pa'i phyir ro/ de'i phyir/ mi brtan[613] brtan pa'i phrin las can zhes bya ba ste/ gnyis kyis ni mi brtan no/ ngo bo nyid kyis ni brtan ste[614]/ 'di ni phrin las zab pa nyid gzhan no/

§I3 (MS)[615]

gang yang mngon rdzogs sangs rgyas med/ thams cad sangs rgyas ma yin min/
skad cig re la dpag tu med/ dngos po'i dngos med rab tu phye//

§I3 (MSBh)[616] mngon par rdzogs par byang chub pa zab pa nyid tshigs su bcad pas bstan pa ni/ gang yang mngon rdzogs sangs rgyas med ces bya ba ni/ gang zag dang chos dngos po med pa'i phyir ro/ thams cad sangs rgyas ma yin min zhes bya ba ni 'di ltar gdags pa ni yang sangs rgyas thams cad mngon par rdzogs par sangs rgyas pa yin no/ de'i mngon par rdzogs pa ji lta bu zhe na/ skad cig re la dpag tu med/ ces bya bas bstan te/ gang gi phyir skad cig re re la yang dpag tu med pa mngon par rdzogs par 'tshang rgya bar 'gyur bas so/ dngos po'i dngos med rab tu phye/ zhes bya ba ni 'dir de bzhin nyid ni dngos po'i dngos po med pa ste/ des rab tu phye ba ni sangs rgyas yin no zhes bya ba'i tha tshig go/

§I3 (MSU)[617] gang yang mngon rdzogs sangs rgyas med/ ces bya ba la sogs pa ni mngon par byang chub pa zab pa nyid do/ ji ltar mngon par rdzogs par sangs rgyas pa[618] med ce na/ gzhan gyi dbang kun brtags pa nyid du med pa'i phyir ro/ thams cad sangs rgyas ma yin min/ zhes bya ba ni gzhan gyi dbang de nyid[619] yongs su grub par yod pa'i phyir ro/ skad cig re la dpag tu med/ ces bya ba ni gang gā'i klung gi bye ma'i[620] grangs las 'das pa snyed kyi 'jig rten gyi khams rnams su mngon par rdzogs par byang chub pa'i phyir ro/ dngos po'i dngos med rab tu phye zhes bya ba ni dngos po rnams kyi dngos po med pa stong pa nyid kyis sangs rgyas nyid phul du phyin pa'i go 'phang brnyes par byas pa'o/

§I4 (MS)[621]

611 PT rim.
612 PT om. pa.
613 DT adds pa.
614 DT te.
615 Lamotte §X.28.3; DT RI 40a3-4; PT LI 46b8; Sasaki, 104.6.
616 DT RI 183a1-4; PT LI 222b5-223a1; Hsüan-tsang 374c14; Paramārtha 259c2.
617 DT RI 287a6-287b2; PT LI 346b5-7; Hsüan-tsang 443c15.
618 PT om. pa.
619 gzhan gyi dbang gi go bo nyid.
620 PT klung du ma'i bye ma'i.
621 Lamotte §X.28.4; DT RI 40a4; PT LI 46b8-47a1; Sasaki, 104.8.

chags pa ma yin mi chags min/ 'dod chags nyid kyis byung[622] ba yin/
'dod chags 'dod chags min mkhyen nas/ 'dod chags chos nyid la yang bzhugs[623]//

§I4 (MSBh)[624] 'dod chags dang bral ba zab pa nyid bstan par bya ba'i phyir/ chags pa ma yin[625] mi chags min zhes bya ba gsungs te/ 'dod chags med pas chags pa ma yin la/ chags pa med pa nyid kyis na yang mi chags pa yang ma yin te/ 'di ltar chags pa yod na mi chags pa yang rigs pa'i phyir ro/ 'dod chags nyid kyis byung ba yin zhes bya ba ni gang gi phyir 'dod chags kyi kun nas dkris pa spangs pas 'dod chags kyi bag la nyal dag ma bzung ba'i phyir gang 'di ma bzung ba'i nyid kyis des na nyan thos bzhin du mya ngan las 'da' bar 'gyur bas so/ 'dod chags 'dod chags min mkhyen nas 'dod chags chos nyid la yang bzhugs[626] zhes bya ba ni/ kun tu brtags pa'i 'dod chags ni 'dod chags ma yin no zhes rnam par shes nas/ 'dod chags kyi de bzhin nyid la zhugs so zhes bya ba'i tha tshig go/

§I4 (MSU)[627] 'dod chags dang bral ba zab pa nyid ni/ chags pa ma yin mi chags min zhes bya ba ste/ ji ltar chags pa ma yin zhe na/ gzhan gyi dbang kun brtags pa nyid du med pa'i phyir ro/ gang gi phyir chags pa ma yin pa de nyid kyi phyir mi chags pa ma yin te/ 'dod chags yod na 'dod chags med pa 'byung ba'i phyir ro/ 'dod chags nyid kyis byung[628] ba yin zhes bya ba ni stong pa nyid la chags pa gang yin pa dge ba'i chos la[629] 'dun pa zhes bya ba'i rgyu des byung ba yin no/ yang na 'dod chags kyis kun nas dkris pa ni spangs la/ 'dod chags kyi bag la nyal mi sel ba ste/ de nyid yo byad du byas nas byang chub chen po thob pa'o/ gal te bag la nyal sel na nyan thos bzhin du yongs su mya ngan las 'da' bar 'gyur ro/ 'dod chags 'dod chags min[630] mkhyen nas zhes bya ba ni kun brtags pa'i 'dod chags 'dod chags ma yin pa nyid du mkhyen nas so/ 'dod chags chos nyid la yang bzhugs zhes bya ba ni de bzhin nyid la ste/ de la 'jug pa ni mngon sum du byed pa'o/

§I5 (MS)[631]

sangs rgyas phung po rnams las 'das/
phung po rnams la'ang rnam par bzhugs[632]/
de las gzhan min gzhan min min/
de ma btang bas legs par 'das//

---

622 PT 'byung.

623 PT, DT zhugs; we follow MSU.

624 DT RI 182b6-183a1; PT LI 222b1-5; Hsüan-tsang 374c23; Paramārtha 259c16.

625 PT, DT chags pa med; we follow MS.

626 PT, DT zhugs; we follow MS & MSU.

627 DT RI 287b2-5; PT LI 346b7-347a5; Hsüan-tsang 443c24.

628 PT, DT 'byung; we follow MS.

629 PT om. la.

630 PT mi.

631 Lamotte §X.28.5; DT RI 40a5; PT LI 47a1-2; Sasaki, 104.10.

632 PT, DT zhugs; we follow MSU.

§I5 (MSBh)[633] phung po spangs pa zab pa nyid ston pa'i tshigs su bcad pa ni/ sangs rgyas phung po rnams las 'das/ phung po rnams la'ang rnam par bzhugs zhes bya ba ste/ nye bar len pa'i phung po lnga po gzugs la sogs pa las shin tu 'das nas de dag mi dmigs pa'i chos nyid kyi phung po la rab tu gnas pa'o/ de las gzhan min gzhan min min[634] zhes bya ba ni/ kun tu brtags pa'i phung po de dag spangs pa las de gzhan ma yin te/ gang gi phyir de dag nyid kyi chos nyid gang yin pa de la gnas pa'i phyir ro/ yang gzhan ma yin pa yang ma yin te/ gang gcig nyid yin na yang kun tu brtags pa rnam par dag pa la dmigs pa dang ldan pa'i phyir ro/ de ma btang bas legs par 'das[635] zhes bya ba ni de dag gi[636] yongs su grub pa'i phung po ma btang bas legs par 'das so zhes bya ba'i tha tshig go/

§I5 (MSU)[637] phung po spangs pa zab pa nyid ni/ sangs rgyas phung po rnams las 'das zhes bya ba ste/ kun brtags pa'i gzugs[638] la sogs pa phung po lnga la kun ma brtags pas 'das te/ de mi dmigs pa'i phyir ro/ phung po rnams la'ang rnam par bzhugs zhes bya ba ni chos nyid kyi phung po rnams la'o/ de las gzhan min zhes bya ba ni kun brtags pa'i phung po rnams las chos nyid kyi phung po rnams gzhan ma yin te/ kun brtags pa med pa'i phyir ro/ gzhan min min[639] zhes bya ba ni kun brtags pa rnams kun nas nyon mongs pa yin pa'i phyir ro/ chos dang chos can gzhan dang gzhan ma yin pa nyid las grol ba'i yang phyir ro/ de ma btang[640] bas legs par 'das zhes bya ba ni chos nyid kyi phung po yongs su ma btang bas shis par mya ngan las 'das pa'o/

§I6 (MS)[641]

kun kyang 'dres pa'i phrin las can/ rgya mtshor chu 'dra rgyal ba rnams/
byas so byed do bya'o zhes/ gzhan gyi don la dgongs pa med//

§I6 (MSBh)[642] yongs su smin par mdzad pa ston pa'i tshigs su bcad pa ni/ kun kyang 'dres pa'i phrin las can zhes bya ba ste/ thams cad kyang sems can yongs su smin par mdzad pa'i phrin las mnyam pa nyid yin no/ ji lta bur zhe na/ rgya mtshor chu 'dra zhes bya ba ste/ ji ltar rgya mtshor 'jug pa'i chu rnams ni nya dang rus sbal la sogs pa rnams kyi nye bar spyad par 'gyur ro/ de bzhin du chos kyi dbyings su bzhugs pa de dag kyang/ sems can yongs su smin par mdzad pa nye bar 'byung ba mnyam pa nyid yin no/ byes so byed do bya'o zhes bya ba ni dus gsum du sems can gzhan gyi don la dgongs pa med ces bya ba ste/ de ltar na yang nor bu dang sil snyan bzhin du sems can thams cad kyi don mdzad par 'jug par 'gyur ba nyid yin no zhes bya ba'i tha tshig go/

633 DT RI 183a4-7; PT LI 223a1-5; Hsüan-tsang 375a5; Paramārtha 260a14.

634 PT de las gzhan min min.

635 PT, DT de ma btang ba las; we follow MS, MSU.

636 DT gis.

637 DT RI 287b5-288a1; PT LI 347a5-7; Hsüan-tsang 444a4.

638 PT om pa'i gzugs.

639 PT gzhan min; DT gzhan min yin; we folllow MS, MSBh.

640 PT gtang.

641 Lamotte §X.28.6; DT RI 40a5; PT LI 47a2-3; Sasaki, 104.12.

642 DT RI 183a7-183b2; PT LI 223a5-223b1; Hsüan-tsang 375a15; Paramārtha 260a27.

§16 (MSU)[643] yongs su smin par mdzad pa zab pa nyid ni/ kun kyang 'dres pa'i phrin las can/ zhes bya ba ste/ sems can gyi don gyi phyir phan tshun du yan lag gi dngos por 'dre ba'i phyir spyod pa 'dres pa dang nye bar 'dres pa dag go/ ci 'dra ce na/ rgya mtshor[644] chu 'dra zhes bya ba smos te/ dper na rgya mtsho chen por bab pa'i klung gi chu rnam par dbye ba med par nya la sogs pa'i don byed pa de bzhin no/ byas so byed do bya'o zhes/ gzhan gyi don la dgongs pa med ces bya ba ni sems mngon par 'du bya ba med par bsgrim mi dgos par mdzad pa ste/ brgya byin la sogs pa bzhin no/

§17 (MS)[645]

sems can nyes pas mi snang ste/ snod chag pa yi zla ba bzhin/
'jig rten kun la nyi bzhin du/ de dag chos 'od khyab[646] par mdzad//

§17 (MSBh)[647] mthong ba zab pa nyid bstan par bya ba'i phyir/ gang sangs rgyas rtag pa'i[648] sku yin no/ zhes brjod pa de la rtag pa'i sku nyid yin na 'jig rten gyis mi mthong ba de rgyu gang gis mi mthong zhe na/ sems can nyes pas mi snang ste/ snod chag[649] pa yi zla ba bzhin/ ji ltar snod chag pa'i nang du chu gnas par mi 'gyur la/ de med na yang der zla ba mthong bar mi 'gyur ro/ de bzhin du zhi gnas kyi rlan med pa'i sems can gyi rgyud la yang sangs rgyas kyi zla ba mthong ba mi 'gyur te/ 'dir chu lta bu ni ting nge 'dzin yin te/ rlan pa'i bdag nyid yin pa'i phyir ro/ 'jig rten kun la ni nyi bzhin du/ de dag chos 'od khyab par mdzad ces bya ba ni/ sangs rgyas rnams ni ma mthong du zin kyang phrin las mdzad pa nyid yin te/ 'di ltar mdo'i sde la sogs pa'i chos bstan pa 'od zer lta bu gang yin pa des/ sangs rgyas kyi mdzad pa sems can yongs su smin pa la sogs pa 'jig rten la snang bar[650] mdzad pa nyid yin no/

§17 (MSU)[651] gal te de bzhin gshegs pa rnams kyi sku rtag pa yin na ci'i phyir rtag tu mi snang snyam pa la sems can nyes pas mi snang ste/ snod chag pa[652] yi zla ba bzhin/ zhes bya ba smos te/ dper na snod chag pa'i nang du zla ba mi snang ba ni snod kyi nyes pas[653] chu mi gnas pa'i phyir ro/ de bzhin du zhi gnas gyi rlan med pa dag gi rgyud rnams la sangs rgyas mi snang ste/ rgyud kyi nyes pa'i phyir ro/ chu lta bu ni ting nge 'dzin te/ mnyen pa'i bdag nyid yin pa'i phyir ro/ de bzhin gshegs pa ni dge ba'i chos zag pa med pa'i bzugs brnyan lta bu'o zhes bya ba la sogs pa yang gsungs pas so/ gang dag skal ba yod pa de dag gis ni mthong go/ de dag mi snang du zin kyang phrin las rnams mthong ste/ 'di ltar

643 DT RI 288a1-3; PT LI 347a7-347b1; Hsüan-tsang 444a15.
644 PT mtsho.
645 Lamotte §X.28.7; DT RI 40a6; PT LI 47a3; Sasaki, 104.14.
646 PT khyad.
647 DT RI 183b2-5; PT LI 223b1-6; Hsüan-tsang 375a27; Paramārtha 260b10.
648 PT pa yi.
649 PT snod chags.
650 PT ba.
651 DT RI 288a3-6; PT LI 347b1-6; Hsüan-tsang 444a25.
652 DT pi.
653 PT pa.

'jig rten kun la nyi bzhin du/ de dag chos 'od[654] khyab par mdzad/ mdo'i sde la sogs pa dam pa'i chos dag gi rang bzhin gyi 'od zer stong gi phreng ba dang ldan pa'i sangs rgyas nyi ma rnams ni bshad pas 'jig rten mngon par khyab par mdzad nas/ yongs su smin par mdzad pa la sogs pa phrin las mdzad pa nyid no/

§I8 (MS)[655]

la lar rdzogs par byang chub ston/ la lar me bzhin mya ngan 'das/
nam yang med pa ma yin te/ de bzhin gshegs pa rnams kyi sku//

§I8 (MSBh)[656] mngon par rdzogs par byang chub pa dang/ mya ngan las 'das pa kun tu ston pa zab pa nyid ni/ la lar rdzogs par byang chub ston/ la lar me bzhin mya ngan 'das/ zhes bya ba ste/ la lar rdzogs par byang chub pa dang/ la lar mya ngan las 'das pa ston pa ni me bzhin du ste/ ji ltar me ni la la na 'bar/ la la na zhi ba de bzhin du sangs rgyas kyang sems can yongs su smin pa kha cig la ni mya ngan las 'das par ston la/ yongs su ma smin pa kha cig la ni de yongs su grol bar bya ba'i phyir rdzogs par byang chub par ston te/ mer tha mi dad pa gcig la ji lta ba[657] de bzhin du chos kyi sku gcig la yang de bzhin du blta bar bya'o/ tshigs su bcad pa lhag ma'i don ni go sla'o/

§I8 (MSU)[658] rdzogs par byang chub pa dang mya ngan las 'das pa kun tu[659] ston pa zab pa nyid ni/ la lar rdzogs par byang chub ston la lar me bzhin mya ngan 'das zhes bya ba ste/ dper na me ni kha cig tu 'bar la/ kha cig tu 'chi ba de bzhin du sangs rgyas rnams kyang yongs su ma[660] smin pa kha cig la rdzogs par byang chub pa ston te/ de rnam par thar par bya ba'i phyir ro/ yongs su[661] smin pa kha cig tu mya ngan las 'das ste/ mdzad pa med pa'i phyir ro/ nam yang med pa ma yin te zhes bya ba la sogs pa'i don ni brda phrad par zad do/

§I9 (MS)[662]

sangs rgyas 'phags min chos rnams dang/ mi dang ngan song ba rnams dang/
tshangs spyod ma yin chos rnams la/ bdag nyid dang ni bzhugs pa mchog//

§I9 (MSBh)[663] bzhugs pa zab pa nyid bstan pa'i phyir/ sangs rgyas 'phags min chos rnams dang/ mi dang ngan song ba rnams dang/ tshangs spyod ma yin chos rnams la[664]/ bdag nyid dang ni bzhugs pa mchog/ ces bya ba la/ bdag nyid mchog dang bzhugs pa mchog ste/ 'phags pa la sogs pa'i bzhugs pas bzhugs pa'o/ de la 'phags pa'i bzhugs pa ni stong pa nyid la bzhugs pa gang yin pa'o/ lha'i bzhugs pa ni bsam gtan gyis bzhugs pa'o/ tshangs pa'i bzhugs pa ni byams

654 DT 'dod.

655 Lamotte §X.28.8; DT RI 40a6; PT LI 47a3-4; Sasaki, 104.6.

656 DT RI 183b5-7; PT LI 223b6-224a1; Hsüan-tsang 375b10.; Paramārtha 260b27

657 PT om. ba.

658 DT RI 288a6-288b1; PT LI 347b6-8; Hsüan-tsang 444b11.

659 DT du.

660 PT, DT om. ma.

661 PT, DT add ma.

662 Lamotte §X.28.9; DT RI 40a6-7; PT LI 47a4-5; Sasaki, 104.18

663 DT RI 183b7-184a4; PT LI 224a1-7; Hsüan-tsang 375b20; Paramārtha 260c11.

664 PT, DT las; we follow MS, MSU.

pa la sogs pa tshad med pa dag gis bzhugs pa'o/ de la 'phags min[665] chos rnams zhes bya ba ni mi dge ba ste/ des de dag stong pa nyid la bzhugs pas de'i phyir yang 'phags pa'i bzhugs pa'o/ gang mi dang ngan songs ba rnams kyi sems can de dag la dmigs pa'i bsam gtan de ni lha'i bzhugs pa'o/ tshangs par spyod pa ma yin pa la sogs pa'i chos rnams las mchog kyang yin la bdag nyid kyang yin pas 'di ni bdag nyid mchog ste/ stong pa nyid la bzhugs pa de'i bdag nyid do/

§I9 (MSU)[666] gzhugs pa la zab pa nyid ni/ sangs rgyas 'phags min chos rnams dang zhes bya ba la sogs pa'o/ 'phags pa ma yin pa rnams kyi chos ni mi dge ba rnams te/ de dag la yang bdag nyid mchog dang bzhugs pa mchog yin te/ stong pa nyid dang/ smon pa med pa dang/ mtshan ma med pa[667] zhes bya ba'i gnas pas mi dge ba'i chos la dmigs nas bzhugs pa'i phyir ro/ mi dang ngan song ba rnams la yang bdag nyid dang bzhugs pa mchog rnams yin te/ bsam gtan dang snyoms par 'jug pa lha'i gnas pas[668] de la dmigs nas bzhugs pa'i phyir ro/ tshangs spyod ma yin chos rnams la yang bdag nyid dang bzhugs pa mchog rnams yin te/ tshad med pa bzhi zhes bya ba'i tshangs pa'i gnas pas de la dmigs nas bzhugs pa'i phyir ro/ de la mchog ni chos kyi dbyings so/ de'i bdag nyid de/ de bzhin gshegs pa rnams ni de'i ngo bo nyid yin no/ de nyid kyi phyir rtag pa'o/

§I10 (MS)[669]

de dag kun tu rnam par dpyod/ gang du'ang rnam par dpyod mi mnga'/
gnas rnams kun tu snang[670] mod kyi/ dbang po drug gi[671] spyod yul min//

§I10 (MSBh)[672] sku kun tu ston pa zab pa nyid ni/ de dag kun tu rnam par dpyod/ gang du'ang rnam par dpyod mi mnga'/ zhes bya ba la/ dge ba dang mi dge ba la blo 'jug par 'gyur ba ste/ de'i rjes las thob pas de dag yongs su dpyod la/ rnam par mi rtog pas ni gang la yang dpyod par mi byed do/ don gzhan gnyis pa ni sprul pa'i skus ni thams cad la dpyod par byed la/sku gzhan gyis ni ma yin no zhes bya ba'o/ gnas rnams kun tu snang mod kyi[673]/ zhes bya ba ni sprul pa'i lus de nyid thams cad du mthong bar 'gyur ro zhes bya ba'i tha tshig go/ dbang po drug gi spyod yul min/ zhes bya ba ni sems can dmyal ba la sogs par skyes pas mthong ba'i sprul pa de ni der skyes pa de dag 'dul ba'i phyir yin gyi/ de dag nyid ni sprul pa'i sku'i ngo bo nyid ni ma yin te/ dmyal ba de dag gis de mthong ba na 'di yang sems can dmyal ba yin no zhes shes pas yang dmyal ba de dag gis dbang po drug gi spyod yul du gyur pa ma yin no zhes bya ba'i tha tshig go/

---

665 PT 'phags pa min

666 DT RI 288b1-4; PT LI 347b8-348a4; Hsüan-tsang 444b19.

667 śūnyatānimittāpraṇihitavihāra. See BoBh, ed. Wogihara, 90.

668 PT pa.

669 Lamotte §X.28.10; DT RI 40a7; PT LI 47a5; Sasaki, 104.20.

670 PT, DT kun tu mthong; we follow MSU.

671 PT gis.

672 DT RI 184a4-7; PT LI 224a7-224b4; Hsüan-tsang 375c5; Paramārtha 260c24.

673 PT, DT kun na'ang mthong mod kyi; we follow MS, MSU.

§I10 (MSU)[674] sku kun tu[675] ston pa zab pa nyid ni/ de dag kun tu rnam par dpyod/ ces bya ba ste/ rnam par mi rtog pa'i rjes la thob pa'i ye shes kyis[676] rnam par spyod pa ni 'dir rnam par dpyod pa'o/ gang du zhe na/ kun tu[677] ste/ dge ba dang mi dge ba dang lung du ma bstan pa dang/ zag pa dang bcas pa dang/ zag pa med pa dang/ 'dus byas dang/ 'dus ma byas la sogs pa shes bya tha dad pa la'o/ gang du'ang rnam par dpyod mi mnga' zhes bya ba ni rnam par mi rtog pas te/ de rnam par dpyod pa dang bral ba'i phyir ro/ gnas rnams kun tu snang[678] mod kyi/ zhes bya ba ni sprul pa'i skus skye ba la sogs pa kun tu[679] ston pa'i phyir ro/ dbang po drug gi spyod yul min zhes bya ba ni don dam par chos kyi sku ni[680] skye ba'i skye mched sems can dmyal ba la sogs pa dang skal ba mnyam pa rnams kyis[681] mi rtogs pa'i phyir ro/

§I11 (MS)[682]

nyon mongs thul la spangs pa med/ sngags kyis[683] bsad pa'i dug dang 'dra/
sangs rgyas rnams ni nyon mongs las/ nyon mongs zad pa kun mkhyen brnyes//

§I11 (MSBh)[684] nyon mongs pa spangs pa zab pa nyid ston pa ni/ nyon mongs thul la spangs pa med/ sngags kyis bsad pa'i dug dang 'dra zhes bya ba ste/ byang chub sems dpa'i gnas skabs kyi kun nas dkris pa'i nyon mongs pa thul na yang nyon mongs pa spangs pa ni ma yin te/ de'i bag la nyal yod pa'i phyir ro/ sngags kyis bsad pa'i dug dang 'dra/ zhes bya ba ni ji ltar sngags kyis bsad pa'i dug gis ni 'chi bar mi nus pa de bzhin du de dag gis kyang nyon mongs pa yongs su shes pas kun nas nyon mongs par mi byed do zhes bya ba'i tha tshig go/ sangs rgyas rnams ni nyon mongs las/ nyon mongs zad pa kun mkhyen brnyes[685]/ zhes bya ba ni 'di ltar nyon mongs pa'i bag chags bzung ba dang ldan pa ni nyan thos bzhin du mya ngan las 'da' bar mi 'gyur ro zhes bya ba'i tha tshig go/ sangs rgyas rnams ni zhes bya ba ni nyon mongs pa zad pa dang bcas pa'i thams cad mkhyen pa nyid brnyes zhes bya ba'i don to/

§I11 (MSU)[686] nyon mongs pa spangs pa zab pa nyid ni/ nyon mongs thul la spangs pa med[687]/ ces bya ba ste/ thul ba ni byang chub sems dpa'i gnas skabs na de dag gi nyon mongs pa ma spangs pa ste/ 'di ltar/ sngags kyis bsad pa'i dug dang 'dra/ dper na sngags kyis bsad pa'i dug ni nad pa rnams kyi yo byad

674 DT RI 288b4-7; PT LI 348a4-8; Hsüan-tsang 444c3.
675 DT du.
676 PT kyi.
677 DT du.
678 DT kun du'ang.
679 DT du.
680 PT om. ni.
681 DT kyi.
682 Lamotte §X.28.11; DT RI 40b1; PT LI 47a5-6; Sasaki, 104.22.
683 PT kyi.
684 DT RI 184a7-184b3; PT LI 224b4-225a1; Hsüan-tsang 375c18; Paramārtha 261a10.
685 PT brnyed.
686 DT RI 288b7-289a3; PT LI 348a8-348b4; Hsüan-tsang 444c15.
687 PT ma thul spangs pa med.

du 'gyur ba de bzhin du de dag gi nyon mongs pa rnams kyang kun nas dkris pa med cing bag la nyal lus pa'i phyir ro/ ci'i phyir bag la nyal lhag ma 'jog ce na/ nyan thos kyi theg pas myur du yongs su mya ngan las 'das na mi rung ngo snyam mo/ de'i phyir nyon mongs pa nyid nyon mongs pa zad pa thams cad mkhyen pa'i rgyu ste/ ji skad du/

dran dang shes pas zin pa'i nyon mongs yon tan sna tshogs yongs grub pas/
yang bar gyur pa khyod kyi byang chub yo byad rnams su 'gyur ba lags/

zhes bshad pa lta bu'o/

§I12 (MS)[688]

thabs chen rnams dang ldan pa la/ nyon mongs byang chub yan lag 'gyur/
'khor ba'ang zhi ba'i bdag nyid de/ de phyir de bzhin gshegs bsam yas//

'di dag ni zab pa rnam pa bcu gnyis su rig par bya ste/ 'di lta ste/ skye ba dang mi gnas pa'i mya ngan las 'das pa dang/ phrin las dang/ gnas pa zab pa nyid dang/ rnam par gnas pa dang/ grangs dang/ phrin las zab pa nyid dang/ mngon par rdzogs par byang chub pa zab pa nyid dang/ 'did chags dang bral ba nyid dang/ phung po spangs pa zab pa nyid dang/ sems can yongs su smin par mdzad pa zab pa nyid dang/ mthong ba zab pa nyid dang/ mngon par rdzogs par byang chub pa nyid dang/ mya ngan las 'das pa kun tu ston pa zab pa nyid dang/ bzhugs pa zab pa nyid dang/ sku kun tu ston pa zab pa nyid dang/ nyon mongs pa spangs pa zab pa nyid dang/ bsam gyis mi khyab pa zab pa nyid dang/

§I12 (MSBh)[689] bsam gyis mi khyab pa zab pa nyid de bstan par bya ba ste/ de yang 'di ltar/ nyon mongs byang chub yan lag 'gyur zhes bya ba ste/ kun 'byung gi bden pa'o/ 'khor ba'ang zhes bya ba sdug bsngal gyi bden pa ni zhi ba'i bdag nyid do/ de lta bu thams cad kyis ni de bzhin gshegs pa'i bsam gyis mi khyab pa sngar bstan pa rgyu gsum gyis so sor rang gis rig par bya ba yin par bstan pa yin no/

§I12 (MSU)[690] bsam gyis mi khyab pa zab pa nyid ni ji ltar na/ de dag gi nyon mongs pa byang chub kyi yan lag tu 'gyur zhing 'khor ba yang zhi ba'i bdag nyid du 'gyur ba dang/ de'i 'bras bu ci yin zhes de ltar rigs pas nam yang sangs rgyas rnams bsam par[691] mi nus pa'o/ zab pa nyid rnam pa bcu gnyis bshad zin to/ zab pa'i don ni rtogs par dka' ba'i don to/

§J

§J1 (MS)[692] byang chub sems dpa' rnams chos kyi skur sangs rgyas rjes su dran pa[693] na/ rjes su dran pa du zhig gis rjes su dran zhe na/ mdor bsdu na byang chub sems dpa' rnams rnam pa bdun gyis sangs rgyas rjes su dran pa sgom ste/ 'jig rten gyi khams thams cad du thogs pa med pa'i mngon par shes pa brnyes pa'i phyir sangs rgyas bcom ldan 'das rnams ni chos thams cad la dbang sgyur

688 Lamotte §X.28.12; DT RI 40b1-4; PT LI 47a6-47b2; Sasaki, 104.22.

689 DT RI 184b3-5; PT LI 225a1-3; Hsüan-tsang 375c29; Paramārtha 261a22.

690 DT RI 289a3-4; PT LI 348b4-5; Hsüan-tsang 444c27.

691 DT bar.

692 Lamotte §X.29.1; DT RI 40b4-6; PT LI 47b2-5; Sasaki, 105.8.

693 DT om. pa.

ba'i ngang can no zhes sangs rgyas rjes su dran pa sgom mo/ 'dir tshigs su bcad pa/

bsgribs shing rgyu dang mi ldan la/ nges pa gnyis dang ldan pa yi/
sems can khams la kun tu yang/ sangs rgyas rnams la mnga' dbang med[694]//

§J1 (MSBh)[695] da ni ji ltar sangs rgyas rnams chos kyi skur rjes su dran zhe na/ byang chub sems dpas[696] rnam pa bdun gyis[697] rjes su dran par byed cing de dag gis de bsgom pa nyid do/ de la chos thams cad la dbang sgyur ba zhes bya ba ni mngon par shes pa dag gis chos thams cad la dbang sgyur ba de dag nyid kyis gnas pa ste/ 'di ltar 'jig rten gyi[698] khams thams cad du thogs pa med pa'i mngon par shes pa can du sangs rgyas rnams 'gyur gyi/ nyan thos bzhin du thogs pa dang bcas pa ni ma yin no/ gal te chos thams cad la dbang sgyur[699] ba yin na de'i ci'i phyir sems can thams cad mya ngan las 'das par mi byed ce na/ de tshigs su bcad pas ston par byed de/ rgyu gang gi phyir mya ngan las bzla bar mi nus pa ni/ bsgribs shing rgyu dang mi ldan la/ zhes bya ba la sogs pa ste/ de la bsgribs shing zhes bya ba ni gang las las la sogs pa'i sgrib pas bsgribs pa[700] sangs rgyas mang pos kyang mya ngan las bzla bar mi nus so/ re zhig de dag la rnam pa de lta bur sangs rgyas rnams la yang nus pa mi mnga' ba nyid do/ rgyu dang mi ldan la zhes bya ba ni yongs su mya ngan las mi 'da' ba'i chos can ni 'dir rgyu dang mi ldan par 'dod de/ gang la de'i rigs med pa'o/ nges pa gnyis dang ldan pa yi[701] zhes bya ba/ nges pa gnyis ni las byas par nges pa dang/ rnam par smin pa so sor myong ba nges pa yin par rig par bya'o/ de'i phyir na yang nges pa gnyis po de dag la sangs rgyas rnams la nus pa mi mnga'o/ de la rnam par smin pa'i sgrib pa ni lkugs pa'i dngos po la sogs pa yin par blta bar bya'o/ rnam par smin pa so sor myong ba ni yang dmyal ba la sogs pa dag tu nges par 'gro bar 'gyur ba ste/ de ni de dag gi bye brag go/

§J1 (MSU)[702] sangs rgyas rjes su dran pa'i dbang du byas nas/ sangs rgyas bcom ldan 'das rnams[703] ni chos thams cad la dbang[704] sgyur ba'i ngang can zhes bya ba smos te/ chos thams cad la dbang sgyur ba'i ngang can yin pas dbang sgyur ba'i ngang can te/ bzhed pa tsam[705] la rag las par yon tan phun sum tshogs pa thams cad mngon du 'gyur ba'i phyir ro/ de'i phyir 'jig rten gyi khams mtha' yas mu med pa thams cad du thogs pa med pa'i mngon par shes pa brnyes pa'i phyir zhes bya ba smos so/ gal te de bzhin gshegs pa rnams kyi mngon par shes pa 'jig rten gyi khams thams cad du thogs pa med pa yin na ci'i

694 DT byed.

695 DT RI 184b5-185a3; PT LI 225a3-225b5; Hsüan-tsang 376b2; Paramārtha 261b14.

696 PT dpa'.

697 PT gyi.

698 PT om. gyi.

699 PT bsgyur.

700 PT pas.

701 PT, DT pa'i; we follow MS.

702 DT RI 289a4-289b4; PT LI 348b5-349a6; Hsüan-tsang 445a26.

703 PT, DT om. rnams; we follow MS, MSBh.

704 PT adds du.

705 PT btsam.

phyir sems can thams cad yongs su mya ngan las mi zlo zhe na/ chos thams cad la dbang sgyur ba spyir gtang ba dmigs kyis bsal bar tshigs su bcad pas ston te/ bsgribs shing rgyu dang mi ldan la zhes bya ba la sogs pa'o/ de la bsgribs pa ni nyon mongs pa dang/ las dang/ rnam par smin pa'i sgrib pa rnams kyis te/ nyon mongs pa shes che pa yin/ mtshams med pa'i las byed pa yin[706]/ blun zhing lkugs pa yin no/ rgyu dang mi ldan pa ni yongs su mya ngan las mi 'da' ba'i rigs can te/ log pa nyid du nges pa'o/ nges pa gnyis ni las byed par nges pa dang/ rnam par smin pa myong bar nges pa'o/ yul 'di la ni yongs su mya ngan las 'da' bar sangs rgyas rnams la mnga' dbang mi mnga'o/ de la las byed par nges pa ni yang dang yang du goms pa'i phyir skal ba mnyam pa'i rgyu las gdom mi za bar rgyu mthun pa'i 'bras bu 'byung ba'i phyir te/ dper na rgyal po ma skyes dgras pha bsad pa lta bu'o/ rnam par smin pa myong bar nges pa ni nges par rnam par smin pa'i las kyi 'bras bu myong bar 'gyur bas te/ dper na shā kya pa rnams 'phags skyes pos gnod pa byas te bsad pa lta bu'o/ sangs rgyas bcom ldan 'das rnams ni[707] chos thams cad la dbang sgyur ba'i ngang can zhes spyir btang ba gang yin pa de ni dmigs kyis bsal ba'i yul 'di byas te/ mtshams med pa yi las rnams dang/ nyon mongs drag dang ngan 'gro dang/ mi snyan sems can 'du shes med/ sgrib pa gsum du 'dod pa yin/ zhes kyang bshad do/

§J2 (MS)[708] de bzhin gshegs pa rnams rgyun mi 'chad par dri ma las rnam par grol ba nyid kyi phyir de bzhin gshegs pa rnams kyi sku rtag pa'o zhes bya ba dang/

§J2 (MSBh)[709] sku rtag pa'o zhes bya ba ni dri ma las rnam par 'grol ba'i de bzhin nyid rgyun mi 'chad pa de ni rtag pa yin la/ de ni de bzhin gshegs pa'i sku yin te/ de'i phyir na sku rtag pa'o/

§J2 (MSU)[710] de bzhin gshegs pa rnams kyi sku rtag pa'o zhes bya ba ni shin tu rnam par dag pa'i de bzhin nyid kyi ngo bo nyid yin pa'i phyir ro/ de yang gzhan du mi 'gyur bas 'gyur ba med pa'i phyir ro/

§J3 (MS)[711] nyon mongs pa dang shes bya'i sgrib pa thams cad dang bral ba nyid kyi phyir/ de bzhin gshegs pa rnams mchog tu kha na ma tho ba mi mnga'o zhes bya ba dang/

§J3 (MSBh)[712]

§J3 (MSU)[713] de bzhin gshegs pa rnams mchog tu kha na ma tho ba mi mnga'o zhes bya ba ni nyon mongs pa dang shes bya'i bsgrib pa kha na ma tho ba spangs pa'i phyir ro/

---

706 PT mtshams med pa byed pa yin.

707 PT, DT om. ni; we follow MS.

708 Lamotte §X.29.2; DT RI 40b6-7; PT LI 47b5-6; Sasaki, 105.16.

709 DT RI 185a3-4; PT LI 225b5; Hsüan-tsang 376b18; Paramārtha 261c29.

710 DT RI 289b4-5; PT LI 349a6; Hsüan-tsang 445b15.

711 Lamotte §X.29.3; DT RI 40b7; PT LI 47b6-7; Sasaki, 105.18.

712 Tibetan no commentary; Hsüan-tsang no commentary; Paramārtha 262a10.

713 DT RI 289b5; PT LI 349a6-7; Hsüan-tsang 445b17.

§J4 (MS)[714] sangs rgyas kyi mdzad pa thams cad lhun gyis grub par rgyun mi gcod pa'i phyir/ de bzhin gshegs pa rnams lhun gyis grub pa'o zhes bya ba dang/

§J4 (MSBh)[715]

§J4 (MSU)[716] de bzhin gshegs pa rnams lhun gyis grub pa'o zhes bya ba'i don ni brda phrad pa zad de/ rnam pa ni sil snyan la sogs pa lta bu'o/

§J5 (MS)[717] sangs rgyas kyi zhing yongs su dag pa dang/ chos kyi longs spyod che ba'i phyir de bzhin gshegs pa rnams longs spyod chen po mnga' ba'o zhes bya ba dang/

§J5 (MSBh)[718] de bzhin gshegs pa rnams longs spyod chen po mnga' ba'o zhes bya ba ni gang sangs rgyas kyi zhing yongs su dag pa de ni chen po yin la/ de bzhin gshegs pa rnams kyis longs spyod par mdzad pa yin par rig par bya'o/

§J5 (MSU)[719] de bzhin gshegs pa rnams[720] longs spyod chen po mnga' ba'o zhes bya ba ni sangs rgyas kyi zhing gi yon tan bkod pa'i rgyan ni longs spyod che ba'i phyir ro/

§J6 (MS)[721] 'jig rten du byung yang 'jig rten pa'i chos thams cad kyis[722] mi gos pa'i phyir/ de bzhin gshegs pa rnams gos pa[723] med pa'o zhes bya ba dang/

§J6 (MSBh)[724]

§J6 (MSU)[725] gos pa med pa'i rnam pa'i don yang brda phrad par zad de padma bzhin no/

§J7 (MS)[726] mngon par rdzogs par byang chub pa dang/ yongs su mya ngan las 'das pa kun tu ston pas yongs su smin par ma byas pa'i sems can rnams yongs su smin par mdzad pa dang/ yongs su smin par byas pa rnams rnam par grol bar

714 Lamotte §X.29.4; DT RI 40b7-41a1; PT LI 47b7-8; Sasaki, 105.20.
715 Tibetan no commentary; Hsüan-tsang no commentary; Paramārtha 262a12.
716 DT RI 289b5-6; PT LI 349a7; Hsüan-tsang 445b17.
717 Lamotte §X.29.5; DT RI 41a1; PT LI 47b8; Sasaki, 105.22.
718 DT RI 185a4-5; PT LI 225b5-6; Hsüan-tsang 376b21; Paramārtha 262a22.
719 DT RI 289b6; PT LI 349a7-349b1; Hsüan-tsang 445b18.
720 PT, DT add la; we follow MS & MSBh.
721 Lamotte §X.29.6; DT RI 41a1-2; PT LI 48a1; Sasaki, 105.24.
722 PT kyi.
723 PT ma.
724 Tibetan no commentary; Hsüan-tsang no commentary; Paramārtha 262b2.
725 DT RI 289b6; PT LI 349b1; Hsüan-tsang 445b20.
726 Lamotte §X.29.7; DT RI 41a2-3; PT LI 48a1-3; Sasaki, 106.2.

mdzad pa'i phyir/ de bzhin gshegs pa rnams don chen po'o[727] zhes bya bar sangs rgyas rjes su dran pa sgom mo/

§J7 (MSBh)[728] don chen po'o zhes bya ba'i don chen po nyid ni sangs rgyas rnams kyis sems can yongs su smin par mdzad pa rnams yongs su grol bar mdzad pa dang/ ma smin pa rnams smin pa dang/ mngon par rdzogs par byang chub pa'i mya ngan las 'da' bar byed pa yin par blta bar bya'o/ sangs rgyas rjes su dran pa'i rnam pa lhag ma rnams kyi don ni go sla'o/

§J7 (MSU)[729] de bzhin gshegs pa rnams don chen po'o zhes bya ba ni sems can gyi don che ba'i phyir te/ skal pa ji lta ba bzhin du rdzogs par byang chub pa dang/ mya ngan las 'das par kun tu ston pas yongs su smin pa dang/ rnam par 'grol bar mdzad pa'i phyir ro/

§J8 (MS)[730] 'dir tshigs su bcad pa/

rang gi sems la rag las dang/ rtag dang dge ldan rtsol[731] mi dgos/
chos kyi longs spyod chen po rnams/ rjes su sbyin mdzad phun sum tshogs//
dbang du ma gyur rab tu rgyu/ skye bo mang por de 'dod do/
sangs rgyas kun gyi 'di dag kun/ blo ldan rnams kyis[732] rjes dran bya//

§J8 (MSBh)[733] sangs rgyas rjes su dran pa rnam pa bdun po de dag nyid yang tshigs su bcad pa gnyis kyis bstan pa ni/ rang gi sems la rag las dang/ zhes bya ba la sogs pa ste/ de la rnam pa bdun po des ni phun sum tshogs pa bstan te/ de la re zhig dang por rang gi sems la rag las pa'o zhes byang chub sems dpa' sangs rgyas kyi phun sum tshogs pa dran par bya'o/ de yang rtag dang dge ldan te/ de'i phyir na yang mchog tu kha na ma tho ba med do/ rtsol mi dgos[734] zhes bya ba ni lhun gyis grub par sangs rgyas kyi mdzad pa mdzad pa'o/ chos kyi longs spyod chen po ni sangs rgyas kyi zhing yongs su dag par rig par bya'o/ dbang du ma gyur rab tu rgyu/ zhes bya ba ni gang sdug bsngal gyi dbang du ma gyur ba yang yin la/ de ni rab tu rgyu ba yang yod de/ sangs rgyas rnams kyi tha snyad ces bya ba'i tha tshig go/ de'i phyir 'di ltar skye bo mang por de 'dod do/ zhes bya ba ni skye bo mang po'i don 'dod pa phun sum tshogs pa rjes su dran pa gang yin pa'o/

§J8 (MSU)[735] sangs rgyas rjes su dran pa rnam pa[736] bdun po 'di nyid tshigs su bcad pa gnyis kyis sdud de/ rang gi sems la rag las dang/ zhes bya ba la sogs pa'o/ rang gi sems la rag las pa'i phun sum tshogs pa zhes bya ba 'dis ni chos thams cad la dbang sgyur ba'i rnam pa ston te/ rtag pa phun sum tshogs pa zhes

727 PT po'i.

728 DT RI 185a5-6; PT LI 225b6-7; Hsüan-tsang 376b21; Paramārtha 262b18.

729 DT RI 289b6-7; PT LI 349b1-2; Hsüan-tsang 445b21.

730 Lamotte §X.29.7, conclusion; DT RI 41a3-4; PT LI 48a3-5; Sasaki, 106.7.

731 PT brtsal; DT bstsal we follow Lamotte.

732 PT kyi.

733 DT RI 185a6-185b2; PT LI 225b7-226a5; Hsüan-tsang 376b25; Paramārtha 262b26.

734 PT bsal mi dgos; DT brtsal mi dgos; we follow MS.

735 DT RI 289b7-290a5; PT LI 349b2-7; Hsüan-tsang 445b23.

736 PT om. rnam pa.

bya ba ni rang gi sgra nyid kyis rtag pa'i rnam pa ston to/ dge ldan phun sum tshogs zhes bya bas ni mchog tu kha na ma tho ba mi mnga' ba ston to/ rtsol mi dgos pa[737] phun sum tshogs pa zhes bya ba 'dis ni lhun gyis grub pa'i rnam pa ston to/ chos kyi longs spyod chen po rnams/ rjes su sbyin mdzad phun sum tshogs zhes bya ba 'dis ni longs spyod chen po'i rnam pa ston to/ dbang du ma gyur rab tu rgyu[738] phun sum tshogs pa zhes bya ba 'dis ni 'jig rten gyi chos thams cad kyis mi gos pa ston to/ skye bo mang por de[739] 'dod pa phun sum tshogs pa zhes bya ba 'dis ni don chen po mdzad pa'i phyir ro/ sangs rgyas kun gyi 'di dag kun ces bya ba ni sangs rgyas thams cad kyi phun sum tshogs pa rnam pa bdun po 'di dag thams cad blo ldan byang chub sems dpa' rnams kyis rjes su dran par byas te/ bsam par bya/ brjod par bya zhing/ brjod par mi bya'o zhes bya ba'i tha tshig go/

§JJ

§JJ (MS)[740] sangs rgyas rnams kyi sangs rgyas kyi zhing yongs su dag pa ji ltar rig par bya zhe na/ byang chub sems dpa'i sde snod stong phrag brgya pa'i mdo sde'i gleng gzhi las ji skad gsungs pa lta bu ste/ bcom ldan 'das gzhal med khang chen po

§JJ (MSBh)[741] gang yang stong phrag brgya pa'i mdo sde'i gleng gzhi las sangs rgyas kyi zhing yongs su dag pa rab tu bstan te/ sangs rgyas kyi zhing yongs su dag pa de'i yon tan phul du[742] byung ba gang yin pa de tshig 'di rnams kyis gsal bar byed de/

§JJ (MSU)[743] sangs rgyas kyi zhing yongs su dag pa'i dbang du byas nas/ bcom ldan 'das gzhal med khang chen po rin po che sna bdun mchog tu 'bar ba bkod pa zhes bya ba la sogs pa smos te/

§JJ1 (MS)[744] rin po che sna bdun mchog tu 'bar ba bkod pa/ 'jig rten gyi khams dpag tu med pa rgyas par 'gengs pa'i 'od zer chen po shin tu 'byung ba/

§JJ1 (MSBh)[745] re zhig kha dog phun sum tshogs pa ni rin po che sna bdun te/ gser dang/ dngul dang/ bai dūrya dang/ mu sa la gar ba dang/ rdo'i snying po dang/ de smos pas ma rgad la sogs pa yang bzung bar rig par bya ba dang/ mu tig dmar po ste/ de yang srog chags dmar po zhig gi nang nas 'byung ste/ de yang thams cad kyi mchog yin no/ 'jig rten gyi khams dpag tu med pa rin po

737 PT bsal mi dgos; D brtsal mi dgos.

738 PT adds ba.

739 DT 'dir.

740 Lamotte §X.30 (introduction); DT RI 41a4-5; PT LI 48a5-6; Sasaki, 106.12.

741 DT RI 185b2-3; PT LI 226a5-6; Hsüan-tsang 376c27.; Paramārtha 263a8

742 PT tu.

743 DT RI 290a5; PT LI 349b7; Hsüan-tsang 445c24.

744 Lamotte §X.30.1; DT RI 41a5; PT LI 48a6-7; Sasaki, 106.15.

745 DT RI 185b3-5; PT LI 226a6-8; Hsüan-tsang 376c29; Paramārtha 263a17.

che'i rgyal pos kun tu snang bar byed de[746]/ bshad ma thag pa'i rin po che rnams las kun tu 'byung bas so/

§JJ1 (MSU)[747] rin po che mchog tu 'bar ba sna bdun gyis bkod pa ste/ spras pa'i bye brag go/ yang na bkod pa de nyid de dag gis mchog tu 'bar ba'o/ de la rin po che sna bdun ni gser dang/ dngul dang/ bai dūrya dang/ spug dang/ shel dang/ rdo'i snying po dang/ mu tig dmar po'o/ rdo'i snying po ni aṇda rnyil dang/ mthon kha[748] dang/ mthon kha chen po la sogs pa'o/ mu tig dmar po ni srog chags dmar po pa zhes bya ba'i rigs kyi ste/ de'i khong nas byung ba'i mu tig ni mu tig dmar po zhes bya'o/ de ltar mchog tu 'bar ba de ni gang 'jig rten gyi khams dpag tu med pa rgyas par 'gengs pa'i 'od zer chen po shin tu 'byung ba ste/ 'jig rten gyi khams dpag tu med pa dag rgyas par 'gengs pas[749]/ 'jig rten gyi khams dpag tu med pa[750] rgas par 'gengs pa ste/ de dag ni 'jig rten gyi khams dpag tu med pa rgyas par 'gengs pa yang yin la/ 'od zer chen po yang yin pas 'jig rten gyi khams dpag tu med pa rgyas par 'gengs pa'i 'od zer dag ste/ de na zhes bya bar tshigs rnam par sbyar te/ 'jig rten gyi khams dpag tu med pa rgyas par 'gengs pa'i 'od zer chen po shin tu 'byung ba de na'o/ de lta bas na 'dis ni sangs rgyas kyi zhing yongs su dag pa'i kha dog phun sum tshogs pa bstan to/

§JJ2 (MS)[751] gnas kyi bye brag shin tu rnam par phye ba tshad med pa rnam par bzhag[752] pa/

§JJ2 (MSBh)[753] tshig gcig gis ni dbyibs phun sum tshogs pa'o/

§JJ2 (MSU)[754] 'dir gnas kyi bye brag shin tu rnam par phye ba tshad med pa dag rnam par bzhag[755] pas/ gnas kyi bye brag shin tu rnam par phye ba tshad med pa rnam par bzhag pa ste/ shin tu rnam par phye ba ni blo sngon du btang nas cha rnam par bzhag[756] ste/ bkod pa'i phyir ro/ 'dis ni dbyibs phun sum tshogs pa bstan to/

§JJ3 (MS)[757] dkyil 'khor yongs su ma chad pa/

§JJ3 (MSBh)[758] tshig gcig gis ni tshad phun sum tshogs pa'o/

---

746 PT do.

747 DT RI 290a5-290b2; PT LI 349b7-350a6; Hsüan-tsang 445c25.

748 PT mthon ka throughout.

749 PT om. 'jig rten gyi khams dpag tu med pa dag rgyas par 'gengs pas.

750 DT par.

751 Lamotte §X.30.2; DT RI 41a5-6; PT LI 48a7; Sasaki, 106.17.

752 DT gzhag.

753 DT RI 185b5; PT LI 226a8-226b1; Hsüan-tsang 377a7; Paramārtha 263a25.

754 DT RI 290b2-3; PT LI 350a6-7; Hsüan-tsang 446a7.

755 DT gzhag.

756 DT gzhag.

757 Lamotte §X.30.3; DT RI 41a6; PT LI 48a7; Sasaki, 106.17.

758 DT RI 185b5; PT LI 226b1; Hsüan-tsang 377a8; Paramārtha 263a29.

§JJ3 (MSU)[759] dkyil 'khor yongs su ma chad pa/ zhes bya ba ni dkyil 'khor dag 'di tsam mo zhes yongs su ma chad pa'am/ yang na gang gi dkyil 'khor yongs su ma chad pa de ni dkyil 'khor yongs su ma chad pa'o[760]/ 'dis ni tshad phun sum tshogs pa bstan to/

§JJ4 (MS)[761] khams gsum pa las yang dag par 'das pa'i spyod yul/

§JJ4 (MSBh)[762] tshig gcig gis ni yul phun sum tshogs pa'o/

§JJ4 (MSU)[763] de'i gnas sam yul khams gsum pa las yang dag par 'das pa'i spyod yul yin pas/ khams gsum pa las yang dag par 'das pa'i spyod yul ni sangs rgyas kyi zhing ste/ khams gsum na spyod pa'i sred pa rnams kyi rnam par smin pa ma yin pa'i phyir ro/ 'dis ni yul phun sum tshogs pa bstan to/

§JJ5 (MS)[764] 'jig rten las 'das pa de'i bla ma'i dge ba'i rtsa ba las byung ba/

§JJ5 (MSBh)[765] ji ltar bu'i rgyu las zhe na/ 'jig rten las 'das pa rnam par mi rtog pa dang/ de'i bla ma rjes las thob pa dang/ de dag gnyi ga'i dge ba'i rtsa ba las yang dag par byung ba'i dge ba'i rtsa ba ni rgyu yin te/ rgyu phun sum tshogs pa de lta bu yang tshig gcig gis so/

§JJ5 (MSU)[766] gal te rnam par smin pa ma yin na de'i rgyu gang yin snyam pa la/ 'jig rten las 'das pa de'i bla ma'i dge ba'i rtsa ba las byung ba zhes bya ba smos so/ 'jig rten las 'das pa'i dge ba'i rtsa ba ni rnam par mi rtog pa'o/ de'i bla ma'i dge ba'i rtsa ba ni de'i rjes la thob pa ste/ rgyu des 'byung ba yin gyi/ rgyu med pa las byung ba'am/ dbang phyug la sogs pa'i rgyu las byung ba ni ma yin no/ 'dis ni rgyu phun sum tshogs pa bstan to/

§JJ6 (MS)[767] dbang sgyur ba'i rnam par rig pa shin tu rnam par dag pa'i mtshan nyid/

§JJ6 (MSBh)[768] 'bras bu phun sum tshogs pa yang tshig gcig gis so/

§JJ6 (MSU)[769] dbang sgyur ba'i rnam par rig pa shin tu rnam par dag pa'i mtshan nyid ces bya ba ni de dbang sgyur ba'i rnam par rig pa shin tu rnam par

759 DT RI 290b3-4; PT LI 350a7-8; Hsüan-tsang 446a7.

760 DT adds de ma ste.

761 Lamotte §X.30.4; DT RI 41a6; PT LI 48a7; Sasaki, 106.18.

762 DT RI 185b5; PT LI 226b1; Hsüan-tsang 377a8; Paramārtha 263b3.

763 DT RI 290b4-5; PT LI 350a8-350b2; Hsüan-tsang 446a4.

764 Lamotte §X.30.5; DT RI 41a6; PT LI 48a7-8; Sasaki, 106.18.

765 DT RI 185b5-6; PT LI 226b1-3; Hsüan-tsang 377a9; Paramārtha 263b7.

766 DT RI 290b5-7; PT LI 350b2-4; Hsüan-tsang 446a.14

767 Lamotte §X.30.6; DT RI 41a6; PT LI 48a8; Sasaki, 106.19.

768 DT RI 185b6; PT LI 226b3; Hsüan-tsang 377a12; Paramārtha 263b14.

769 DT RI 290b7-291a1; PT LI 350b4-5; Hsüan-tsang 446a17.

dag pa gang yin pa de'i mtshan nyid[770] yin te/ de rnam par rig pa tsam gyi phyir ro/ de na rnam par rig pa las gzhan pa'i rin po che la sogs pa med kyi/ rnam par rig pa de nyid shin tu rnam par dag pas de ltar snang ste/ 'dis ni 'bras bu phun sum tshogs pa bstan to/

§JJ7 (MS)[771] de bzhin gshegs pa'i gnas/

§JJ7 (MSBh)[772] shin tu rnam par dag pa'i rnam par rig pa la gang dbang sgyur ba'i[773] mtshan nyid de ni bdag po phun sum tshogs pa ste tshig gis so/

§JJ7 (MSU)[774] de bzhin gshegs pa'i gnas zhes bya ba 'dis ni bdag po phun sum tshogs pa bstan te/ bdag po khyad par can sangs rgyas bcom ldan 'das kyi gnas yin gyi/ gzhan gyi ni ma yin no/

§JJ8 (MS)[775] byang chub sems dpa' chen po'i rten/

§JJ8 (MSBh)[776] phyogs phun sum tshogs pa ni tshig gcig gis so/

§JJ8 (MSU)[777] byang chub sems dpa' chen po'i rten/ zhes bya ba ni phyogs phun sum tshogs pa ste/ der ni sa chen por chud pa'i byang chub sems dpa' rnams phyogs yin gyi/ nyan thos rnams ni ma yin no/

§JJ9 (MS)[778] lha dang klu dang gnod sbyin dang/ dri za dang/ lha ma yin dang/ nam mkha' lding dang/ mi'am ci dang/ lto 'phye chen po dang/ mi dang mi ma yin pa tshad med pa rnam par rgyu ba/

§JJ9 (MSBh)[779] zhabs 'bring[780] pa phun sum tshogs pa yang tshig gcig gis so/ de dag nyid la klu smos pas[781] ni lto 'phye chen po yang[782] gzung bar bya ste/ sbrul chen po bsdu ba'i phyir ro/

§JJ9 (MSU)[783] lha dang klu dang gnod sbyin dang dri za dang lha ma yin dang nam mkha' lding dang mi'am ci dang lto 'phye chen po dang mi dang mi ma yin pa tshad med pa rnam par rgyu ba zhes bya bas ni zhabs 'bring pa phun sum tshogs

770 DT yid.
771 Lamotte §X.30.7; DT RI 41a6-7; PT LI 48a8; Sasaki, 106.20.
772 DT RI 185b6-7; PT LI 226b3-4; Hsüan-tsang 377a13; Paramārtha 263b18.
773 DT shin tu rnam par dag pa'i rigs la gang dbang sgyur ba'i.
774 DT RI 291a1-2; PT LI 350b5-6; Hsüan-tsang 446a20.
775 Lamotte §X.30.8; DT RI 41a7; PT LI 48a8; Sasaki, 106.20.
776 DT RI 185b7; PT LI 226b4; Hsüan-tsang 377a14; Paramārtha 263b20.
777 DT RI 291a2-3; PT LI 350b6-7; Hsüan-tsang 446a21.
778 Lamotte §X.30.9; DT RI 41a7; PT LI 48a8-48b1; Sasaki, 106.21.
779 DT RI 185b7; PT LI 226b4-5; Hsüan-tsang 377a14; Paramārtha 263b24.
780 DT zham ring; PT zhabs ring.
781 PT pa.
782 PT om. yang.
783 DT RI 291a3-4; PT LI 350b7-8; Hsüan-tsang 446a24.

pa ston te/ der ni lha la sogs pa zhabs 'bring pa yin gyi/ gang yang rung ba ni ma yin no/ lto 'phye chen po ni sbrul lo/ lhag ma ni go bla bas ma bshad do/

§JJ10 (MS)[784] chos kyi ro'i dga' ba dang bde ba chen pos brtan pa/

§JJ10 (MSBh)[785] de la nye bar ston par byed pa ni rton[786] pa phun sum tshogs pa yin te/ tshig gcig gis bstan to/

§JJ10 (MSU)[787] chos kyi ro'i dga' ba dang bde ba chen pos brtan pa zhes bya ba ni de na chos kyi ro'i dga' dang bde ba chen pos brtan pa yod pas zhes tshig rnam par sbyar ro/ brtan pa ni zas te 'dis ni de'i phun sum tshogs pa bstan to/

§JJ11 (MS)[788] sems can thams cad kyi don thams cad mdzad pas nye bar gnas pa/

§JJ11 (MSBh)[789] de dag brjod nas phrin las gang yin zhe na/ sems can thams cad kyi don thams cad mdzad pa ste/ phun sum tshogs pa de yang tshig gcig gis so/

§JJ11 (MSU)[790] sems can thams cad kyi don thams cad mdzad pas nye bar gnas pa zhes bya ba ni phrin las phun sum tshogs pa ste/ sems can gyi don mdzad pa'i phyir ro/

§JJ12 (MS)[791] nyon mongs pa'i gnod pa thams cad dang bral ba/

§JJ12 (MSBh)[792] phan 'dogs pa phun sum tshogs pa yang tshig gcig gis te/

§JJ12 (MSU)[793] nyon mongs pa'i gnod pa thams cad dang bral ba zhes bya ba ni phan 'dogs pa phun sum tshogs pa ste/ nyon mongs pa las gyur pa'i gnod pa med pa'i phyir ro/

§JJ13 (MS)[794] bdud thams cad yongs su spangs pa/

§JJ13 (MSBh)[795] gang gi phyir der[796] nyon mongs pa yang mi 'byung sdug

---

784 Lamotte §X.30.10; DT RI 41a7; PT LI 48b1-2; Sasaki, 106.23.
785 DT RI 185b7-186a1; PT LI 226b5; Hsüan-tsang 377a17; Paramārtha 263b29.
786 PT, DT ston; we follow MS.
787 DT RI 291a4-5; PT LI 350b8-351a2; Hsüan-tsang 446a26.
788 Lamotte §X.30.11; DT RI 41b1; PT LI 48b2; Sasaki, 106.24.
789 DT RI 186a1; PT LI 226b5-6; Hsüan-tsang 377a17; Paramārtha 263c4.
790 DT RI 291a5; PT LI 351a2-3; Hsüan-tsang 446a28.
791 Lamotte §X.30.12; DT RI 41b1; PT LI 48b2; Sasaki, 107.1.
792 DT RI 186a1-2; PT LI 226b6-7; Hsüan-tsang 377a18; Paramārtha 263c19.
793 DT RI 291a5-6; PT LI 351a3; Hsüan-tsang 446b1.
794 Lamotte §X.30.13; DT RI 41b1; PT LI 48b2; Sasaki, 107.1.
795 DT RI 186a2-3; PT LI 226b7-227a1; Hsüan-tsang 377a20; Paramārtha 263c13.
796 PT de.

bsngal yang mi 'byung ba'o/ gang la dgra med pa de ni 'jigs pa med pa yin te/ bdud bzhi med pa'i phyir ro/ yang de ni sangs rgyas kyi zhing de na phung po'i bdud yod pa ma yin/ nyon mongs pa'i bdud yod pa ma yin/ 'chi bdag gi bdud yod pa ma yin/ lha'i bu'i bdud yod pa ma yin te/ de'i phyir 'jigs pa med pa phun sum tshogs pa zhes bya ba ste/ de yang tshigs gcig gis bstan to/

§JJ13 (MSU)[797] bdud thams cad yongs su spangs pa zhes bya ba ni 'jigs pa med pa phun sum tshogs pa ste/ phung po dang nyon mongs pa dang 'chi bdag dang/ lha'i bu'i bdud kyi dgra'i 'jigs pa med pa'i phyir ro/

§JJ14 (MS)[798] thams cad kyi bkod pa las lhag pa/ de bzhin gshegs pa'i byin gyi[799] rlabs kyis bkod pa/

§JJ14 (MSBh)[800] rten[801] phun sum tshogs pa yang gcig gis bstan to/

§JJ14 (MSU)[802] thams cad kyi bkod pa las lhag pa de bzhin gshegs pa'i byin gyi rlabs kyis bkod pa zhes bya ba ni byang chub sems dpa' thams cad kyi bkod pa gang dag yin pa de dag pas lhag pa de bzhin gshegs pa'i byin gyi rlabs kyis der bkod pa zhes bya bar sbyar ro[803]/ 'dis ni rten phun sum tshogs pa bstan te/ gnas thams cad kyi mchog yin pa'i phyir ro/

§JJ15 (MS)[804] dran pa dang blo gros dang rtogs pa chen pos nges par 'byung ba/

§JJ15 (MSBh)[805] yang lam gang gis sangs rgyas kyi zhing yongs su dag pa der de 'jug ce na/ theg pa chen po thos pa dang/ bsams[806] pa dang. bsgoms pa'i shes rab kyis te/ dran pa dang/ blo gros dang/ rtogs pa chen po dang go rim bzhin du sbyar ro/ lam phun sum tshogs pa de yang tshig gcig gis bstan to/

§JJ15 (MSU)[807] dran pa dang blo gros dang rtogs pa chen pos nges par 'byung ba zhes bya ba la dran pa chen po ni[808] thos pa las byung ba'i shes rab gang yin pa'o/ blo gros chen po ni bsam pa las byung ba'i shes rab bo/ rtogs pa chen po ni bsgoms pa las byung ba'i shes rab ste/ 'dis ni lam phun sum tshogs pa bstan to/ lam ni nges par 'byung ba'i rnam grangs su gtogs pa'i phyir ro/

---

797 DT RI 291a6-7; PT LI 351a3-4; Hsüan-tsang 446b3.

798 Lamotte §X.30.14; DT RI 41b1; PT LI 48b3; Sasaki, 107.2.

799 PT gyis.

800 DT RI 186a3; PT LI 227a1; Hsüan-tsang 377a22; Paramārtha 263c16.

801 PT, DT gnas; we follow MS, MSU. gnas and rten reflect the same Sanskrit original.

802 DT RI 291a7-291b1; PT LI 351a4-6; Hsüan-tsang 446b4.

803 DT om. sbyar ro.

804 Lamotte §X.30.15; DT RI 41b1-2; PT LI 48b3; Sasaki, 107.3.

805 DT RI 186a3-4; PT LI 227a1-3; Hsüan-tsang 377a23; Paramārtha 263c22.

806 PT bsam.

807 DT RI 291b1-2; PT LI 351a6-7; Hsüan-tsang 446b7.

808 DT om. ni.

§JJ16 (MS)[809] zhi gnas dang lhag mthong chen po'i theg pa/

§JJ16 (MSBh)[810] bzhon pa ni zhi gnas dang lhag mthong ste/ des 'gro ba yin pa'i phyir ro/ phun sum tshogs pa de yang gcig gis bstan to/

§JJ16 (MSU)[811] zhi gnas dang lhag mthong chen po'i theg pa zhes bya ba ni lam nas gang la zhon te 'gro ba de theg pa ste zhi gnas dang lhag mthong gnyis kyis 'gro ba'i phyir ro/ chen po ni nyan thos dang rang sangs rgyas dang byang chub sems dpa' rnams las khyad par du 'phags pa'i phyir te/ 'dis ni gzhon pa phun sum tshogs pa bstan to/

§JJ17 (MS)[812] rnam par thar pa'i sgo chen po stong pa nyid dang/ mtshan ma med pa dang/ smon pa med pa nas 'jug pa/

§JJ17 (MSBh)[813] sgo gang nas der 'jug ce na/ stong pa nyid dang/ mtshan ma med pa dang/ smon pa med pa nyid ni sgo phun sum tshogs pa ste/ de yang tshig gcig gis bstan to/

§JJ17 (MSU)[814] rnam par thar pa'i sgo chen po stong pa nyid dang/ mtshan ma med pa dang/ smon pa med pa nas 'jug pa zhes bya bas ni sgo phun sum tshogs pa ston to/ sgo ni sgo mo dang don gcig go/ 'jig rten gyi grong khyer dang mthun par rnam par thar pa'i sgo gsum po dag nas der 'jug pa'i phyir ro/ chen po ni snga ma bzhin no/

§JJ18 (MS)[815] yon tan gyi tshogs tshad med pas brgyan pa'i[816] rin po che'i[817] padma'i rgyal po chen po'i[818] bkod pa la brten[819] pa na bzhugs zhes bya ba ste/

§JJ18 (MSBh)[820] gzhi phun sum tshogs pa yang tshig gcig gis bstan te/ ji ltar sa gzhi rlung gi dkyil 'khor la rab tu brten cing gnas pa de bzhin du sangs rgyas kyi zhing yongs su dag pa de gang la brten cing gnas zhe na/ yon tan gyi tshogs tshad med pas brgyan pa'i rin po che'i padma'i rgyal po chen po'i[821] bkod pa la brten pa na zhes bya ba'o/

809 Lamotte §X.30.16; DT RI 41b2; PT LI 48b3-4; Sasaki, 107.3.
810 DT RI 186a4-5; PT LI 227a3-4; Hsüan-tsang 377a25; Paramārtha 263c26.
811 DT RI 291b2-3; PT LI 351a7-351b1; Hsüan-tsang 44610b.
812 Lamotte §X.30.17; DT RI 41b2; PT LI 48b4; Sasaki, 107.4.
813 DT RI 186a5-6; PT LI 227a4; Hsüan-tsang 377a26; Paramārtha 264a1.
814 DT RI 291b3-4; PT LI 351b1-2; Hsüan-tsang 446b12.
815 Lamotte §X.30.18; DT RI 41b2; PT LI 48b4-5; Sasaki, 107.5.
816 PT pa.
817 PT che.
818 PT po.
819 PT rten.
820 DT RI 186a6-7; PT LI 227a4-6; Hsüan-tsang 377a28; Paramārtha 264a6.
821 PT, DT po; we follow MS.

§JJ18 (MSU)[822] yon tan gyi tshogs tshad med pas brgyan pa'i[823] rin po che'i padma'i rgyal po chen po'i bkod pa la brten pa zhes bya ba ni gzhi phun sum tshogs pa bstan te/ dper na sa ni rlung gi dkyil 'khor la brten pa de bzhin du yon tan gyi tshogs tshad med pas brgyan pa yang padma chen po'i rgyal po la brten to/ rgyal po bkod pa ni padma gzhan thams cad pas mchog tu gyur pa'i phyir ro/ yang na rgyal po chen po ni sangs rgyas rnams te/ chos kyi rgyal po yin pa'i phyir ro/ de dag gi padma bkod pa'i brten pa de la dus dang mthun par bzhugs so/

§JJ19 (MS)[824] de lta bas na sangs rgyas kyi zhing yongs su dag pa 'di'i/ kha dog phun sum tshogs pa yang yongs su bstan la/ dbyibs phun sum tshogs pa dang/ tshad phun sum tshogs pa dang/ yul phun sum tshogs pa dang/ rgyu phun sum tshogs pa dang[825]/ 'bras bu phun sum tshogs pa dang/ bdag po phun sum tshogs pa dang/ phyogs phun sum tshogs pa dang/ zhabs 'bring[826] phun sum tshogs pa dang/ rton[827] pa phun sum tshogs pa dang/ phrin las phun sum tshogs pa dang/ phan 'dogs pa phun sum tshogs pa dang/ 'jigs[828] pa med pa phun sum tshogs pa dang/ rten phun sum tshogs pa dang/ lam phun sum tshogs pa dang/ bzhon pa phun sum tshogs pa dang/ sgo phun sum tshogs pa dang/ gzhi phun sum tshogs pa yang yongs su bstan to/ yang sangs rgyas kyi zhing yongs su dag pa de'i longs spyod ni shin tu dag pa/ shin tu bde ba/ shin tu kha na ma tho ba med pa/ shin tu dbang sgyur ba'o/

§JJ19 (MSBh)[829] yongs su dag pa de'i longs spyod ni shin tu gtsang ba zhes bya ba la/ gang gi phyir de'i gtsang ba nyid ni de na[830] phyi sa la sogs pa mi gtsang ba med pa nyid do/ shin tu bde ba ni gang tshor ba bde ba 'ba' zhig dang ldan gyi sdug bsngal yang med cing btang snyoms kyang med pa'o/ shin tu kha na ma tho ba med pa zhes bya ba ni 'di ltar de ni mi dge ba'am/ lung du ma bstan pa med pa'o/ shin tu dbang sgyur ba zhes bya ba ni/ des rang gi sems la dbang sgyur[831] ba yin pa'i phyir gang rkyen gzhan la ni mi ltos[832] pa'o/

§JJ19 (MSU)[833] sangs rgyas kyi zhing yongs su dag pa de'i longs spyod ni shin tu dag pa[834] ste/ bshang gci[835] dang bral bas mi gtsang ba med pa'i phyir ro/ shin tu bde ba ste/ sdug bsngal dang tshor ba bar ma med pa'i phyir ro/ shin tu

822 DT RI 291b4-6; PT LI 351b2-5; Hsüan-tsang 446b15.

823 PT, DT pa; we follow MS, MSBh.

824 Lamotte §X.30 (conclusion); DT RI 41b2-5; PT LI 48b5-49a1; Sasaki, 107.6.

825 PT om. rgyu phun sum tshogs pa dang.

826 PT zhabs ring; DT zha 'bring.

827 DT ston.

828 PT 'jig.

829 DT RI 186a67-186b1; PT LI 227a6-227b1; Hsüan-tsang 377b2; Paramārtha 264a23.

830 PT ni.

831 PT der rang gi sems la dbang rgyur.

832 PT bltos.

833 DT RI 291b6-292a1; PT LI 351b5-7; Hsüan-tsang 446b24.

834 PT dge ba.

835 PT gcin skyag.

kha na ma tho ba med pa ste/ mi dge ba dang lung du ma bstan pa med pa'i phyir ro/ shin tu dbang sgyur ba can te/ sems bskyed pa tsam la rag las pas rkyen la mi ltos[836] pa'i phyir ro/

§K

§K (MS)[837] yang sangs rgyas rnams kyi chos kyi dbyings de ni dus thams cad du phrin las lnga dang ldan par rig par bya'o[838]/

§K (MSBh)[839] yang sangs rgyas rnams kyi chos kyi dbyings de ni zhes bya ba ni chos kyi sku'o/ de yang phrin las lnga dang ldan par rig par bya'o/

§K (MSU)[840] chos kyi dbyings de ni zhes bya ba ni chos kyi sku'o/ phrin las lnga dang ldan pa zhes bya ba la/

§K1 (MS)[841] mthong ba tsam gyis long ba dang/ 'on pa dang/ smyos[842] pa la sogs pa'i gnod pa las skyob pa'i phyir sems can rnams kyi gnod pa yongs su skyob pa'i phrin las can dang/

§K1 (MSBh)[843] sems can thams cad kyang gnod pa las yongs su skyob pa'i phrin las can zhes bya ba ni ...[844]

§K1 (MSU)[845] gnod pa yongs su skyob pa'i phrin las can zhes bya ba la/ gnod pa ni smyos pa dang 'on pa la sogs pa ste/ ji skad du sangs rgyas mthong bas long ba rnams kyis ni mig rnyed/ 'on pa rnams kyis ni rna bas thos/ smyos pa rnams kyis ni dran pa rnyed ces bya ba la sogs pa gsungs pa lta bu'o/ chos kyi sku ni dbang po drug gi spyod yul ma yin no zhes bshad pa ma yin nam/ long ba'am gzhan dag gis mthong ba zhes bya ba de ji lta bu zhe na/ chos kyi sku mthong zhes mi smra'i/ 'on kyang sngon gyi smon lam gyi shugs kyi dbang gis rnam par mi rtog bzhin du de dag gi sprul pa'i sku'i 'jug pa yod na[846] de ltar long ba la sogs pas mig la sogs pa 'thob pa gang yin pa de chos kyi sku grub pa'i phrin las te/ tshogs kyi shugs kyi mthus[847] 'khor lo bskor ba bzhin no/

---

836 PT bltos.

837 Lamotte §X.31 (introduction); DT RI 41b5-6; PT LI 49a1; Sasaki, 107.17.

838 DT bya ste.

839 DT RI 186b1-2; PT LI 227b1; Hsüan-tsang 377b21; Paramārtha 264b7.

840 DT RI 292a1; PT LI 351b7; Hsüan-tsang 446c11.

841 Lamotte §X.31.1; DT RI 41b6; PT LI 49a1-2; Sasaki, 107.18.

842 DT smyon.

843 DT RI 186b2; PT LI 227b1-2; Hsüan-tsang 377b22; Paramārtha 264b18.

844 At this point there is a lacuna in the Tibetan text. Commentary on the second and third sections of the Tibetan text is missing, probably because of a copyist's error.

845 DT RI 292a1-4; PT LI 351b7-352a2; Hsüan-tsang 446c12.

846 DT pa.

847 PT tshogs kyis shugs kyi skus.

§K2 (MS)[848] mi dge ba'i gnas nas bslang[849] ste/ dge ba'i gnas la 'jog[850] pa'i phyir ngan song las yongs su skyob pa'i phrin las can dang/

§K2 (MSBh)[851]

§K2 (MSU)[852] ngan song las yongs su skyob pa'i phrin las can zhes bya ba ni mi dge ba'i gnas nas bslang ste/ dge ba'i gnas la 'jog pa'i phyir ro/ don gyis[853] na ngan song las yongs su skyob par 'gyur te/ rgyu med na 'bras bu med pa'i phyir ro/

§K3 (MS)[854] mu stegs can thabs ma yin pas thar par bya ba'i phyir[855] brtson pa rnams kyi 'dun pa bzlog nas sangs rgyas kyi bstan pa la rab tu 'god pa'i phyir/ thabs ma yin pa[856] las yongs su skyob pa'i phrin las can dang/

§K3 (MSBh)[857]

§K3 (MSU)[858] thabs ma yin pa las yongs su skyob pa'i phrin las can zhes bya ba ni bshad pa de nyid kyis bkrol zin to/

§K4 (MS)[859] khams gsum las yang dag par 'das pa'i lam nye bar sgrub pa'i phyir 'jig tshogs las yongs su skyob[860] pa'i phrin las can/

§K4 (MSBh)[861] .... gang gis khams gsum las shin tu 'da' bar byed pa'i lam de 'jig rten la ston pa'o/ khams gsum ni 'dir 'jig tshogs smos pas bstan pa yin no/ tshig lhag ma rnams kyi don ni go sla'o/

§K4 (MSU)[862] 'jig tshogs las yongs su skyob pa'i phrin las can zhes bya ba la 'jig tshogs ni 'jig pa'i bdag nyid kyi tshogs so/ khams gsum[863] pa gang du 'jig tshogs la lta ba 'jug pa de las 'da' ba'i phyir sprul pa'i skus chos ston pas[864] yongs su skyob bo/

---

848 Lamotte §X.31.2; DT RI 41b6-7; PT LI 49a2-3; Sasaki, 107.20.
849 DT bslangs.
850 DT 'jug.
851 Tibetan missing; Hsüan-tsang 377b24; Paramārtha 264b24.
852 DT RI 292a4-5; PT LI 352a2-3; Hsüan-tsang 446c21.
853 PT gyi.
854 Lamotte §X.31.3; DT RI 41b7-42a1; PT LI 49a3-4; Sasaki, 107.22.
855 PT, Lamotte om. phyir.
856 Lamotte, PT pas.
857 Tibetan missing; Hsüan-tsang no commentary; Paramārtha 264b27.
858 DT RI 292a5; PT LI 352a3-4; Hsüan-tsang 446c22.
859 Lamotte §X.31.4; DT RI 42a1; PT LI 49a4; Sasaki, 108.1.
860 PT skyobs.
861 DT RI 186b2-3; PT LI 227b2-3; Hsüan-tsang 377b25; Paramārtha 264c8.
862 DT RI 292a5-6; PT LI 352a4-5; Hsüan-tsang 446c23.
863 PT gnas gsum.
864 PT pa.

§K5 (MS)[865] ma nges pa'i rigs can gyi byang chub sems dpa' theg pa gzhan la yang dag par zhugs pa rnams dang/ nyan thos rnams theg pa chen po sgrub pa la rab tu 'god pa'i phyir/ theg pa las yongs su skyob pa'i phrin las can te/

§K5 (MSBh)[866]

§K5 (MSU)[867] theg pa las yongs su skyob pa'i phrin las can zhes bya ba ni ma nges pa'i rigs can nyid ni byang chub sems dpa' dang nyan thos rnams dang sbyar te/ de dag theg pa chen po la 'jog pa ni phrin las lnga pa'o/

§KK

§KK (MS)[868] sangs rgyas thams cad ni phrin las lnga po 'di dag la phrin las mtshungs par blta bar bya'o/ 'dir tshigs su bcad pa/

rgyu dang gnas dang bya ba dang ni bsam pa dang/
'du byed tha dad phyir na de yi dbang gis na/
'jig rten rnams kyi las ni tha dad gyur par 'dod/
de med pas na 'jig rten 'dren pa'i de lta min//

§KK (MSBh)[869] sangs rgyas thams cad phrin las lnga po 'di dag gis phrin las mnyam pa yin par blta bar bya'o/ 'dir don 'di dag gi tshigs su bcad pa ni/ rgyu dang gnas dang bya ba dang ni bsam pa dang/ zhes bya ba la sogs pas ni gang sangs rgyas rnams kyi phrin las mnyam pa nyid de rgyu gang gis yin pa rgyas par bstan to/ gang yang 'jig rten pa rnams kyi yul gyi las nyid gang yin pa de ni tshigs su bcad pa 'di dag gis bstan te/ 'jig rten pa rnams kyi rgyu tha dad pa yin pa de'i phyir 'di ltar dmyal ba yang rgyu gzhan las/ mi rnams kyang rgyu gzhan las/ de bzhin du yi dag sa kyi bar du yang ste/ de'i phyir rgyu tha dad pa des na/ 'jig rten rnams kyi las ni tha dad gyur par 'dod/ gnas tha dad pa nyid ni 'di ltar[870] 'di dag gis[871] gnas tha dad pa ste lus so/ des na las kyang tha dad do/ bya ba tha dad zhes bya ba ni 'di ltar gzhan dag ni tshong byed/ gzhan dag ni gar byed pa la sogs pa'i las tha dad pa dang rab tu ldan pa ste/ de'i phyir bya ba tha dad pas kyang 'jig rten pa rnams kyi las tha dad pa yin no/ bsam pa tha dad pa zhes bya ba la/ bsam pa ni 'dir mos pa ste/ de lta bas na bsam pa tha dad pa'i phyir yang 'jig rten pa rnams kyi las tha dad do/ 'du byed rnams kyang 'di ltar tha dad pa nyid du 'jug pa ste/ gang 'du byed pa rnams kyi bya ba tha dad pa gang yin pa de yin no/ gang dag gi zhe na/ 'jig rten pa rnams kyi'o/ sangs rgyas rnams kyi ni lhun gyis grub par[872] mdzad pa'i bya ba yin pas de dag thams cad med pa'i phyir sangs rgyas rnams kyi rgyu la sogs pa tha dad pa med

865 Lamotte §X.31.5; DT RI 42a1-2; PT LI 49a4-5; Sasaki, 108.2.

866 Tibetan missing; Hsüan-tsang no commentary; Paramārtha 264c22.

867 DT RI 292a6-7; PT LI 352a5-6; Hsüan-tsang 446c26.

868 Lamotte §X.31.conclusion; DT RI 42a2-3; PT LI 49a5-7; Sasaki, 108.5.

869 DT RI 186b3-187a1; PT LI 227b3-228a3; Hsüan-tsang 377b27; Paramārtha 265a17.

870 PT om. 'di ltar.

871 PT de dag gi.

872 PT pa'i.

pas de'i phyir de dag rnams kyi phrin las kyi mdzad pa la tha dad pa med do/

§KK (MSU)[873] lnga po de dag la sangs rgyas rnams phrin las mtshungs par bltar bar bya'o/ ji lta zhe na/ rgyu dang gnas dang bya ba dang ni bsam pa dang zhes bya ba la sogs pa'i tshigs su bcad pa smos pa'o/ rgyu tha dad pas 'jig rten na las tha dad par 'gyur te/ 'di lta ste/ rgyu gzhan gyis lhar 'gyur ro/ gzhan gyis mir 'gyur ro/ de tha dad pas lha la sogs pa'i las tha dad do/ sangs rgyas rnams ni de lta ma yin te/ tshogs tha dad pa med pa'i phyir/ rgyu tha dad pa med do/ gnas ni lus te khog pa'o/ de tha dad pas kyang las tha dad par 'gyur te/ 'di lta ste/ lha sbyin gyi lus kyang gzhan/ mchod sbyin gyi lus kyang gzhan no/ sangs rgyas rnams ni de lta ma yin te/ chos kyi sku tha dad pa med pa'i phyir sku tha dad pa med do/ bya ba ni byed pa[874] ste/ dgos pa zhes[875] bya ba dang don gcig go/ de tha dad pa'i phyir yang las tha dad de/ 'di lta ste/ tshong ba rnams kyi las kyang gzhan/ zhing rmed pa rnams kyi las kyang gzhan/ rgyal po'i zhabs 'bring byed pa rnams kyi las kyang gzhan no/ sangs rgyas rnams ni de lta ma yin te/ 'gro ba'i don spyod pa'i mdzad pa tha dad pa med pa'i phyir ro/ bsam pa ni sems pa ste/ de tha dad pas kyang las tha dad de 'di lta ste/ phan pa'i bsam pa'i las kyang gzhan/ phan pa ma yin pa'i bsam pa'i las kyang gzhan no/ sangs rgyas rnams ni de lta ma yin te/ phan pa dang bde ba mdzad par dgongs pa'i phyir ro/ 'du byed ni rtsol ba ste/ de tha dad pas kyang las tha dad par 'gyur te/ 'di lta ste/ rtsol ba chung ngu'i las ni chung ba dang/ rtsol ba chen po'i las ni che ba'o/ sangs rgyas rnams ni de lta ma yin te/ de mi mnga' ba'i phyir de dag ni mdzad pa tham cad lhun gyis grub pa'o/ de bas na rgyu la sogs pa tha dad pa lnga pa med pa'i phyir lnga po dag las phrin las tha dad pa mi mnga' ba ni legs par brjod pa yin no/

§L

§L (MS)[876] gal te de ltar nyan thos dang rang sangs rgyas dang thun mong ba ma yin te/ sangs rgyas rnams kyi chos kyi sku yon tan phun sum tshogs pa 'di lta bu 'di dang ldan pa yin na/ dgongs pa gang gis theg pa gcig bstan ce na/ 'dir tshigs su bcad pa[877]/

kha cig dag ni drang phyir dang/ gzhan yang kun tu gzung ba'i phyir/
rdzogs pa'i sangs rgyas rnams kyis[878] ni/ ma nges rnams la theg gcig bstan//
ākārṣaṇārtham ekeṣām anyasaṃdhāraṇāya ca/
deśitāniyatānāṃ hi sambuddhair ekayānatā//[879]
kha cig dag ni drang phyir dang/ gzhan dag yang dag gzung ba'i phyir/
rdzogs pa'i sangs rgyas rnams kyis ni/ ma nges rnams la theg gcig bshad//[880]

---

873 DT RI 292a7-292b6; PT LI 352a6-352b5; Hsüan-tsang 446c28.

874 PT bya ba ni bya ba ste.

875 PT om. zhes.

876 Lamotte §X.32; DT RI 42a3-5; PT LI 49a7-49b1; Sasaki, 108.10.

877 These verses are cited from the MSA (11.54 and 11.53). Beneath the Tibetan version of each verse found in the MS, we provide the Sanskrit text from the MSA and the (different) Tibetan version given in the MSA-corpus.

878 PT kyi.

879 MSA 11.54, ed. Lévi, 69.

880 MSA 11.54, DT PHI 15b1.

chos dang bdag med grol mthun phyir/ rigs ni tha dad gyur pa'i phyir/
bsam gnyis brnyes phyir sprul pa'i phyir/ mthar phyin pas na theg pa gcig//
dharmanairātmyamuktīnāṃ tulyatvāt gotrabhedataḥ/
dvyāśayaprāpteś ca nirmāṇāt paryantād ekayānatā//[881]
chos dang bdag med grol ba rnams/ mtshungs phyir rigs ni tha dad phyir/
bsam gnyis thob phyir sprul pa'i phyir/ mthar thug phyir ni theg gcig nyid//[882]

§L (MSBh)[883] theg pa gcig nyid du bstan pa dgongs pa can du gsungs pa yin par ston pa'i tshigs su bcad pa ni/ kha cig dag ni drang phyir dang zhes bya ba la/ nyan thos rigs ma nges pa rnams theg pa chen por drang bar bya ba'i ched du ste/ ma nges pa de ci nas kyang theg pa chen por mya ngna las 'da' bar bya'o zhes bya'o/ gzhan yang kun tu gzung ba'i phyir/ zhes bya ba ni byang chub sems dpa'i[884] rigs ma nges pa gang yin pa de dag ci nas theg pa chen po la thun mong du 'gyur ba dang/ theg pa chen po bor nas nyan thos kyi theg pas nya ngan las 'da' bar ma gyur cig ces bya bas so/ don de dag gi phyir theg pa gcig nyid du bstan pa yin no/ yang ma nges pa rnams kyi don ni go sla'o/ chos dang bdag med grol mthun phyir zhes bya ba la sogs pa rgyas par 'byung ba la/ 'dir yang dgongs pa'i dbang gis theg pa gcig nyid du gcig par bstan to/ yang 'di'i dgongs pa gang yin zhe na/ chos mthun pa'i phyir dang/ bdag med pa mthun pa'i phyir dang/ grol ba mthun pa'i phyir ro[885]/ de la chos mthun pa nyid ni re zhig 'dir chos ni de bzhin nyid do/ de ni mthun pa nyid de/ nyan thos la sogs pa thams cad 'dir 'gro bar bya ba yin pas na theg pa zhes byas nas so/ de mthun pa nyid yin pa'i phyir theg pa gcig nyid do/ bdag med pa mthun pa nyid ni bdag dang gang zag med pas de'i phyir med pa 'di la[886] 'di ni nyan thos so/ 'di ni byang chub sems dpa'o zhes brjod par mi rigs te/ de'i phyir na yang bdag med pa la dgongs nas theg pa gcig nyid[887] do/ grol ba mthun pa nyid ces bya ba ni nyan thos la sogs pa rnams kyang nyon mongs pa las grol ba mthun pa nyid yin te/ de'i phyir 'di la dgongs nas kyang theg pa gcig nyid du bstan te/ de'i phyir bcom ldan 'das kyis kyang rnam par grol ba dang/ rnam par grol ba ni tha dad du bya ba med do[888] zhes gsungs so/[889] rigs ni tha dad ces bya ba ni gang la rigs tha dad pa yod pa ste/ rigs ma nges pa'i nyan thos dag sangs rgyas su 'gyur ba la dgongs nas kyang theg pa gcig nyid du bstan te/ bsam gnyis brnyes[890] phyir zhes bya ba ni bsam pa gnyis thob pa'i phyir te/ gcig ni mnyam pa nyid kyi bsam pa ste/ gang gis sems can thams cad gang yin pa nyid ni bdag yin la/ bdag kyang de dag nyid yin no zhes de ltar 'dzin pa ste/ de ltar 'dzin pas kyang de mngon par rdzogs par sangs rgyas par gyur pas de dag kyang mngon par rdzogs par sangs rgyas par gyur pa yin te/ dgongs pa de'i phyir yang theg pa

881 MSA 11.53, ed. Lévi, 68.

882 MSA 11.53, DT PHI 15a7-15b1.

883 DT RI 187a1-187b6; PT LI 228a3-229a6; Hsüan-tsang 377c19; Paramārtha 265b14.

884 DT dpa'.

885 PT om. grol ba mthun pa'i phyir.

886 PT om. 'di la.

887 PT gcig pa.

888 PT rnam par grol ba ma zhi ba dad du bya ba med do.

889 Here our texts mark the eighth division of the work: bam po brgyad pa.

890 DT rnyed.

gcig nyid do/ yang bsam pa gnyis pa ni gang dam pa'i chos padma dkar po las nyan thos lung bstan pa de dag gis ni sangs rgyas kyis kyang chos nyid mnyam pa nyid la dgongs nas/ chos kyi sku thob pa nyid[891] yin no zhes bsams nas mnyam pa nyid la dgongs pa dang/ mthun pa'i bsam pa thob pa ni sangs rgyas kyi chos nyid yang dag par thob pa yin no zhes bya ba'o/ don gzhan yang de lta bu'i ming can gyi byang chub sems dpa'i 'khor de lung bstan pa yin pas sprul pa'i phyir yang[892] zhes bya ba smos te/ ji ltar ngas mngon par shes te/ nga nyid lan brgya stong du mar nyan thos kyi theg par mya ngan las 'das par gyur to zhes pa lta bu la dgongs nas theg pa gcig nyid du bstan te/ gang nyan thos kyi theg pas gdul ba'i sems can rnams mya ngan las bzla ba'i phyir bstan pa yin no/ mthar phyin pas na zhes bya ba ni 'di ltar theg pa 'dis mthar phyin par grol bar bya ba'i theg pa gzhan ni med pas sangs rgyas kyi theg pa 'di ni nyan thos la sogs pa de dag las khyad par du 'phags pa yin pas de las dgongs nas kyang theg pa gcig nyid du bstan to[893]/

§L (MSU)[894] theg pa gcig bstan pa'i dgongs pa/ kha cig dag ni drang phyir dang zhes bya ba la sogs pa tshigs su bcad pas ston to/ ma nges pa'i rigs can gyi nyan thos rnams kyis rnam pa[895] gzhan gyis thar par mi 'gyur bar rtogs nas theg pa chen po nyid kyis nges par 'byung bar bya ba dang/ ma nges pa'i rigs can gyi byang chub sems dpa' gzhan yang kun tu[896] bzung ba'i phyir te/ de dag spro ba med par gyur kyang theg pa gcig thos par byas pas kun tu bzung ba nyan thos kyi theg pa yongs su mya ngan las 'da' bar mi 'gyur bar bya ba yin no/ chos mthun pa'i phyir zhes bya ba la chos ni 'dir de bzhin nyid de/ 'di ni nyan thos la sogs pa thams cad dang yang thun mong ngo/ de'i phyir las su sgrub par theg pa'i sgra smos te/ de bzhin nyid gcig pa'i phyir theg pa gcig go/ bdag med pa mthun pa'i phyir zhes bya ba ni gang zag la bdag med pa mthun pa'i phyir/ gang zag gi rdzas tha dad pa yin na ni 'di ni nyan thos so/ 'di ni byang chub sems dpa'o zhes theg pa tha dad par 'gyur bzhig na de med pa'i phyir theg pa gcig pa nyid do/ grol ba mthun phyir zhes bya ba ni nyon mongs pa'i sgrib pa las rnam par grol ba tha dad pa med pa'i phyir te/ ji skad du/ bcom ldan 'das kyis rnam par grol ba dang rnam par grol ba ni tha dad du dbyer med do zhes gsungs pa lta bu'o/ dgongs pa des na theg pa gcig pa[897] nyid do/ rigs ni tha dad gyur pa'i phyir zhes bya ba ni 'di ltar rigs ma nges pa'i phyir ro/ byang chub tu bsngos pa dag ni nyan thos kyi rigs yin du zin kyang sangs rgyas kyi rigs su 'gyur te/ de'i phyir theg pa gcig nyid do/ bsam gnyis brnyes phyir zhes bya ba ni bsam pa rnam pa gnyis thob pa'i phyir te/ sangs rgyas rnams ni bdag gang yin pa de dag go zhes sems can thams cad la bdag gi skur dgongs pa brnyes so/ des na mngon par rdzogs par sangs rgyas pa des de dag kyang mngon par rdzogs par sangs rgyas par 'gyur te/ re zhig 'di ni bsam pa brnyes pa gcig go/ gnyis pa ni sangs rgyas bcom ldan 'das kyis dam pa'i chos padma dkar po las shā ri'i bu la sogs pa nyan thos rnams lung bstan pa ste/ bdag cag kyang sangs

891 PT om. nyid.
892 PT om. yang.
893 DT te.
894 DT RI 292b6-293b3; PT LI 352b5-353b5; Hsüan-tsang 447a25.
895 PT om. rnam pa.
896 DT du.
897 PT om. pa.

rgyas dang mtshungs so snyam pa'i bsam pa 'dzin du bzhugs[898] pa'i phyir ro/ yang na ming de skad ces bya ba'i byang chub sems dpa' rnams 'khor der de skad lung bstan to/ de'i phyir sangs rgyas rnams kyi gsung gcig la rnam pa gnyis te/ nyan thos rnams kyang sangs rgyas dang mtshungs par thob pa'i bsam pa 'dzin du bcug pa dang/ byang chub sems dpa' rnams kyang lung bstan to[899]/ sprul pa'i phyir zhes bya ba ni dge slong dgangs mngon par shes te/ nyan thos nyid du lan brgya phrag du ma byas nas mya ngan las 'das so zhes gsungs pa lta bu'o/ sangs rgyas su gyur nas ji ltar nyan thos nyid du mya ngan las 'da' bar 'gyur te/ de la dgongs pa ni 'dul ba rnams la lus de dang der sprul nas ngas dgos pa byas te mya ngan las 'das pa bstan to snyam pa 'di yin no/ de'i phyir don du na nyan thos dang rang[900] sangs rgyas kyi theg pa gang yin pa de nyid theg pa chen po yin pas theg pa gcig pa nyid du gyur to/ mthar phyin pas zhes bya ba ni mthar phyin par zhal gyis bzhes nas theg pa gcig ces gsungs kyi gzhan dag med pa ni ma yin no/ 'o na ci zhe na/ de'i gong na theg pa med pa'i phyir theg pa gcig ste/ khyad par can med pa'i phyir ro/ theg pa gzhan dag ni khyad par can dang bcas pa'o/

§L (MSABh)[901] ākarṣaṇārtham ekeṣām iti śrāvakagotrā aniyatāḥ/ anyeṣāṃ ca saṃdhāraṇāya ye bodhisattvagotrā aniyatāḥ/ dharmatulyatvād ekayānatā śrāvakādīnāṃ dharmadhātor abhinnatvāt yātavyaṃ yānam iti kṛtvā nairātmyasya tulyatvād ekayānatā śrāvakādīnām ātmābhāvatāsāmānyād yātā yānam iti kṛtvā vimuktitulyatvād ekayānatā yāti yānam iti kṛtvā/ gotrabhedād ekayānatā/ aniyataśrāvakagotrāṇāṃ mahāyānena niryāṇād yānti tena yānam iti kṛtvā dvyāśayāpter ekayānatā buddhānāṃ ca sarvasattveṣv ātmāśaya-prāpteḥ śrāvakāṇāṃ ca tadgotraniyatānāṃ pūrvaṃ bodhisaṃbhāraciratād anātmani buddhāśayaprāpter abhinnasamtānādhimokṣalābhato buddhānu-bhāvena tathāgatānugrahaviśeṣapradeśalābhāya ity ekatvāśayalābhenaikatvāt buddhatacchrāvakāṇām ekayānatā/ nirmāṇād ekayānatā yathoktam aneka-śatakṛtvo 'haṃ śrāvakayānena parinirvṛta iti vineyānām arthe tathā nirmāṇa-saṃdarśanāt/ paryantād apy ekayānatā yataḥ pareṇa yātavyaṃ nāsti tad yānam iti kṛtvā/ buddhatvam ekayānam evaṃ tatra tatra sūtre tena tanābhi-prāyeṇaikayānatā veditavyā na tu yānatrayaṃ nāsti/

§M

§M (MS)[902] de ltar sangs rgyas thams cad kyi chos kyi sku mthun pa yin na/ ci'i phyir sangs rgyas mang por blta zhe na/ 'dir tshigs su bcad pa/

khams gcig na ni gnyis med phyir/ dpag med lhan cig tshogs bsags phyir/
rim gyis 'byung bar mi rigs phyir/ sangs rgyas mang por rab tu grags/

§M (MSBh)[903] da ni sangs rgyas thams cad chos kyi sku mnyam pa nyid yin na

---

898 DT gzhug.

899 PT bstan pa'o.

900 PT om. rang.

901 MSABh on MSA 11.53-54, ed. Lévi, 68-69. (The order of the comments in the MSABh has been reversed, since the verses are cited in reverse order in the MS).

902 Lamotte §X.33; DT RI 42a5-6; PT LI 49b2-3; Sasaki, 109.18.

903 DT RI 187b6-188a6; PT LI 229a6-229b8; Hsüan-tsang 378a27; Paramārtha 266a15.

yang rgyu gang gis gcig nyid dam mang po nyid du blta bar bya ba de bstan par bya ste/ de la re zhig gcig nyid du blta bar bya ba ni de dag gi chos nyid ni[904] mnyam pa nyid yin la sangs rgyas kyang de'i rang bzhin yin pas de'i phyir de ni gcig nyid yin te/[905] chos kyi dbyings gcig pa nyid du bltar bar bya'o/ yang gcig nyid du blta bar bya ste/ gang dus gcig la 'jig rten gyi khams gcig tu sangs rgyas gnyis 'byung ba ni mi srid pas de'i phyir yang gcig nyid du blta bar bya'o/ yang mang po nyid dang gcig nyid tshigs su bcad pas bstan pa ni/ khams gcig na ni zhes bya ba la sogs pa rgyas par 'byung ste/ khams gcig na ni gnyis med phyir/ zhes bya ba'i tshig gis ni gcig pa nyid du bstan pa'i don te/ gang 'jig rten gyi khams gcig tu sangs rgyas gnyis 'byung ba ni mi srid do zhes bya ba'i tha tshig go/ lhag mas ni[906] mang po nyid du bstan te/ dpag med lhan cig[907] tshogs bsags phyir/ zhes bya ba ni gang dus gcig tu byang chub sems dpa' mang po rnams tshogs yongs su bsags par 'gyur la/ gal te de dag gis bsod nams dang ye shes kyi tshogs bsags kyang sangs rgyas nyid thob par mi 'gyur na tshogs bsags pa don med pa nyid du 'gyur ro/ de'i phyir na mang po rnams kyis tshogs yongs su bsags pas[908] 'grub pas sangs rgyas mang po nyid du bltar bar bya'o/ rim gyis 'byung bar mi rigs phyir zhes bya ba ni rim gyis mngon par rdzogs par byang chub par yang mi 'grub ste/ gal te gang gi phyir tshogs yongs su rdzogs par gyur pa rnams rim gyis bzhes[909] par gyur na/ de dag nyid kyi rjes su rim gyis thob par 'gyur te/ gzhan dag kyang mngon par rdzogs par byang chub par 'gyur ba yin no zhes bya ba ste/ de dag mang ba nyid kyi phyir rim gyis rigs pa ma yin te/ gzhan dag kyang mngon par rdzogs par 'tshang rgya bar 'gyur bas so/ de'i phyir na yang sangs rgyas nyid mang po yin no/

§M (MSU)[910] khams gcig na ni gnyis med phyir/ zhes bya ba ni 'jig rten gyi khams gcig na sangs rgyas gnyis med pa'i phyir ro/ 'o na gcig nyid du 'gyur ro snyam pa de bzlog pa'i phyir/ dpag med lhan cig tshogs bsags phyir/ zhes bya ba smos so/ 'o na ni 'jig rten gyi khams gcig tu sangs rgyas mang po rim gyis 'byung ngo snyam pa de'i phyir/ rim gyis 'byung bar mi rigs phyir/ zhes bya ba smos te/ tshogs yongs su rdzogs pa rnams la rim gyis 'byung ba'i rgyu ci yang med do/

§N

§N (MS)[911] sangs rgyas rnams chos kyi skur gtan du yongs su mya ngan las 'da' ba yang ma yin/ gtan du yongs su mya ngan las 'da' ba ma yin pa yang[912] ma yin par ji ltar blta zhe na/ 'dir tshigs su bcad pa/

---

904 DT de dag gcig nyid ni.

905 PT chos kyi dbyings gcig nyid yin te.

906 PT om. ni.

907 PT, DT cig car; we follow MS & MSU.

908 DT rdzogs.

909 DT gzhes.

910 DT RI 293b3-5; PT LI 353b5-7; Hsüan-tsang 447c3.

911 Lamotte §X.34; DT RI 42a6-7; PT LI 49b3-4; Sasaki, 110.1.

912 PT, DT om. yang ma yin gtan du yongs su mya ngan las 'da' ba ma yin pa dang. We follow Lamotte.

sgrib pa kun las nges grol phyir/ mdzad pa rnams kyang ma rdzogs phyir/
sangs rgyas gtan du mya ngan 'das/ mya ngan 'das pa'ang min par 'dod[913]//

§N (MSBh)[914] yang kha cig ni sangs rgyas rnams la gtan du yongs su mya ngan las 'da' ba med do zhes zer la/ nyan thos kyi theg pa pa'i sde pa gzhan dag ni gtan du yongs su mya ngan las 'da' ba yin no zhes zer te/ 'di ltar de dag gnyi ga'i dgongs pa tshigs su bcad pas ston pa ni/ sgrib pa kun las nges grol phyir zhes bya ba la sogs pa rgya cher 'byung ste/ de la gang gi phyir sangs rgyas ni nyon mongs pa dang shes bya'i sgrib pa thams cad las rnam par grol ba yin pa'i phyir des na gtan du mya ngan las 'das par 'gyur ba yin te/ dgongs pa de'i phyir ro/ yang gang gi phyir/ mdzad pa rnams kyang yongs su ma rdzogs pa ste/ ma smin pa rnams smin par bya ba dang/ smin pa rnams rnam par grol bar bya ba dgongs[915] pa'i phyir[916] mdzad pa de la dgongs nas gtan du yongs su mya ngan las 'da' ba ma yin no/ de lta ma yin te/ nyan thos bzhin du gtan du yongs su mya ngan las 'da' ba yin[917] na smon lam btab pa 'bras bu med par 'gyur ro/

§N (MSU)[918] 'di la kha cig theg pa chen po[919] nyid du gyur kyang phung po'i lhag ma med pa'i nya ngan las 'das pa'i dbyings kyi[920] bsam pas sangs rgyas rnams gtan du yongs su mya ngan las 'da' bar 'dod do/ kha cig ni phung po'i lhag ma dang bcas pa'i mya ngan las 'das pa'i dbyings kyi bsam pas gtan du yongs su mya ngan las 'das pa ma yin par 'dod do/ de gnyi ga yang mi rung ste/ sangs rgyas rnams ni gtan du yongs su mya ngan las 'da' ba yang ma yin/ gtan du yongs su mya ngan las 'da' ba[921] ma yin pa yang ma yin te/ dgongs pa 'gas ni gtan du yongs su mya ngan las 'das so/ dgongs pa 'gas ni gtan du yongs su mya ngan las ma 'das so/ sgrib pa kun las nges grol phyir/ gtan du yongs su mya ngan las 'das so/ mdzad pa rnams kyang ma rdzogs phyir/ yongs su mya ngan las 'das pa ma yin no/

§O

§O (MS)[922] longs spyod rdzogs pa'i sku ci'i phyir/ ngo bo nyid kyi sku ma yin zhe na/ rgyu drug gi phyir te/ de gzugs kyi skur[923] snang ba dang/ sangs rgyas kyi 'khoy gyi dkyil 'khor tshad med pa dag na tha dad par snang ba dang/ mos pa ji lta ba bzhin du mthong bas ma nges pa'i ngo bo nyid du snang ba dang/ gzhan dang gzhan du snang bas/ gyo ba'i ngo bo nyid du snang ba dang/ byang

913 DT mang bar 'dod.

914 DT RI 188a6-188b2; PT LI 229b8-230a5; Hsüan-tsang 378b18; Paramārtha 266c23.

915 PT dgos.

916 DT adds de'i.

917 DT ma yin.

918 DT RI 293b5-294a1; PT LI 353b7-354a2; Hsüan-tsang 447c15.

919 DT po pa.

920 PT kyis.

921 DT 'das pa.

922 Lamotte §X.35; DT RI 42a7-42b2; PT LI 49b5-8; Sasaki, 110.6.

923 PT sku na.

chub sems dpa' dang/ nyan thos dang/ lha la sogs pa'i[924] 'khor sna tshogs dang/ 'dres pas 'dres par snang ba dang/ kun gzhi rnam par shes pa dang/ 'jug pa'i rnam par shes pa gnyis gnas gyur pa[925] mi rigs par snang ba'i phyir longs spyod rdzogs pa'i sku ni ngo bo nyid[926] kyi skur mi rigs so/

§O (MSBh)[927] da ni gang las dgongs nas ngo bo nyid kyi sku longs spyod rdzogs pa'i sku ma yin zhe na/ de bstan par bya ste/ de gzugs kyi skur snang ba dang zhes bya ba la/ sangs rgyas ni chos kyi sku yin la/ de ni gzugs su mthong ba'i phyir ro[928]/ chos kyi sku ma yin te/ de lta bu ni chos kyi sku ma yin pas/ de'i phyir na chos kyi sku ma yin no/ longs spyod rdzogs pa'i ske de ni sangs rgyas kyi 'khor gyi dkyil 'khor tshad med pa dag na tha dad par snang la/ chos kyi sku la ni tha dad pa med do/ de'i phyir tshul 'dis kyang longs spyod rdzogs pa'i sku ngo bo nyid kyi sku ma yin no/ mos pa ji lta ba bzhin du longs spyod rdzogs pa mthong bas kyang ste/ ji ltar mdo las/ kha cig ni kha dog ser po/ kha cig ni kha dog sngon po zhes bya ba la sogs pa rgyas par 'byung ba'i phyir ro/ de bzhin du longs spyod rdzogs pa'i sku ni ma nges pa'i ngo bo nyid du snang ba yin gyi/ ngo bo nyid kyi sku ni ma nges pa'i ngo bo nyid du mi rigs te/ de'i phyir tshul des kyang longs spyod rdzogs pa'i sku ni ngo bo nyid kyi sku ma yin no/ yang longs spyod rdzogs pa de ni gcig nyid yin na yang gzhan dang gzhan du mthong bar 'gyur la/ yang de nyid kho na de las kyang gzhan du mthong bar 'gyur bas de ni gyo ba'i ngo bo'i ngo bo nyid yin pa'i phyir ngo bo nyid kyi sku yin par mi rigs te/ de'i phyir na yang ngo bo nyid kyi sku ma yin no/ yang longs spyod rdzogs pa de ni lha la sogs pa'i 'khor dang rtag tu 'dres shing bskor nas gnas pa yin gyi/ ngo bo nyid ni 'dres par mi 'gyur te/ de'i phyir na yang ngo bo nyid kyi sku ma yin no/ gang yang kun gzhi rnam par shes pa yongs su gyur pa ni ngo bo nyid yin la/ gal te de dag ngo bo nyid gcig pa nyid yin na de ni longs spyod rdzogs pa yang yin pas 'jug pa'i[929] rnam par shes pa yongs su gyur pa las sku gang mngon par 'grub par 'gyur/ de'i phyir na yang longs spyod rdzogs pa ni ngo bo nyid ma yin te/ rnam pa drug po de dag mi rigs pa'i phyir na yang mi rung ngo/

§O (MSU)[930] de gzugs kyi skur snang ba'i phyir/ zhes bya ba ni longs spyod rdzogs par snang ba'i phyir ro/ ngo bo nyid ni gzugs kyi skur snang ba ma yin no/ sangs rgyas kyi 'khor gyi dkyil 'khor tshad med pa dag na longs spyod rdzogs pa tha dad pa snang gi ngo bo nyid tha dad pa med do/ mos pa ji lta ba bzhin du mthong bas ma nges pa'i ngo bo nyid du snang ba'i phyir zhes bya ba ni 'di ltar kha cig longs spyod rdzogs pa'i sangs rgyas la bsgres[931] par mthong ngo/ kha cig gis gzhon nur mthong/ kha cig gis dar la bab par mthong yang ngo bo nyid la ni ma nges pa med do/ gyo ba'i ngo bo nyid du snang ba'i phyir zhes

924 PT pa.

925 PT pas.

926 PT om. 'i sku ni ngo bo nyid

927 DT RI 188b2-189a1; PT LI 230a5-230b7; Hsüan-tsang 378c5.; Paramārtha 267a8

928 PT om. ro.

929 DT pa.

930 DT RI 294a1-5; PT LI 354a2-8; Hsüan-tsang 447c27.

931 PT sgres.

bya ba ni mthong ba po gcig nyid kyis kyang longs spyod rdzogs[932] pa de/ res 'ga' ni rnam pa gzhan du mthong/ res 'ga' ni rnam pa gzhan du mthong[933] yang/ ngo bo nyid la ni gyo ba med do/ byang chub sems dpa' dang nyan thos dang lha la sogs pa dang/ longs spyod rdzogs pa'i sku rtag tu[934] 'dres pa yin yang ngo bo nyid la ni 'dres par mi rung ngo/ gnas gyur pa mi rigs par snang ba'i phyir ro zhes bya ba la/ kun gzhi rnam par shes pa gyur pa ni ngo bo nyid do/ 'jug pa'i rnam par shes pa gyur pa ni longs spyod rdzogs pa'o/ mi rigs pa drug po 'di dag gis ngo bo nyid ni longs spyod rdzogs par mi rung ngo/

§P

§P (MS)[935] sprul pa'i sku[936] ci'i phyir ngo bo nyid kyi sku ma yin zhe na/ rgyu brgyad kyi phyir te/ byang chub sems dpa' yun ring po nas mi nyams pa'i ting nge 'dzin thob pa rnams dga' ldan dang mi'i nang du skye bar mi rigs so/ skye ba dran pa rnams yi ge dang/ rtsis dang/ grangs dang/ lag rtsis dang/ bzo dang/ bstan bcos dang/ 'dod pa la spyod pa dang/ longs spyod mi mkhyen pa mi rigs so/ nyes par bshad pa dang/ legs par bshad pa'i chos bstan pa mkhyen pa rnams/ gzhan du mu stegs can gyi gan du bzhud pa mi rigs so/ theg pa gsum gyi lam gyi chos bzang po mkhyen pa rnams dka' ba spyod pa[937] mi rigs so/ 'dzam bu'i gling[938] bye ba phrag brgya bor te[939] gcig tu mngon par rdzogs par byang chub pa dang/ chos kyi 'khor lo bskor[940] bar mi rigs so/ gal te mngon par rdzogs par byang chub pa bstan pa'i thabs med par yang lhag ma rnams su sprul pa rnams kyis sangs rgyas kyi mdzad pa mdzad do zhe na/ 'o na dga' ldan nyid du mngon par rdzogs par sangs rgyas la/ 'dzam bu'i gling[941] thams cad[942] mtshungs par sangs rgyas 'byung bar ci'i phyir mi mngon zhe na/ mi mngon pa las na lung dang rigs pa med do/ sprul pa mang du byung na/ 'jig rten ni gling bzhi par[943] bsdus pa yin pas de bzhin gshegs pa gnyis 'jig rten du mi[944] 'byung ba'i mdo dang 'gal ba med de/ 'khor los sgyur ba'i rgyal po gnyis mi 'byung ba bzhin no/ 'dir tshigs su bcad pa/

sangs rgyas sprul pa phra ba ni/ rnam kun mngon rdzogs byang chub pa/
kun tu bstan pa mdzad pa'i phyir/ mtshungs par mang po mngal du zhugs/

---

932 PT om. rdzogs.

933 DT om. the second res 'ga' ni rnam pa gzhan du mthong.

934 DT du.

935 Lamotte §X.36; DT RI 42b2-7; PT LI 49b8-50a7; Sasaki, 110.15.

936 DT adds ni.

937 PT pa'i.

938 PT, Lamotte dzam bu'i gling.

939 PT ti.

940 PT skor.

941 PT, Lamotte dzam bu'i gling.

942 Lamotte adds du.

943 Lamotte pas.

944 PT, DT om. mi.

§P (MSBh)[945] da ni[946] gang gi phyir sprul pa'i sku ngo bo nyid kyi sku ma yin pa'i tshul de bstan par bya ste rgyu brgyad kyi phyir ro/ de la re zhig mi rigs pa dang po ni byang chub sems dpa' yun ring po nas bskal pa du mar yang mi nyams[947] pa'i ting nge 'dzin thob pa rnams ni dga' ldan gyi lha rnams kyi nang du yang skye bar mi rigs na mi rnams kyi nang du lta smyos kyang ci dgos te/ sprul pa de ni yang 'jig rten pa yang yin no/ yang byang chub sems dpa' skye ba dran pa rnams ni yi ge dang/ rtsis dang/ grangs la sogs pa mi mkhyen pa ni mi rigs te/ de'i phyir na yang sprul pa nyid sems can de rnams gdul ba'i don du byung ba yin no/ yang bskal pa grangs med pa gsum du byang chub sems dpas[948] bsgrubs par gyur kyang nyes par bshad pa dang/ legs par bshad pa'i chos de dag rnam par ma mkhyen na yang/ de las gzhan pa mngon par rdzogs par byang chub pa'i dus na mkhyen par 'gyur bas/ de'i phyir na yang sprul pa ni ngo bo nyid kyi sku ma yin no/ yang 'dzam bu'i gling bye ba phrag brgya bor te/ gcig tu mngon par rdzogs par byang chub pa dang/ chos kyi 'khor lo bskor bar mi rigs pas/ sprul pa yin par mi rigs te/ gang gi phyir de dag thams cad kyis sprul pa mthong bar mthun pa'i phyir ro/ gal te gcig tu mngon par rdzogs par byang chub nas gzhan dag tu sprul pa rnams 'byung bar mdzad pa yin no/ zhes bya ba'i phyogs len par byed pa yin na yang/ de lta na dga' ldan nyid na gnas bzhin du/ gling bzhi pa thams cad du sprul pa 'gyed par ci'i phyir mi 'dod/ yang la la 'di skad du/ sangs rgyas kyi zhing du gtogs pa'i gling bzhi pa la la na sangs rgyas ma mthong ngo zhes zer na/ gling bzhi pa thams cad na mngon par rdzogs par byang chub pa med pa la ni yang lung dang rigs pa med do/ gal te de lta yin na mdo dang 'gal te/ mdo las kyang/ sangs rgyas gnyis 'byung bar mi 'gyur te/ 'khor los sgyur ba'i rgyal po gnyis mi 'byung ba yin no zhes gsungs pas so zhe na/ gang gi phyir 'di ltar 'khor los sgyur ba'i rgyal po gnyis mi 'byung ngo zhes byung ba de ni/ gling bzhi pa gcig tu mi 'byung ba yin gyi/ yang sangs rgyas kyi zhing du ni ma yin no/ de bzhin du sangs rgyas gnyis 'byung ba[949] yang gling bzhi pa gcig tu mi rigs kyi/ 'di ltar 'jig rten gyi khams gcig tu ni 'dod do/ da ni mngon par rdzogs par byang chub pa tshigs su bcad pas bstan par bya ba ni/ sangs rgyas rnam 'phrul zhes bya ba la sogs pa rgyas par 'byung ba ste/ don ni dus gang gi tshe dga' ldan na bzhugs pa las/ sangs rgyas mngal du gshegs pa de bzhin du dus de nyid kyi tshe na/ gnas brtan shā ri'i bu la sogs pa 'khor 'di dag kyang de bzhin du sprul pa'i gnas skabs kyis de dang der bzhugs par blta bar bya'o/ de dag rnam par bzhag[950] pas kyang de ltar byas na rnam pa thams cad mngon par rdzogs par byang chub par bstan par bya'o/

§P (MSU)[951] sprul pa ni rnam pa brgyad kyis ngo bo nyid du mi rung ste/ byang chub sems dpa' yun ring po nas mi nyams pa'i ting nge 'dzin thob pa yongs su ma nyams pa rnams dga' ldan gyi lha dang mi'i nang du 'dod pa na[952] spyod pa

945 DT RI 189a1-189b4; PT LI 230b7-231b5; Hsüan-tsang 379a14; Paramārtha 267c6.

946 PT na.

947 DT nyam.

948 DT dpa'.

949 DT mi 'byung ba.

950 DT gzhag.

951 DT RI 294a5-295a2; PT LI 354a8-355a6; Hsüan-tsang 448b4.

952 PT om. na.

rnams su skye bar mi rigs te/ bskal pa mi nyung[953] bar ting nge 'dzin las mi nyams pa'i 'bras bu ni 'dod pa na[954] spyod par mi rigs so/ de'i phyir sprul pa de ni ngo bo nyid las gzhan zhes bya bar grub po/ skye ba dran pa rnams zhes bya ba nas bzung ste/ dka' ba spyod pa mi rigs so zhes bya ba'i bar ni 'grel pa la mi ltos par tshig de nyid kyis bshad zin to/ 'dzam bu'i gling bye ba phrag brgya bor te/ gcig tu mngon par rdzogs par byang chub pa dang/ chos kyi 'khor lo bskor ba mi rigs so/ zhes bya ba ni sprul pa ni rigs te/ thams cad du de mthun pa'i phyir ro/ de'i phyir sprul pa ni ngo bo nyid du mi rung ngo/ ji ste 'dzam bu'i gling[955] gzhan rnams su mngon par rdzogs par byang chub pa bstan pa med par 'dzam bu'i gling gcig tu mngon par rdzogs par sangs rgyas nas/ lhag ma rnams su sprul pa rnams kyis sangs rgyas kyi mdzad pa mdzad par 'dod na/ de'i phyir dga' ldan nyid du mngon par rdzogs par sangs rgyas par ci'i phyir mi 'dod/ gal te khyod kyi lugs ltar 'dzam bu'i gling gcig tu mngon par rdzogs par sangs rgyas la/ lhag ma rnams su sprul pa ston par rung na/ de'i phyir dga' ldan nyid du mngon par rdzogs par sangs rgyas la/ de nyid na bzhugs bzhin du gling bzhi pa'i 'dzam bu'i gling thams cad du sprul pa ston par ci'i phyir mi rung ste/ gling bzhi pa'i 'dzam bu'i gling thams cad du mngon par rdzogs par byang chub pa med do/ zhes gang gi[956] stobs kyis 'dzam bu'i gling gang du yang sangs rgyas 'byung ba mi snang bar shes par bya ba'i lung yang med la/ rigs pa yang med do/ 'on te de bzhin gshegs pa gnyis snga phyi med par 'jig rten gyi khams gcig tu 'byung ba ni/ gnas ma yin zhing ngo skabs med do zhes gang gsungs pa'i mdo dang mi 'gal lam/ 'dzam bu'i gling thams cad du sangs rgyas cig car byung bar gyur na de dang 'gal lo zhe na/ de bzhin gshegs pa gnyis zhes bya ba la sogs pas lad 'debs te/ mdo 'dir ni 'jig rten gyi khams gling bzhi par brjod par bzhed pa yin gyi/ stong gsum pa ni ma yin no/ 'khor los sgyur ba'i rgyal po gnyis mi 'byung ba bzhin no/ zhes bya ba ni ji ltar de bzhin gshegs pa cig car du mi 'byung ba de bzhin du 'khor los sgyur ba yang cig car mi 'byung ngo zhes mdo las gsungs la/ de dag ni gling bzhi pa gcig tu mi 'byung gi/ stong gsum du ni ma yin pas/ sangs rgyas kyang de bzhin du sbyar bar bya'o/ 'dir tshigs su bcad pa zhes bya ba ni mgnon par rdzogs par byang chub pa de/ sangs rgyas sprul pa phra ba/ ni zhes bya ba la sogs pa'i tshigs su bcad pas ston pa'o/ ji ltar sangs rgyas sprul pa'i skus[957]/ yum gyi lhums su mngal du 'jug pa de bzhin du de'i zhabs 'bring ba gnas brtan shā ri'i bu la sogs pa nyan thos mang po dag kyang/ rang rang gi sprul pas rang rang gi ji lta ba bzhin ma'i mngal du zhugs so/ mtshungs par zhes bya ba ni dus mthun pa ste/ de ltar na rnam pa thams cad mgnon par rdzogs par byang chub par rab tu bstan pa yin no/

§Q

§Q (MS)[958] sems can thams cad kyi don du smon lam btab pa dang/ sgrub pa

---

953 DT skal pa.

954 PT ni.

955 PT dzam bu'i gling.

956 PT gis.

957 DT sku.

958 Lamotte §X.36 (conclusion); DT RI 42b7-43a1; PT LI 50a7-50b1; Sasaki, 110.21.

gnyis kyis[959] byang chub chen po yang dag par sgrub pas gtan du yongs su mya ngan las 'da' ba mi rung ste/ smon lam btab pa dang/ srgub pa don med par 'gyur ba'i phyir ro/

§Q (MSBh)[960] da ni gtan du[961] yongs su mya ngan las 'da' ba mi rigs pa de[962] bstan par bya ste/ des[963] sems can thams cad kyi don du smon lam btab par[964] byas pa dang/ sems can gyi don du sgrub pa nyid byas pa ji ltar sems can gyi don bya'o zhes bya ba lta bur byas pa'o/ gal te gtan du[965] mya ngan las 'da' bas mya ngan las 'das pa yin na gang smon lam btab pa dang/ sgrub pa dag 'bras bu med par 'gyur ro/

§Q (MSU)[966] sems can thams cad kyi don du smon lam btab pa dang/ sgrub pa gnyis kyis zhes bya bas ni ji ltar gtan du yongs su mya ngan las 'das pa de ltar mi rung bar bstan to/ sems can thams cad kyi don bya'o snyam du smon lam btab cing sgrub pas kyang[967] sems can gyi don nyid mdzad do/ gal te gtan du yongs su mya ngan las 'da' bas yongs su mya ngan 'da' na/ de gnyis 'bras bu med par 'gyur ro zhes bya bas ni yongs su mya ngan las 'da' bar mi 'thad pa'i rgyu bar du chod pa de brjod do/

§R

§R (MS)[968] longs spyod rdzogs pa dang/ sprul pa'i sku gnyis mi rtag pa'i phyir/ de bzhin gshegs pa rnams kyi sku rtag pa'o zhes ji skad du bya zhe na/ rgyu mthun pa dang sprul pa'i sku gnyis chos kyi sku rtag pa la brten pa'i phyir ro[969]/ longs spyod rdzogs pa rgyun ma chad[970] pa dang/ sprul pa yang dang yang ston pas de bzhin gshegs pa rnams kyi sku[971] rtag pa nyid du rig par bya ste/ rtag tu bde bar[972] spyod do zhes bya ba bzhin no/ rtag tu zas sbyin pa zhes bya ba bzhin no/

§R (MSBh)[973] gang yang de bzhin gshegs pa'i rtag pa'i sku yin no zhes bya ba de

---

959 PT sgrub pa gnyis kyi; DT sgrub pa nyid kyis; we follow Lamotte, MSU/MSBh.

960 DT RI 189b4-5; PT LI 231b5-7; Hsüan-tsang 379b13; Paramārtha 268c11.

961 PT bstan du.

962 DT rigs par; PT rig pa de.

963 DT om. des.

964 PT pa.

965 PT gang de bstan du.

966 DT RI 295a2-3; PT LI 355a6-8; Hsüan-tsang 448c5.

967 DT om. kyang.

968 Lamotte §X.37; DT RI 43a1-3; PT LI 50b1-3; Sasaki, 111.1.

969 DT chos kyi skur chos kyi sku brten pa'i phyir ro; PT chos kyi sku rten pa'i phyir ro. We follow Lamotte and MSU/MSBh.

970 DT mi 'chad.

971 PT, DT om. de bzhin gshegs pa rnams kyi sku; we follow Lamotte, MSU/MSBh.

972 PT, Lamotte bde ba.

973 DT RI 189b5-190a2; PT LI 231b7-232a5; Hsüan-tsang 379b24; Paramārtha 269b8.

longs spyod rdzogs pa dang/ sprul pa dag[974] mi rtag pa'i yin pa'i phyir/ ji ltar rtag pa'i sku yin zhe na[975]/ de bsgrub par bya ste/ de dag nyid rtag pa nyid yin te/ gang gi phyir rtag pa'i sku chos kyi sku la brtan pa'i phyir des na rtag pa yin no/ yang longs spyod rdzogs pa ni rdzogs pa'i longs spyod de la rgyun chad pa med pa'i phyir rtag pa yin no/ sprul pa yang mngon par rdzogs par bnyang chub pa dang/ yongs su mya ngan las 'da' ba ston pa'i rgyun chad pa med pas rtag pa yin no/ de dag gnyi ga yang rtag pa nyid yin pa'i dpe bstan pa ni/ ji ltar na 'jig rten na rtag tu bde bar[976] spyod do zhes brjod pa lta bu ste/ de ni rtag tu rgyun mi 'chad par byed par 'gyur ba ni ma yin no/ 'on kyang rtag tu bde ba la spyod do zhes ni rjod par byed do/ yang gang dag 'di ni rtag tu slongs[977] mo sbyin pa yin no zhes zer na/ yang de ni rtag tu sbyin pa ni ma yin te/ res 'ga' zhig sbyin par byed pa yin na yang/ 'on kyang rtag tu slongs[978] mo sbyin pa po yin no zhes rjod par byed pa ltar rtag pa de dag kyang[979] bzhin no/

§R (MSU)[980] kha cig tu de bzhin gshegs pa rnams kyi sku ni mi rtag pa'o/ zhes gang gsungs pa de ni longs spyod rdzogs pa dang/ sprul pa'i sku ni[981] mi rtag pa'i phyir ro/ gal te de gnyis mi rtag na sku rtag pa'o zhes ji skad du bya zhe na/ de gnyis kyang rtag pa yin te/ rgyu mthun pa dang sprul pa'i sku gnyis[982] chos kyi sku rtag pa la brten pa'i phyir ro/ rnam grangs kyi rtag pa nyid du ston te[983]/ chos kyi sku la bltos[984] nas de dag gi sku rtag pa'o zhes tshig rnam par sbyar ro/ sku gzhan gnyis la bltos[985] nas/ de dag gi sku mi rtag pa la gnas pa'o zhes tshig rnam par sbyar ro/ yang longs spyod rdzogs pa ni/ longs spyod rdzogs pa[986] rgyun ma chad pa zhes bya ba ni/ longs spyod rdzogs pa rgyun ma chad cing rgyun du[987] 'jug pas rtag pa'o/ rtag tu bde bar[988] spyod do/ zhes bya ba bzhin no zhes bya ba ni re zhig dper na rgyun ma chad par bde ba spyod pa ma yin mod kyi/ 'on kyang rgyun mi 'chad pa'i phyir 'di rtag tu bde ba spyod do zhes bya ba de bzhin du longs spyod rdzogs pa'i sku yang gtan du gnas pa ma yin mod kyi/ 'on kyang rtag pa zhes bya ste/ byang cheb sems dpa'i 'khor gyi dkyil 'khor de dang der rgyun mi 'chad par ston pa'i phyir ro/ sprul pa ni yang dang yang ston pa'i dgos pas rtag pa ste/ rtag tu zas sbyin no zhes bya ba bzhin no/ dper na rtag tu zas sbyin pa ma yin mod kyi/ yang dang yang du[989] sbyin

974 PT dang.
975 PT 'jig rten rtag pa'i sku yin zhe na
976 PT, DT bde ba la; we follow MS.
977 DT slong.
978 DT slong.
979 PT om. dag kyang.
980 DT RI 295a3-295b2; PT LI 355a8-355b7; Hsüan-tsang 448c15.
981 PT om. ni.
982 PT adds kyi.
983 PT to.
984 DT ltos.
985 DT ltos.
986 DT par.
987 PT tu.
988 PT, D ba; we follow MS (DT).
989 PT om. du.

pa'i phyir rnyed sla ba la dgongs nas/ rtag tu zas sbyin pa[990] zhes bya ba de bzhin du sprul pa'i sku yang skye ba dang 'jig pa med pas rtag pa ma yin mod kyi/ 'dul ba ji lta ba bzhin du/ yang dang yang ston to/ rnyed sla ba'i phyir rtag pa zhes bya'o/

§S

§S (MS)[991] rgyu drug gis na sangs rgyas bcom ldan 'das rnams sprul pa'i sku gtan du mi bzhugs te/ yongs su smin par bya ba'i[992] sems can rnam par grol bar mdzad pas/ mdzad pa yongs su rdzogs pa dang/ sangs rgyas kyi sku rtag par 'dod pas mya ngan las 'das pa la 'dun pa med pa bzlog pa dang/ chos zab mo bstan pa khong du ma chud pas sangs rgyas la brnyas pa bzlog pa dang/ rgyun du mthong na khyad du gsod pas spro ba bskyed[993] pa dang/ ston pa mi dmigs pas so so rang gis brtson 'grus bskyed par bya ba dang/ so so rang brtson 'grus mi 'dor bas myur pa nyid du yongs su smin par bya ba'i phyir ro/ 'dir tshigs su bcad pa/

mdzad pa rdzogs par gyur pa'i phyir/ zhi ba mi 'dod bzlog pa'i phyir/
sangs rgyas brnyas pa bzlog pa'i phyir/ spro ba bskyed par bya ba'i phyir//
so so rang brtson brtsam bya'i phyir/ myur du yongs su smin bya'i phyir/
sangs rgyas rnams ni sprul pa'i skus/ gtan du bzhugs par mi bzhed do//

§S (MSBh)[994]

§S (MSU)[995] mya ngan las[996] 'das pa la 'dun pa med pa'i phyir[997] zhes bya ba ni yongs su mya ngan las 'das pa kun tu ston pa'i dgos pa bstan to/ de bzhin gshegs pa rtag par rig na[998] sangs rgyas kyi sku rtag pa don du gnyer te/ mya ngan las 'das pa la mi phyogs par 'gyur pas bcom ldan 'das kyis de bstan na de la 'dod par 'gyur ro/ chos zab mo bstan pa khong du ma chud pas[999] zhes bya ba ni sangs rgyas bzhugs na 'di rtag go zhes chos zab mo bstan pa khong du chud par bya ba la 'bad pa med par 'gyur te/ gal te de ltar khong du ma chud kyang dus shig na rtogs par 'gyur grang snyam mo/ yang dang yang 'dri ba'am[1000] 'dzin na/ brnyas pa skye bar 'gyur te/ bdag gis[1001] log par zin na/ de la 'dis de skad bshad do zhes zer ro/ mi bzhugs na ni brnyas pa mi skyed do[1002]/ de'i

990 PT om. pa.

991 Lamotte §X.38; DT RI 43a3-6; PT LI 50b3-7; Sasaki, 111.5.

992 PT, Lamotte byas pa'i.

993 DT skyed.

994 Tibetan no commentary; Hsüan-tsang 379c17; Paramārtha 269c13.

995 DT RI 295b2-7; PT LI 355b7-356a6; Hsüan-tsang 449a12.

996 DT om. las.

997 DT adds ro.

998 PT nas.

999 DT pa la.

1000 DT om. ba.

1001 PT gi.

1002 PT de.

dgongs pa bdag cag gis ma zin gyis/ bcom ldan 'das ni[1003] yongs su mya ngan las 'das na/ bdag cag la khong du chud par byed pa su yod ces chos rtogs par byed pa lhur lhen par 'gyur ro/ ston pa mi dmigs pas[1004] zhes bya ba ni/ bcom ldan 'das yongs su mya ngan las 'das na/ bdag cag kyang brtson 'grus la gnas te/ ston pa med pa'i 'gro[1005] ba la ston pa thob par bya ba'i rigs so snyam mo/ gzhan du na ni bcom ldan 'das ston pa 'gro ba'i mngon mdzad do zhes brtson 'grus mi rtsom par 'gyur ro/ so so rang brtson 'grus mi 'dor bas zhes bya ba ni brtson 'grus brtsams pa rnams brtson 'grus 'dor ba yongs su spang pa'i phyir te/ ji srid du bcom ldan 'das bzhugs pa de srid du dge ba'i rtsa ba yongs su smin par bya'o snyam mo/ rgyu drug ji skad bstan pa'i bsdu ba'i tshigs su bcad pa ni/ mdzad pa rdzogs par gyur[1006] pa'i phyir/ zhes bya ba la sogs pa'o/

§T

§T (MS)[1007] sangs rgyas rnams kyi chos kyi sku thog ma med pa'i dus nas bye brag med pa[1008] dpag tu med du zin kyang/ de'i phyir mi 'bad par mi bya'o/ 'dir tshigs su bcad pa/

gal te sangs rgyas brnyes pa khyad med dpag med pa/
sems can rnams kyi der 'bad nyams pa'i rgyu yin na/
brnyes pa rtag tu rgyu med nyid du gyur pa'am/
rgyu yi rgyun gcod pa ni rigs[1009] pa'i tshul ma yin/

§T (MSBh)[1010] 'dir rgol bar byed do/ yang gal te sangs rgyas rnams kyi chos kyi sku thog ma med pa'i dus nas bye brag med pa[1011] dpag tu med pa de dag[1012] nyid sems can gyi don bya ba la nus pa yod pa'i phyir/ yang ci'i phyir sems can gyi don du 'bad par byed ce na/ lan tshigs su bcad pas bstan pa yin no/ gal te sangs rgyas brnyes pa khyad med dpag med pa/ zhes bya ba'i rgyu 'di nyid kyis 'bad par mi bya'o zhes zer na/ de'i phyir sangs rgyas rnams thog ma med pa'i dus can yin pa'i phyir/ skyon thams cad 'byung bar thal bar 'gyur ba thob[1013] pa'am/ thams cad rgyu med pa[1014] nyid du 'gyur ba'am/ rgyu rgyun chad pa med par 'gyur ro zhes bya ba'o/ gzhan yang snying rjes rgyud bsgos pa'i byang chub sems dpa' rnams sems can thams cad la bu gcig pa bzhin du brtse ba 'byung bas/ sems can gyi don la gzhan byed par 'gyur gyi[1015] zhe'am/ gzhan byed kyang rung/ mi byed kyang rung/ bdag gis ni mi bya'o zhes bya ba

1003 DT om. ni.
1004 PT, DT pa; we follow MS.
1005 PT grol.
1006 PT, DT 'gyur; we follow MS.
1007 Lamotte §X.39; DT RI 43a6-7; PT LI 50b7-51a1; Sasaki, 112.7.
1008 PT, DT om. bye brag med pa; we follow Lamotte, MSBh.
1009 PT rig.
1010 DT RI 190a2-5; PT LI 232a5-232b2; Hsüan-tsang 379c23; Paramārtha 269c2.
1011 PT la.
1012 PT om. dag.
1013 PT 'thob.
1014 PT om. pa.
1015 PT gyis.

mi rigs so/

§T (MSU)[1016] gal te chos kyi skus sangs rgyas gtan du dpag tu med na sangs rgyas kyis 'phongs pa cung[1017] zad kyang med kyi/ de'i don du 'bad ci dgos zhes rgol ba'i skabs rig nas/ sangs rgyas rnams kyi chos kyi[1018] sku thog ma med pa'i dus nas/ zhes bya ba la sogs pa smos so/ kha cig 'di snyam du[1019] sems te/ sangs rgyas gcig po[1020] nas sems can thams cad kyi dgos pa sgrub par spyod kyis/ de ni don la 'bad ci dgos snyam du sems pa de'i blo bsal ba'i phyir/ gal te sangs rgyas brnyes pa khyad med dpag med pa/ zhes bya ba la sogs pa smos so/ gal te chos kyi sku la sangs rgyas nyid thob pa dus thams cad du khyad par med pa/ sangs rgyas nyid la 'bad pa ldog pa'i rgyur 'gyur na sangs rgyas nyid thob pa rtag tu rgyu med pa las byung bar 'gyur pas/ sngon gyi sangs rgyas de dag kyang bsgrim pa med par sangs rgyas nyid du 'gyur bar thal bar 'gyur ro/ ji ste de dag rgyu med pa las 'byung bar mi 'dod na/ rgyu'i[1021] rgyun gcod pa ni rigs pa'i tshul ma yin/ sangs rgyas nyid thob pa dus thams cad du khyad par med pa ni/ 'bad pa nyams pa'i rgyur mi 'gyur ro/

§U

§U (MS)[1022] theg pa chen po bsdus pa/ slob dpon chen po[1023] thogs med kyis mdzad pa rdzogs so/ paṇḍī ta dzi na mi tra dang shī lendra bo dhi dang ban de ye shes sdes bsgyur ba'o[1024]//

§U (MSBh)[1025] theg pa chen po bsdus pa'i 'grel pa/ theg pa chen po la rab tu gnas pa bstan bcos phul du byung ba du ma mdzad pa'i slob dpon dbyig gnyen gyis mdzad pa rdzogs so/ rgya gar gyi mkhan po dī paṃka ra shrī dznyāna dang/ lo tsā ba[1026] dge slong tshul khrims rgyal bas/ yul brag dmar lha sdings/ ri lhas[1027] po ri'i rtsa/ chu bo lo hi ta'i 'gram/ dpal bsam yas lhun gyis grub pa'i gnas/ dbyig 'dul[1028] pe kar gling[1029] du bsgyur cing zhus te gtan la phab pa'o[1030]/ 'di la shlo ka nyis stong cig brgya brgyad cu yod de/ bam po brgyad du byas so//

1016 DT RI 295b7-296a6; PT LI 356a6-356b5; Hsüan-tsang 449b5.

1017 PT chud.

1018 PT om. kyi.

1019 PT om. du.

1020 PT kho.

1021 MS verse reads rgyu yi.

1022 Lamotte §X.39 (conclusion); DT RI 43a7-8; PT LI 51a1-2; Sasaki, 112.13.

1023 PT, Lamotte om. chen po.

1024 PT, Lamotte ye shes sde'i 'gyur.

1025 DT RI 190a5-7; PT LI 232b2-5; Hsüan-tsang 380a13; Paramārtha 270a7.

1026 DT lo tsha ba.

1027 DT khas.

1028 PT 'du.

1029 PT dbyig 'du dpe dkar gling.

1030 PT pa.

§U (MSBh—Paramārtha's Chinese version)[1031]

§U (MSU)[1032]

bshad pa[1033] 'di ngo bo nyid med pa/ sangs rgyas nyid du smon byas zhing/
lung rigs dag pas dag pa'i blor/ snying rjer brtul pa'i yid kyis byas/
theg chen zab mo 'di la ni/ sems ni mnyam gzhag ma yin zhing/
da ltar gyi ni cha mthong ba'o/ bdag 'dra'i rtogs[1034] pa ci zhig 'dra/
'on kyang grub mtha' la brten nas/ dge ba goms pa sngon 'gro ba'i/
bsod nams kyis ni 'jig rten rnams/ rnam kun mchog mkhyen thob par shog/

theg pa chen po bsdus pa'i bshad sbyar slob dpon dge bsnyen btsun pa ngo bo nyid med pa chos rnams sgyu ma lta bu'i ngo bo nyid du thugs su chud pas mdzad pa rdzogs so/ rgya gar gyi mkhan po dzi na mi tra dang/ shī lendra bo dhi dang/ zhu chen gyi lo tsā ba bande ye shes sdes bsgyur cing zhus te gtan la phab pa/ dge slong dpal brtsegs kyis zhes te gtan la phab pa'o[1035]/ 'di la shlo ka ni nyis stong bdun brgya bdun cu rtsa bzhi yod do/ bam po bdun du byas so//[1036]

1031 Paramārtha here cites ten verses from the RGV. Our translation is made from the Chinese text, but we provide here the Sanskrit verses as given in Johnston's edition of the RGV for the purposes of comparison: itīdam āptāgamayuktisaṃśrayād udāhṛtaṃ kevalam ātmaśuddhaye/ dhiyādhimuktyā kuśalopasaṃpadā samanvitā ye tadanugrahāya ca// pradīpavidyunmaṇicandrabhāskarān pratītya paśyanti yathā sacakṣuṣaḥ/ mahārthadharmapratibhā prabhākaraṃ muniṃ pratītyedam udāhṛtaṃ tathā// yathārthavad dharmapadopasaṃhitaṃ tridhātusaṃkleśanibarhaṇaṃ vacaḥ/ bhavec ca tac cchāntyanuśaṃṣadarśakaṃ tad uktam ārṣaṃ viparītam anyathā// yat syād avikṣiptamanobhir uktaṃ śāstāram ekaṃ jinam uddiśadbhiḥ/ mokṣāptisaṃbhārapathānukūlaṃ mūrdhnā tad apy ārṣam iva pratīcchet// yasmān neha jināt supaṇḍitatamo loke 'sti kaścit kvacit sarvajñaḥ sakalaṃ sa veda vidhivat tattvaṃ paraṃ nāparaḥ/ tasmād yat svayam eva nītam ṛṣiṇā sūtraṃ vicālyaṃ na tat saddharmapratibādhanaṃ hi tad api syān nītibhedān muneḥ// āryāṃś cāpavadanti tan nigaditaṃ dharmaṃ ca garhanti yat sarvaḥ so 'bhiniveśadarśanakṛtaḥ kleśo vimūḍhātmanām/ tasmān nābhiniveśadṛṣṭim aline tasmān niveśyā matiḥ śuddhaṃ vastram upaiti raṅgavikṛtiṃ na snehapaṅkāṅkitam// dhīmāndyād adhimuktiśuklavirahān mithyābhimānāśrayāt saddharma-vyasanāvṛtātmakatayā neyārthatattvagrahāt/ lobhagredhatayā ca darśanavaśād dharmadviṣāṃ sevanādārād dharmabhṛtāṃ ca hīnarucayo dharmān kṣipanty arhatām// nāgner nograviṣādaher na badhakān naivāśanibhyas tatha bhetavyaṃ viduṣām atīva tu yathā gambhīradharmakṣateḥ/ kuryurjīvitaviprayogam analavyālālārivajrāgnayas taddhetor na punar vrajed atibhayāmāvīcikānāṃ gatim// yo 'bhīkṣṇaṃ pratisevya pāpasuhṛdaḥ syād buddhaduṣṭāśayo mātāpitrarihadvadhācaraṇakṛt saṃghāgrabhettā naraḥ/ syāt tasyāpi tato vimuktir aciraṃ dharmārthanidhyānato dharme yasya tu mānasaṃ pratihataṃ tasmai vimuktiḥ kutaḥ// ratnāni vyavadānadhātum amalāṃ bodhiṃ guṇān karma ca vyākṛtyārthapadāni sapta vidhivad yat puṇyam āptam mayā/ teneyaṃ janatāmitāyuṣamṛṣiṃ paśyed anantadyutiṃ dṛṣṭvā cāmaladharmacakṣur udayād bodhiṃ parām āpnuyāt, RGV, ed. Johnston, 117-119.

1032 DT RI 296a6-7; PT LI 356b5-7; Hsüan-tsang 449c17.

1033 DT om. pa.

1034 DT rtog.

1035 PT om. dge slong dpal brtsegs ... phab pa'o.

1036 According to the *ldan kar ma* catalogue (824 CE), the description of this text is as follows: theg pa chen po bsdus pa'i bshad sbyar 13030 shlo ka/ ten bam po. See Lalou, "Les textes bouddhiques," 334, *628.

BIBLIOGRAPHY

Here are listed all works cited in this study, together with a selection of other works consulted and found of use.

ANACKER, Stefan. *Seven Works of Vasubandhu the Buddhist Psychological Doctor.* Delhi: Motilal Banarsidass, 1984.

ARAMAKI Noritoshi. "Paratantrasvabhāva (I): A Diagrammatic Account." *Indogaku bukkyōgaku kenkyū* 15 (1967): 955-941.

ARONSON, Harvey B. *Love and Sympathy in Theravāda Buddhism.* Delhi: Motilal Banarsidass, 1980.

BAGCHI, Sitansusekhar. (ed.) *Mahāyānasūtrālaṃkāra of Asaṅga.* Darbhanga: Mithila Institute, 1970.

BALASOORIYA, S., et al. (eds.) *Buddhist Studies in Honour of Walpola Rahula.* London: Gordon Fraser, 1980.

BAREAU, André. *Les premières conciles bouddhiques.* Paris: Presses Universitaires de France, 1955.

------------ *Les sectes bouddhiques du petit véhicule.* Saigon: École Française d'Extrême-Orient, 1955.

BASHAM, Arthur L. *The Wonder That Was India.* London: Fontana, 1967.

BECHERT, Heinz. (ed.) *Zur Schulzugehörigkeit von Werken der Hīnayāna-Literatur.* Göttingen: Vandenhoeck & Ruprecht, 1985.

BHATTACHARYA, V. (ed.) *The Yogācārabhūmi of Ācārya Asaṅga.* Calcutta: University of Calcutta Press, 1957.

BROIDO, Michael M. "Intention and Suggestion in the Abhidharmakośa: Sandhābhāṣā Revisited." *Journal of Indian Philosophy* 13 (1985): 327-381.

BRONKHORST, Johannes. "Dharma and Abhidharma." *Bulletin of the School of Oriental and African Studies* 48 (1985): 305-320.

———— *Two Traditions of Meditation in Ancient India.* Dordrecht: Reidel, 1986.

BROWN, Brian Edward. "The Buddha Nature: A Study of the Tathāgatagarbha and Ālayavijñāna." Ph.D. dissertation, Fordham University, 1981.

CHATTOPADHYAYA, Alaka, and CHIMPA [Lama]. (trss.) *Tāranātha's History of Buddhism in India.* Simla: Indian Institute of Advanced Study, 1970.

CHAUDHURI, Sukhomal. *Analytical Study of the Abhidharmakośa.* Calcutta: Sanskrit College, 1976.

CONZE, Edward. (trs.) *Abhisamayālaṅkāra.* Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1954.

COUSINS, Lance S., et al. (eds.) *Buddhist Studies in Honour of I. B. Horner.* Dordrecht: Reidel, 1974.

DE JONG, J.W. (ed.) *Nāgārjuna: Mūlamadhyamakakārikāḥ*. Madras: Adyar Library and Research Centre, 1977.

———— Review of Takasaki Jikidō, *Nyoraizō shisō no keisei*, Tokyo: Shunjūsha, 1974. In *The Indo-Iranian Journal* 18 (1976): 311-315.

DEMIÉVILLE, Paul. (trs.) Review of Étienne Lamotte's *Saṃdhinirnocana-Sūtra*. In *Journal Asiatique* 228 (1936): 645-656.

———— "Le miroir spirituel." *Sinologica* 1 (1947): 112-137.

———— "La Yogācārabhūmi de Saṅgharakṣa." *Bulletin de l'École Française d'Extrême-Orient* 44 (1954): 339-436.

———— (trs.) "Le chapitre de la Bodhisattvabhūmi sur la perfection du dhyāna." *Rocznik Orientalistyczny* 21 (1957): 109-128.

DUTT, Nalinaksha. (ed) *Bodhisattvabhūmiḥ*. Patna: K. P. Jayaswal Research Institute, 1978.

FERRARI, Alfonsa. *mK'ya-brtse's Guide to the Holy Places of Central Tibet*. Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1958.

FRAUWALLNER, Erich. *On the Date of the Buddhist Master of the Law Vasubandhu*. Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1951.

———— "Amalavijñānam und Ālayavijñānam." In *Beiträge zur indischen Philologie und Altertumskunde*, 148-159. Hamburg, 1951.

———— *The Earliest Vinaya and the Beginnings of Buddhist Literature*. Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1956.

———— *Die Philosophie des Buddhismus*. Berlin: Akademie-Verlag, 1956.

———— "Landmarks in the History of Indian Logic." *Wiener Zeitschrift für die Kunde Süd- und Ostasiens* 5 (1961): 125-148.

———— "Abhidharma-Studien." *Wiener Zeitschrift für die Kunde Süd- und Ostasiens* 7 (1963): 20-36; 8 (1964): 59-99; 15 (1971): 69-121; 16 (1972): 95-152; 17 (1973): 97-121.

FUJITA Kōtatsu. "One Vehicle or Three?" *Journal of Indian Philosophy* 3 (1975): 79-166.

FUNAHASHI Naoya. *Nepōru shahon taishō ni yoru daijō shōgon kyōron no kenkyū*. Tokyo: Kokusho Kankōkai, 1985.

GOKHALE, V. V. "The Text of the Abhidharmakośakārikā of Vasubandhu." *Journal of the Bombay Branch of the Royal Asiatic Society* 22 (1946): 73-102.

———— "A Rare Manuscript of Asaṅga's Abhidharmasamuccaya." *Harvard Journal of Asiatic Studies* 2 (1948): 207-213.

———— "Fragments from the Abhidharmasamuccaya of Asaṃga." *Journal of the Bombay Branch of the Royal Asiatic Society* 23 (1947): 13-38.

———— "An Emendation in the Text of the Abhidharmakośa-kārikā." *Journal of the Bombay Branch of the Royal Asiatic Society* 23 (1947): 12.

GRIFFITHS, Paul J. "Indian Buddhist Meditation-Theory: History, Development, Systematization." Ph.D. dissertation, University of Wisconsin-Madison, 1983.

———— "Buddhist Jhāna: A Form-Critical Study." *Religion* 13 (1983): 17-32.

---------- *On Being Mindless: Buddhist Meditation and the Mind-Body Problem*. La Salle, Illinois: Open Court, 1986.

---------- "Indian Buddhist Meditation-Theory." Forthcoming in *Buddhist Spirituality: Indian, Sri Lankan, Southeast Asian*, edited by Takeuchi Yoshinori. Volume 8 of *World Spirituality: An Encyclopedic History*, edited by Ewert Cousins. New York: Crossroad, 1989.

---------- "Pure Consciousness and Indian Buddhism." In *The Problem of Pure Consciousness*, edited by Robert K.C. Forman. New York: Oxford University Press, 1989.

---------- "Omniscience in the Mahāyānasūtrālaṅkāra and Its Commentaries." Forthcoming in the *Indo-Iranian Journal* (1990).

HABITO, Ruben L.F. "The Notion of Dharmakāya: A Study in the Buddhist Absolute." *Journal of Dharma* 11 (1986): 348-378.

HAKAMAYA Noriaki. "Hsüan-tsang yaku Shōdaijōronshaku." *Indogaku bukkyōgaku kenkyū* 18 (1969).

---------- "Mahāyānasaṃgraha ni taisuru Asvabhāva chūshaku no tokuchō." *Indogaku bukkyōgaku kenkyū* 19 (1970).

---------- "Asvabhāva's Commentary on the Mahāyāna-sūtrālaṃkāra IX.56-76." *Indogaku bukkyōgaku kenkyū* 20 (1971): 23-31.

---------- "Goshu no shuyjū ni kansuru shobunken." *Komazawa daigaku bukkyō-gakubu ronshū* 3 (1972): 1-19.

---------- "On A Verse Quoted in the Tibetan Translation of the Mahāyānasaṃgrahopanibandhana." *Indogaku bukkyōgaku kenkyū* 22 (1974): 17-21.

---------- "Mahāyānasaṁgrahopanibandhana--Its Tibetan and Chinese Texts." *Komazawa daigaku bukkyōgakubu kenkyukiyō* 31 (1973); 32 (1974); 33 (1975).

---------- "Nirodhasamāpatti: Its Historical Meaning in the Vijñaptimātratā System." *Indogaku bukkyōgaku kenkyū* 23 (1975): 33-43.

---------- "A Consideration of Byams sus kyi le'u from the Historical Point of View." *Indogaku bukkyōgaku kenkyū* 24 (1975).

---------- "Mirokushōmonshō wayaku." *Komazawa daigaku bukkyōgakubu Ronshū* 6 (1975): 210-190.

---------- "Sanshu tenne kō." *Bukkyōgaku* 2 (1976): 46-76.

---------- "Shōjō hokkai kō." *Nantō Bukkyō* 37 (1976): 1-28

---------- "Sangs rgyas gtso bo'i rgya cher 'grel pa." *Komazawa daigaku bukkyōgakubu kenkyūkiyō* 35 (1977).

---------- "Sthiramati and Śīlabhadra." *Indogaku bukkyōgaku kenkyū* 25 (1977): 35-37.

---------- "Ārayashiki sonzai no hachi ronsho ni kansuru shōbunken." *Komazawa daigaku bukkyōgakubu kenkyūkiyō* 36 (1978): 1-26.

---------- "Asvabhāva's and Sthiramati's Commentaries on the MSA XIV, 34-45." *Indogaku bukkyōgaku kenkyū* 27 (1978): 12-16.

---------- "The Realm of Enlightenment in Vijñaptimātratā: The Formulation of the 'Four Kinds of Pure Dharmas.'" *Journal of the International*

Association of Buddhist Studies 3 (1980): 21-41.

———— "Mahāyānasūtrālaṃkāraṭīkā saishū shō wayaku." *Komazawa daigaku bukkyōgakubu kenkyūkiyō* 41 (1983): 452-417.

———— "Chos kyi sku la gnas pa'i yon tan la bstod pa to sono kanren bunken." *Komazawa daigaku bukkyōgakubu ronshū* 14 (1983): 342-324.

———— "Engi to shinjo." In *Hirakawa Akira hakase koki kinen ronshū: bukkyō shisō no shomondai,* 193-261. Tokyo: Shunjūsha, 1985.

———— "Yuishiki bunken ni okeru mufunbetsushi." *Komazawa daigaku bukkyōgakubu kenkyūkiyō* 43 (1985): 252-215.

———— "Chibetto ni okeru Maitreya no gohō no kiseki." In*Chibetto no bukkyō to shakai,* edited by Yamaguchi Zuiho, 235-268. Tokyo: Shunjūsha, 1986.

HALL, Bruce Cameron. "The Meaning of *Vijñapti* in Vasubandhu's Concept of Mind." *Journal of the International Association of Buddhist Studies* 9 (1986): 7-23.

HANSON, Mervyn Viggo. "The Trikāya: A Study of the Buddhology of the Early Vijñānavāda School of Indian Buddhism." Ph.D. dissertation, University of British Columbia, 1980.

HASE Shōtō. "Knowledge and Transcendence: Modern Idealist Philosophy and Yogācāra Buddhism." *Japanese Journal of Religious Studies* 11 (1984): 77-93, 169-194.

HATTORI Masaaki. "The Transformation of the Basis (āśraya-parāvṛtti) in the Yogācāra System of Philosophy." In *All-Einheit: Wege eines Gedankens in Ost und West,* edited by Dietrich Heinrich, 100-108. Stuttgart: Klett-Cotta, 1981.

HIRAKAWA Akira. "The Rise of Mahāyāna Buddhism." *Memoirs of the Research Department of the Toyo Bunko* 22 (1963): 57-106.

———— "The Meaning of 'Dharma' and 'Abhidharma.'" In *Indianisme et bouddhisme: Mélanges offerts à Mgr. Étienne Lamotte,* 159-175. Louvain-la-neuve: Institut Orientaliste, 1980.

HIRAKAWA Akira, et al. (eds.) *Index to the Abhidharmakośabhāṣya.* 3 vols. Tokyo: Daizo Shuppan Kabushikikaisha, 1973-78.

HURVITZ, Leon. "The Road to Buddhist Salvation as Described by Vasubhadra." *Journal of the American Oriental Society* 87 (1967): 434-486.

———— (trs.) *Scripture of the Lotus Blossom of the Fine Dharma.* New York: Columbia University Press, 1976.

———— "The Abhidharma on the 'Four Aids to Penetration.'" In *Buddhist Thought and Asian Civilization,* edited by Leslie Kawamura and N. Scott, 59-104. Emeryville, California: Dharma Publishing, 1977.

———— "Fa Sheng's Observations on the Four Stations of Mindfulness." In *Mahāyāna Buddhist Meditation: Theory and Practice,* edited by Minoru Kiyota, 206-248. Honolulu: University of Hawaii Press, 1978.

———— "The Eight Liberations." In *Studies in Pali and Buddhism,* edited by A. K. Narain, 121-169. Delhi: B. R. Publishing, 1979.

JAINI, Padmanabh S. (ed.) *Abhidharmadīpa with Vibhāṣāprabhāvṛtti.* Patna: K. P. Jayaswal Research Insitute, 1970.

———— "On the Sarvajñatva (Omniscience) of Mahāvīra and the Buddha." In *Buddhist Studies in Honour of I. B. Horner,* edited by Lance S, Cousins et al., 71-90. Dordrecht: Reidel, 1974.

———— "Prajñā and Dṛṣṭi in the Vaibhāṣika Abhidharma." In *Prajñā-pāramitā and Related Systems,* edited by Lewis Lancaster, 403-415. Berkeley: University of California Press, 1977.

JOHNSTON, E. H. (ed.) *The Ratnagotravibhāga Mahāyānottaratantraśāstra.* Patna: Bihar Research Society, 1950.

JONES, J. J. (trs.) *The Mahāvastu.* London: Pali Text Society, 1976-78.

KEENAN, John P. "A Study of the Buddhabhūmyupadeśa: The Doctrinal Development of the Notion of Wisdom in Yogācāra Thought." Ph.D. dissertation, University of Wisconsin-Madison, 1980.

———— "Original Purity and the Focus of Early Yogācāra." *Journal of the International Association of Buddhist Studies* 5 (1982): 7-18.

———— "Pure Land Systematics in India: The *Budhabhūmisūtra* and the *Trikāya* Doctrine." *The Pacific World* 3 (1987): 29-35.

KIYOTA, Minoru. "Buddhist Devotional Meditation." In *Mahāyāna Buddhist Meditation: Theory and Practice,* edited by Minoru Kiyota, 249-296. Honolulu: University of Hawaii Press, 1978.

———— (ed.) *Mahāyāna Buddhist Meditation Theory and Practice.* Honolulu: University of Hawaii Press, 1978.

———— *Tantric Concept of Bodhicitta: A Buddhist Experiential Philosophy.* Madison, Wisconson: South Asia Area Center Publications, 1982.

————, et al. (eds.) *Japanese Buddhism: Its History, New Religions, and Relations to Christianity.* Los Angeles: Buddhist Books International, 1987.

KLOETZLI, Randy. *Buddhist Cosmology: From Single World-System to Pure Land.* Delhi: Motilal Banarsidass, 1983.

KONDŌ Ryūkō. (ed.) *Daśabhūmīśvaro nāma Mahāyāna-sūtram.* Tokyo: Daijō Bukkyō Kenyōkai, 1936.

LA VALLÉE POUSSIN, Louis de. "Dogmatique bouddhique I: La négation de l'âme et la doctrine de l'acte." *Journal Asiatique* (ninth series) 20 (1902): 237-306.

———— "Dogmatique bouddhique II: Nouvelles recherches sur la doctrine de l'acte." *Journal Asiatique* (tenth series) 2 (1903): 357-450.

———— *Bouddhisme: opinions sur l'histoire de la dogmatique.* Paris: Beauchesne, 1908.

———— *Bouddhisme et religions de l'Inde.* Paris: Beauchesne, 1912.

———— (ed.) *Madhyamakavṛttiḥ: Mūlamadhyamakakārikās (Mādhyamika-sūtras) de Nāgārjuna avec la Prasannapadā, commentaire de Candrakīrti.* St. Petersburg: Académie Impériale des Sciences, 1913.

———— (trs.) *Vijñaptimātratāsiddhi: la siddhi de Hiuan Tsang.* Paris: Geuthner, 1928-48.

———— "Maitreya et Asaṅga." *Académie Royale de Belgique (Bulletins de la Classe des Lettres et des Sciences Morales)* 16 (1930): 9-19.

———— "Textes relatifs au nirvāṇa et aux asaṃskṛtas en général." *Bulletin de l'École Française d'Extrême-Orient* 30 (1930): 1-28.

———— "Le Bouddha et les Abhijñās." *Le Muséon* 44 (1931): 335-342.

———— "Note sur l'ālayavijñāna." *Mélanges chinois et bouddhiques* 3 (1934): 145-168.

LALOU, Marcelle. "Les textes bouddhiques au temps du roi Khri-sroṅ-lde-bcan." *Journal Asiatique* 241 (1953): 313-353.

LAMOTTE, Étienne. "L'Ālayavijñāna: le receptacle dans le Mahāyāna-saṁgraha (chapitre II)." *Mélanges chinois et bouddhiques* 3 (1934): 169-255.

———— (ed. and trs.) *Samdhinirmocana Sūtra: l'explication des mystères.* Paris: Adrien Maisonneuve, 1935.

———— (ed. and trs.) *La somme du grand véhicule d'Asaṅga (Mahāyāna-saṃgraha).* 2 vols. Louvain-la-Neuve: Institut Orientaliste, 1973.

———— "La critique d'interprétation dans le bouddhisme." *Annuaire de l'Institut de philologie et d'histoire des orientales et slaves* 9 (1949): 341-361. English translation by Sara Boin-Webb, "The Assessment of Textual Interpretation in Buddhism." In *Buddhist Hermeneutics*, edited by Donald S. Lopez, Jr., 11-27. Honolulu: University of Hawaii Press, 1988.

———— *Histoire du bouddhisme indien: des origines à l'ère Śaka.* Louvain-la-Neuve: Institut Orientaliste, 1958.

———— (trs.) *L'enseignement de Vimalakīrti (Vimalakīrtinirdeśa).* Louvain-la-Neuve: Institut Orientaliste, 1962.

———— (trs.) *Le traité de la grande vertue de sagesse de Nāgārjuna.* 5 vols. Louvain-la-Neuve: Institut Orientaliste, 1944-81.

———— "Passions and Impregnations of the Passions in Buddhism." In *Buddhist Studies in Honour of I. B. Horner*, edited by Lance S. Cousins et al., 91-104. Dordrecht: Reidel, 1974.

LÉVI, Sylvain. (ed. and trs.) *Mahāyāna-Sūtrālaṃkāra: Exposé de la doctrine du grand véhicule selon la système Yogācāra.* 2 vols. Paris: Librairie Ancienne Honoré Champion, 1907-11.

———— (ed.) *Vijñaptimātratāsiddhi: deux traités de Vasubandhu: Viṃśatikā (La Vingtaine) accompagnée d'une explication en prose, et Triṃśikā (La Trentaine), avec le commentaire de Sthiramati.* Paris: Librairie Ancienne Honoré Champion, 1925.

———— *Une système de philosophie bouddhique: matériaux pour l'étude du système Vijñaptimātra.* Paris: Librairie Ancienne Honoré Champion, 1932.

LINDTNER, Chr. "A Treatise on Buddhist Idealism: Kambala's Ālokamālā." In *Miscellanea Buddhica*, edited by Chr. Lindtner, 109-221. Copenhagen: Akademisk Forlag, 1985.

LIU Xinru. *Ancient India and Ancient China: Trade and Religious Exchanges*

AD 1-600. Delhi: Oxford University Press, 1988.

LOPEZ, Donald S., Jr. (ed.) *Buddhist Hermeneutics.* Honolulu: University of Hawaii Press, 1988.

LOUTH, Andrew *The Origins of the Christian Mystical Tradition: From Plato to Denys.* Oxford: Clarendon Press, 1981.

MATSUDA Kazunobu. "Yogācārabhūmi-vyākhyā ni okeru ārayashiki to manasu no kyōshō ni tsuite." *Indogaku bukkyōgaku kenkyū* 30 (1982).

MATSUMOTO Shiro. "Chibetto no chūgan shisō—toku ni rihenchūgan setsu o chūshin toshite." *Tōyō gakujutsu kenkyū* 21 (1982): 161-178.

———— "Yuishikiha no ichijō shisō no tsuite—ichijō shisō no kenkyū II." *Komazawa daigaku bukkyōgakubu ronshū* 13 (1982): 312-290.

———— "Laṅkāvatāra on itaretaraśūnyatā." *Komazawa daigaku bukkyōgakubu ronshū* 14 (1983): 350-343.

———— "'Shōmangyō no ichijō shisō ni tsuite—ichijō shisō no kenkyū III." *Komazawa daigaku bukkyōgakubu kenkyūkiyō* 41 (1983): 416-389.

MUKAI Akira. "Kenyoshōgyoron to yugagyojiron." *Bukkyōgaku* 8 (1979): 39-68.

MÜLLER, Max. (ed.) *Atthasālinī.* London: Pali Text Society, 1897.

NAGAO Gadjin. (ed.) *Index to the Mahāyāna-Sūtrālaṃkāra (Sylvain Lévi Edition).* 2 vols. Tokyo: Nippon Gakujutsu Shinkōkai, 1958-61.

———— (ed.) *Madhyāntavibhāga-Bhāṣya.* Tokyo: Suzuki Research Foundation, 1964.

———— (trs.) *Shōdaijōroṅ wayaku to chūkai.* Tokyo: Kodansha, 1982, 1987.

———— "On the Theory of Buddha-Body (Buddha-Kāya)." *Eastern Buddhist* 6 (1973): 25-53.

———— "'What Remains' in Śūnyatā: A Yogācāra Interpretation of Emptiness." In *Mahāyāna Buddhist Meditation: Theory and Practice,* edited by Minoru Kiyota, 66-82. Honolulu: University of Hawaii Press, 1978.

———— *Chūkan to yuishiki.* Tokyo: Iwanami Shoten, 1978.

———— "From Mādhyamika to Yogācāra: An Analysis of MMK XXIV.18 and MV I.1-2." *Journal of the International Association of Buddhist Studies* 2 (1979): 29-43.

———— "Tranquil Flow of Mind': An Interpretation of Upekṣā." In *Indianisme et Bouddhisme: mélanges offerts à Mgr. Étienne Lamotte*, 245-258. Louvain-la-Neuve: Institut Orientaliste, 1980.

———— "The Bodhisattva Returns to This World." In *The Bodhisattva Doctrine in Buddhism,* edited by Leslie S. Kawamura, 61-79. Waterloo, Ontario: Wilfred Laurier University Press, 1981.

———— "The Buddhist World-View as Elucidated in the Three-Nature Theory and Its Similes." *Eastern Buddhist* 16 (1983): 1-18.

NAKAMURA Hajime. *Indian Buddhism: A Survey with Bibliographical Notes.* Hirakata City: Kansai University of Foreign Studies, 1980.

NEWLAND, Guy. *Compassion: A Tibetan Analysis.* London: Wisdom, 1984.

NISHIO Kyōo. (ed. and trs.) *The Buddhabhūmi-Sūtra and the Buddhabhūmi-*

vyākhyāna of Çīlabhadra. Tokyo: Kokusho Kankōkai, 1982.

---------- "Amidabutsu no meigi ni tsuite." In *Genshi jōdo kyōten*, edited by Nishio Kyōo, 50-53. Tokyo: Shishingakusha, 1982.

NISHIOKA Soshū. (ed.) "Bu-Ston bukkyōshi mokurokubu sakuin." *Annual Report of the Institute for the Study of Cultural Exchange* [University of Tokyo] 4 (1980): 61-92; 5 (1981): 43-94; 6 (1983): 47-201.

OBERMILLER, Ernst. (trs.) *The History of Buddhism In India and Tibet.* Leipzig and Heidelberg: Harrassowitz, 1932.

O'BRIEN, Paul. (trs.) "A Chapter on Reality from the Madhyāntavibhāgaśāstra." *Monumenta Nipponica* 9 (1953): 287-303; 10 (1954): 227-269.

ODANI Nobuchiyo. *Daijō shōgon kyōron no kenkyū.* Kyoto: Bunei Joshoten, 1984.

PANDEYA, R. C. (ed.) *Madhyānya-Vibhāga-Śāstra. Containing the Kārika-s of Maitreya, Bhāṣya of Vasubandhu and Ṭīkā by Sthiramati.* Delhi: Motilal Banarsidass, 1971.

PAUL, Diana. "The Structure of Consciousness in Paramārtha's Purported Trilogy." *Philosophy East and West* 31 (1981): 297-319.

---------- "The Life and Times of Paramārtha." *Journal of the International Association of Buddhist Studies* 5 (1982): 37-69.

---------- *Philosophy of Mind in Sixth-Century China.* Stanford, California: Stanford University Press, 1984.

PRADHAN, Pralhad. "The MS of Asaṅga's Abhidharmasamuccaya." *Indian Historical Quarterly* 24 (1948): 87-93.

---------- "A Note on Abhidharma-samuccaya Bhāṣya and Its Author Sthiramati (?)." *Journal of the Bihar and Orissa Research Society* 35 (1949): 34-46.

---------- (ed.) *Abhidharmasamuccaya of Asaṅga.* Santiniketan: Visvabharati, 1950.

---------- (ed.) *Abhidharmakośabhāṣyam of Vasubandhu.* Patna: K. P. Jayaswal Research Institute, 1975.

RAHULA, Walpola. (trs.) *Le compendium de la super-doctrine (philosophie) Abhidharmasamuccaya d'Asaṅga.* Paris: École Française d'Extrême-Orient, 1971.

ROY, S.R. (ed.) *Suvarṇavarṇāvadāna.* Patna: K. P. Jayaswal Research Institute, 1971.

RUEGG, David Seyfort. *La théorie du tathāgatagarbha et du gotra: étude sur la sotériologie et la gnoséologie de bouddhisme.* Paris: École Française d'Extrême-Orient, 1969.

---------- *Le traité du Tathāgatagarbha de Bu Ston Rin Chen Grub.* Paris: École Française d'Extrême-Orient, 1973.

RYOSE Wataru. "A Study of the *Abhidharmahṛdaya:* The Historical Development of the Concept of Karma in the Sarvāstivāda Thought." Ph.D. dissertation, University of Wisconsin-Madison, 1987.

SASAKI Gesshō. (ed.) *Kanyaku shihon taishō shōdaijōron.* Tokyo: Ringawa Shoten, 1931.

ŚĀSTRĪ, Dwārikādās. (ed.) *Abhidharmakośa & Bhāṣya of Ācārya Vasubandhu with Sphūṭārthā Commentary of Ācārya Yaśomitra.* Varanasi: Bauddha Bharati, 1981.

SCHMITHAUSEN, Lambert. "Sautrāntika-Voraussetzung in Viṃśatikā und Triṃśikā." *Wiener Zeitschrift für die Kunde Süd- und Ostasiens* 11 (1967): 109-137.

———— "Zur literaturgeschichte der älteren Yogācāra Schule." *Zeitschrift der deutschen morgenländischen Gesellschaft,* Supplementa I (1969): 811-823.

———— *Der Nirvāṇa-Abschnitt in der Viniścayasaṅgrahaṇī der Yogācārabhūmiḥ.* Vienna: Böhlaus, 1969.

———— "On the Problem of the Relation of Spiritual Practice and Philosophical Theory in Buddhism." In *German Scholars on India II,* 235-251. Bombay: Nachiketa Publications, 1976.

———— "Zur Struktur der erlösenden Erfahrung im indischen Buddhismus." In *Trabszendenzerfahrung: Vollzugshorizont des Heils,* edited by Gerhard Oberhammer, 97-119. Vienna: De Nobili Research Library, 1978.

———— "On Some Aspects of Descriptions or Theories of 'Liberating Insight' and 'Enlightenment' in Early Buddhism." In *Studien zum Jainismus und Buddhismus,* edited by Klaus Bruhn and Albrecht Wezler, 199-250. Wiesbaden: Steiner, 1981.

———— Review of fascicle 1 (a-, an-/antar-vāsa) of the *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden.* In *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 132 (1982): 408-409.

———— "Versenkungspraxis und erlösende Erfahrung in der Śrāvakabhūmi." In *Epiphanie des Heils: Zur Heilsgegenwart in indischer und christlicher Tradition,* edited by Gerhard Oberhammer, 59-85. Vienna: Osterreichische Akademie der Wissenschaften, 1982.

———— "Die letzten Seiten der Śrāvakabhūmi." In *Indological and Buddhist Studies: Volume in Honour of Professor J. W. de Jong,* edited by L. Hercus et al., 457-489. Canberra: Faculty of Asian Studies, 1982.

———— "The Darśanamārga Section of the Abhidharmasamuccaya and Its Interpretation by Tibetan Commentators, with Special Reference to Bu Ston Rin Chen Grub." In *Contributions on Tibetan Religion and Philosophy,* edited by Ernst Steinkellner and Helmut Tauscher, 259-274. Vienna: Arbeitskreis für tibetische und buddhistische Studien, 1983.

———— "On the Vijñaptimātra Passage in Saṃdhinirmocana VIII.7." *Acta Indologica* 6 (1984): 433-455.

———— "Once Again Mahāyānasaṁgraha I.8." In *Buddhism and its Relations to Other Religions: Essays in Honour of Dr. Shozen Kumoi on His Seventieth Birthday,* 138-160. Kyoto: Heirakuji Shōten, 1985.

———— *Ālayavijñāna: On the Origin and Early Development of a Central Concept in Yogācāra Philosophy.* 2 vols. Tokyo: The International Institute for Buddhist Studies, 1987.

SHUKLA, Karunesha. (ed.) *Śrāvakabhūmi of Ācārya Asaṅga*. Patna: K. P. Jayaswal Research Institute, 1973.

SILBURN, Lilian. *Instant et cause: le discontinue dans la pensée philosophique de l'Inde*. Paris: Libraire Philosophique, 1955.

SNELLGROVE, David *Indo-Tibetan Buddhism: Indian Buddhists and Their Tibetan Successors*. 2 vols. Boston: Shambhala, 1987.

STCHERBATSKY, Th. *The Central Conception of Buddhism and the Meaning of the Word 'Dharma'*. London: Royal Asiatic Society, 1923.

——— *Buddhist Logic*. 2 vols. New York: Dover Publications, 1962.

——— (trs.) *Madhyānta-Vibhāga: Discourse on Discrimination Between Middle and Extremes, Ascribed to Bodhisattva Maitreya and Commented by Vasubandhu and Sthiramati*. Tokyo: Meichofukyukai, 1983.

SUZUKI Daisetz. (trs.) *The Laṅkāvatāra Sūtra*. London: Routledge & Kegan Paul, 1932.

SWANSON, Paul L. "Chih-I's Interpretation of *jñeyāvaraṇa:* An Application of the Threefold Truth Concept." *Annual Memoirs of the Ōtani University Shin Buddhist Comprehensive Research Institute* 1 (1983): 51-72.

TAKASAKI Jikidō. "The Tathāgatotpattisaṃbhava-nirdeśa of the Avataṃsaka and the Ratnagotravibhāga--with Special Reference to the Term tathāgata-gotra-saṃbhava." *Indogaku bukkyōgaku kenkyū* 7 (1958): 348-343.

——— "Description of the Ultimate Reality by Means of the Six Categories in Mahāyāna Buddhism." *Indogaku bukkyōgaku kenkyū* 9 (1960): 740-731.

——— "Hōshin no ichigenron nyoraizō shisō no hō kannen." In *Hirakawa Akira hakase kanreki kinen ronshū: bukkyō ni okeru hō no kenkyū*, 231-236. Tokyo: Shunjūsha, 1976.

——— (trs.) *A Study on the Ratnagotravibhāga (Uttaratantra): Being a Treatise on the Tathāgatagarbha Theory of Mahāyāna Buddhism*. Rome: Istituto Italiano per il Medio ed Estremo Oriente, 1966.

——— "Dharmatā, Dharmadhātu, Dharmakāya, and Buddhadhātu: Structure of the Ultimate Value in Mahāyāna Buddhism." *Indogaku bukkyōgaku kenkyū* 14 (1966): 919-903.

——— *Nyoraizō shisō no keisei*. Tokyo: Shunjūsha, 1974.

——— "The Ekayāna (One Vehicle) Doctrine as the Basis for Japanese Buddhism." In *Japanese Buddhism: Its Tradition, New Religions, and Interaction with Christianity*, edited by Minoru Kiyota et al., 24-33. Los Angeles: Buddhist Books International, 1987.

TAMURA Yoshiro. "Critique of Original Awakening Thought." *Japanese Journal of Religious Studies* 11 (1984).

TAT Wei. (trs.) *Ch'eng Wei-Shih Lun: The Doctrine of Mere-Consciousness*. Hong Kong: The Ch'eng Wei-Shih Lun Publication Committee, 1973.

TATIA, Nathmal. (ed.) *Madhyāntavibhāga-bhāṣyam*. Patna: K. P. Jayaswal Research Intitute, 1967.

———— (ed.) *Abhidharmasamuccayabhāṣyam.* Patna: K. P. Jayaswal Research Intitute, 1976.

TATZ, Mark. (trs.) *Asaṅga's Chapter on Ethics with the Commentary by Tsong-kha-pa.* New York: Edwin Mellen, 1986.

THOMAS, E. J. *The Life of Buddha as Legend and History.* London: Routledge & Kegan Paul, 1930.

TOKIWA Daijō. *Busshō no kenkyū.* Tokyo: Kokusha, 1930.

TUCCI, Giuseppe. (ed. and trs.) *Minor Buddhist Texts.* Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1956-71.

UI Haukuju. "On the Author of the Mahāyāna-Sūtrālaṁkāra." *Zeitschrift für Indologie und Iranistik* 6 (1928): 215-225.

———— *Shōdaijōron kenkyū.* Tokyo: Iwanami Shoten, 1936.

———— *Daijō Shōgon Kyōron no kenkyū.* Tokyo: Iwanami Shoten, 1961.

UPADHYAYA, K. N. "The Impact of the Bhakti Movement on the Development of Mahāyāna Buddhism." In *Studies in the History of Buddhism*, edited by A.K. Narain, 349-357. Delhi: B. R. Publishing, 1980.

VAIDYA, P. L. (ed.) *Aṣṭasāhasrikā Prajñāpāramitā with Haribhadra's Commentary Called Āloka.* Darbhanga: Mithila Institute, 1960.

WARDER, A. K. "Dharmas and Data." *Journal of Indian Philosophy* 1 (1971): 272-295.

———— *Indian Buddhism.* 2nd edn. Delhi: Motilal Banarsidass, 1980.

WAYMAN, Alex. (ed.) "The Sacittikā and Acittikā Bhūmi and the Pratyekabuddhabhūmi (Sanskrit Texts)." *Indogaku bukkyōgaku kenkyū* 8 (1960): 375-379.

———— *Analysis of the Śrāvakabhūmi Manuscript.* Berkeley and Los Angeles: University of California Press, 1961.

WAYMAN, Alex, and WAYMAN, Hideko. (trss.) *The Lion's Roar of Queen Śrīmālā.* New York: Columbia University Press, 1974.

WOGIHARA Unrai. (ed.) *Abhisamayālaṃkārālokā Prajñāpāramitāvyākhyā.* Tokyo: Toyo Bunko, 1932-35.

———— (ed.) *Sphūṭārthā Abhidharmakoçavyākhyā by Yaśomitra.* 2 vols. Tokyo: The Publishing Association of the Abhidharmakoça-vyākhyā, 1932-36.

———— (ed.) *Bodhisattvabhūmi: A Statement of the Whole Course of the Bodhisattva.* 2 vols. Tokyo: Sankibo Buddhist Bookstore, 1971.

WYLIE, Turrell V. "A Standard System of Tibetan Transcription." *Harvard Journal of Asiatic Studies* 22 (1959): 261-267.

———— (ed. and trs.) *The Geography of Tibet According to the 'Dzar-gling rGyas-bshad.* Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1962.

YAMADA Isshi. (trs.) *Karuṇāpuṇḍarīka.* London: School of Oriental and African Studies, 1968.

YAMAGUCHI Susumu. (ed. and trs.) *Madhyāntavibhāgaṭīkā de Sthiramati: exposition systématique du yogācāravijñaptivāda.* Nagoya: Hajinkaku, 1934-37.

———— *Chūhen funbetsuron shakusho yakuchū.* Tokyo: Suzuki Research Foundation, 1967.

———— "Ryūju seishin ni okeru jōdo shisō." In *Bukkyō no konpon shinri*, edited by Shōson Miyamoto. Tokyo: n.p., 1956.

YEH Ah-yueh. "A Study of Yāvad-bhāvikatā and Yathāvad-bhāvikatā in the Abhidharma-samuccaya." *Journal of the International Association of Buddhist Studies* 7 (1984): 185-207.

YŪKI Reimon. *Shinshikiron yori mitaru yuishiki shisōshi.* Tokyo: Toyo Bunko, 1935.

———— "Genjō to sono gakuha no seiritsu." In Yūki, *Sōritsu jūgo shūnen kinen ronshū*, 329-373. Tokyo: Toyo Bunko, 1955.

———— *Seishin yuishiki no kenkyū.* Tokyo: Aoyama, 1956.

INDEX